



A
P A R A P H R A S E
A N D
N O T E S
O N T H E

Epistles of St. Paul

T O T H E

Colossians, Philippians, and Hebrews :

After the Manner of Mr. *LOCKE*.

To which are Annexed

Several Critical Dissertations on particular
Texts of Scripture.

By the late Reverend and Learned

Mr. *JAMES PEIRCE*, of *Exon*.

L O N D O N :

Printed for J. NOON, at the White Hart near Mercers Chapel, Cheap-side ; and J. CHANDLER, at the Cross Keys in the Poultry. M.DCC.XXVII.

A
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Epistle of St. Paul
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C O L O S S I A N S.
W I T H A N
A P P E N D I X
Upon *Ephes.* IV. 8.

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Printed for J. N O O N, at the *White-Hart*, near *Mercer's-Chapel*,
Cheapside; and S. C H A N D L E R, at the *Cross-Keys*, in the
Poultry. M.DCC.XXV. Price 2 s.

To the RIGHT HONOURABLE

Sir P E T E R K I N G,

Lord Chief Justice of the Common Pleas.

My LORD,

YOUR Lordship has the justest Title to these Papers, as a near and highly valued Relation of the Great Mr. *Locke*, to whom I am more indebted, than to any Man, for what Understanding I have in *St. Paul's* Epistles, and whose admirable Rules and Example, I have, the best I could, indeavoured to follow. Besides, I could not appeal to a more competent Judge of Writings of this Nature, than Your Lordship, whose bright Character in Your Profession, and the other Parts of Learning, is especially, in my Apprehension, embellished by a Knowledge of the Holy Scriptures, which has been the Effect of a critical and diligent Study of them. I fear not the

Censure of the World for professing my Veneration for Your Lordship: Nor do I doubt, the Offence which it might give to Your Modesty, will be prevented by Your Goodness, which will not suffer You to be offended with all Mankind who know any thing of You, as yet You must be for the same Reason, if You are offended with me. And indeed it is a Happiness almost peculiar to Your self, to be beloved of all, and that they who differ ever so widely about other Matters, do yet very unanimously agree in the most honourable Sentiments of Your Lordship.

That Your Lordship may be long continued a Support, an Ornament, and the Delight of Your Country, is the hearty Prayer of,

My LORD,

Your Lordship's

very sincere Admirer,

and humble Servant.

T H E P R E F A C E.

S T. Paul's *Epistles* have always been esteemed a noble Part of the New Testament; but as we are told, and every one who reads them knows, there are in them some Things hard to be understood, 2 Pet. iii. 16. They therefore have done good Service to the Christian Religion, who have by their Writings made this Part of the holy Scriptures more easy and intelligible. Mr. Locke has, in my Judgment, done more this way, than any Man; and indeed he had a Head admirably turned for the tracing and discovering the profound and intricate Discourses and Intentions of so close a Reasoner, who yet abounds with all manner of Figures and long Digressions. I am not the only Person who have often lamented his not applying himself sooner to this Study, and that we should have his Paraphrase and Notes only upon five of the *Epistles*; but we have Reason to be thankful for them, not only for the Light they give to those *Epistles*, but the Use they may be of in helping us to understand all the rest. I have in the present Work endeavoured to imitate this Great Man; nor will any judicious Person blame me for proposing to my self such a Pattern, however short he sees at the same Time I come of it. I have laboured to guide my self by the admirable Rules he has given for this Study; wherein I have found much Satisfaction, tho' it may perhaps but little satisfy the Reader.

The Reason why I chose first to study this *Epistle*, was partly because it was not one of those Mr. Locke had explained, and therefore a Comment upon it in his Way seemed to be wanted; but to be ingenuous, my chief Reason was, because Mr. Locke had admirably cleared the *Epistle* to the Ephesians, which being in Design, Method, and Expression, very like to this to the Colossians, I concluded his Work would yield me much Assistance in mine: For I resolved from the first to transfer whatever he had said on that *Epistle*, that was to

my Purpose, into my Work on this. And that I may not appear a Plagiary in not owning by whom I profit, I acquaint the Reader that I have kept to my Resolution, and have often borrowed his Words, even where I have not named him; and this I have the rather done, that he may read with the more Attention, since otherwise he may not know whom he is reading, Mr. Locke, or my self.

I would not be thought a bare Transcriber, from what I have now said. I have studied the Epistle thro' and thro', with the greatest Application I was able; and there were some Parts wherein I could have no Help from Mr. Locke, or anyone else, to my Satisfaction; upon which, at my first setting about the Work, and long after, I despaired of saying any Thing but that I did not understand them. I can however now say, I have found no great Reason upon the whole to speak much in that Manner; but have satisfied my self about most of those Passages that seemed most difficult. I might assign the fifteenth Verse of the second Chapter as an Instance of this Nature, and perhaps some other Places, were it not that I decline the Vanity, and the raising too great Expectations.

If what I offer at present, shall meet with a favourable Acceptance, it will encourage my publishing hereafter what I shall apprehend will tend to clear the holy Scriptures; but if it prove otherwise, I hope not to be diverted from pursuing my own Pleasure and Satisfaction, as God shall graciously please to give me Ability and Opportunity.

T H E

E R R A T A.

PAGE 12. line 6. in the Notes, r. *πρὸς ὅλον*. Pag. 16. l. 15. in the Notes, r. Christ, Pag. 17. lin. 9. in the Notes, r. *ἀπὸ καὶ ἀλλὰ*. Ibid. r. *ἀποκατήλλαξεν*. Ibid. l. 35. after *Alexandrian* put a Comma. Pag. 20. l. 19. in the Notes, r. *his* for *this*. Pag. 27. l. 19. del. cf. Pag. 28. l. 38. in the Notes, r. Evangelist. Pag. 32. l. ult. for *came* r. *come*. Pag. 33. l. 43. in the Notes, after *Subject* put a Comma. Pag. 35. lin. 20. in the Notes, after *him* put a Comma. Pag. 38. l. 17. r. mentions. Pag. 39. l. 9. in the Notes, r. *σὰς*. Pag. 47. l. 16. for *Handle*, r. *Eat*. Pag. 58. l. 8. in the Notes, for *to* r. *with*. Pag. 65. l. 5. for *in part* r. *impartially*. Pag. 72. l. 24. r. *{NJW}*. Ibid. l. ult. r. *{JNW}*.

T H E

Epistle of St. Paul

T O T H E

C O L O S S I A N S.

*Written
from
Rome by
St. Paul in
Bonds, in
the Year of
our Lord
62. Of
Nero 9.*

S Y N O P S I S.

C O L O S S was a populous, wealthy and large City of *Phrygia*, wherein there was a Christian Church, tho' it is uncertain by whom it was planted. It seems probable that it was not by *St. Paul* himself, however he was the Apostle of the *Gentiles*, and had spent much time at *Ephesus*; for the Epistle it self affords Reason to judge, according to the general Opinion of both ancient and modern Commentators, that he had never been there, or at *Laodicea*, which was near to it: Of the Passages which imply thus much, notice will be taken in going over the Epistle. Nor is it certain, that the *Colossians* were converted to the Christian Faith by any whom *St. Paul* sent to them to that end. This indeed seems probable; for he had spent three Years at *Ephesus*, *Acts* xx. 31. and it is not unlikely, that during that time some of the *Colossians*, having occasion to go to *Ephesus*, might by him be turn'd to Christianity, and might when they went home be employed by him to preach the Gospel to their Fellow-Citizens. This may be thought the more probable from what *St. Luke* says of his

B

Success,

Success, when he had been at *Ephesus* but two Years, *Acts* xix. 10. And this (Paul's discoursing daily in the School of *Tyrannus*) continued by the Space of two Years; so that all they which dwelt in Asia, heard the Word of the Lord, both Jews and Greeks. And considering how stedfast the *Colossians* appear to have been in the Doctrine which was peculiarly taught by St. Paul, there is the more Reason to imagine they might be converted by some who went to them from him. *Epaphras* may well be supposed to be one of this Number, if he was not the only Person at first so employed. He was himself a *Colossian*, *Chap.* IV. 12. a faithful Minister of Christ for them, *Chap.* I. 7. by whom he intimates they had been chiefly instructed. And possibly they therefore sent him as their Messenger to St. Paul, because he had been before sent to them by him, and so was the more likely to be acceptable to him.

Whoever was the Instrument or Occasion of their Conversion, St. Paul, who was the Apostle of the *Gentiles*, could not but have a great Concern for them. As he was sent with a special Commission to the *Gentiles*, *Acts* xxvi. 17, 18. so he seems to have been more fully, than the rest of the Apostles, instructed in the great Mystery which related to the *Gentiles*, viz. God's calling them into his Church, and taking them to be his People, without subjecting them to the ceremonial Law. The *Jews*, who were very tenacious of their old Customs, and concluded that the Law which God had given by *Moses*, was never to be alter'd, and that a Conformity to it was a Term absolutely necessary to Salvation, were grievously scandaliz'd at this Doctrine, and at St. Paul for preaching and maintaining it. This stirr'd up their Rage against him, *Acts* xxi. 28. which was the Occasion of the Bonds he was now in, *Col.* IV. 3. And even the believing *Jews* were very earnest in insisting on the converted *Gentiles* being circumcised, and keeping the Law of *Moses*, *Acts* xv. 1, 5. This gave the Apostle much disturbance, and was a great Hindrance to the Success of the Gospel; and being the great Preacher of this Mystery, he strenuously maintain'd it, and the Liberty of the *Gentiles*, insisting upon it that it was necessary for them to stand fast in it, as ever they would expect Salvation by Christ. And as it was a Trouble to him when he heard of any of the *Gentile* Converts yielding to the Importunity of the Zealots for *Judaism*, and he deals with them sharply, and takes much Pains to convince them by

by Arguments; so it was a great Pleasure to him to hear of any of them that continued firm in the Doctrine he taught; and having received from *Epaphras* a very pleasing Account of the *Colossians* in this Respect, he writes to them to commend and applaud them, and to testify the great Joy and Satisfaction he had in the good News; nor is there, perhaps, in all the Epistle, when rightly understood, any thing said of them by way of Reprehension. However, as the *Jews* were in great Numbers in *Asia*, and many of them were probably Profelytes to Christianity, and retained much of their old Leaven, *St. Paul* thought it necessary to confirm and establish the *Colossians* in this Epistle, against their Endeavours, and more especially of one Sect of them, to corrupt them. He insists upon God's having abolish'd the Law, with reference to the *Gentiles*; and as they cried up the Law, he compares Christ with it, that he might shew the Greatness of the Difference. The Zealots who were trying to corrupt them, seem to have talk'd much of *Angels*, and urged the Respect due to them; and for that Reason he sets out the great Superiority of Christ to Angels, and the Necessity of adhering to him as their Head. That part, wherein he speaks most directly against these Invaders of the Liberty and Privileges of the *Colossians*, is but short, being comprized in *Chap.* II. 4--23. *Chap.* III. 1--4. but the preceding Part of the Epistle is full of Suggestions and Hints which it was easy for them to apply, in order to their being establish'd in the Apostle's Doctrine, and fortified against the subtil Insinuations of the Advocates for *Judaism*. The Scope of the Epistle is much the same with those to the *Philippians* and *Ephesians*, written about the same time, the latter of them being sent by the same Messenger *Tychicus*, *Eph.* VI. 21, 22. *Col.* IV. 7, 8. And indeed as the Occasions were so much alike, so are the very Expressions which he uses in both: This to the *Colossians* being written as in the same time, so in the same Run and Warmth of Thoughts; so that, as *Mr. Locke* says, the Form, Phrase, Matter, and all the Parts quite thro' of these two Epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other. And that to the *Philippians*, writ also by *St. Paul* during his Bonds at *Rome*, when attentively look'd into, will be found to have the same Aim with the other two; so that in these three Epistles taken together, one may see the great Design of the Gospel laid down, as far surpassing the Law, both in Glory, Great-

Chap. I.

ness, Comprehension, Grace and Bounty ; and therefore they were Opposers, not Promoters of the true Doctrine of the Gospel, and the Kingdom of God under the Messiah, who would confine it to the narrow and beggarly Elements or Shadows of this World, as *St. Paul* calls the positive Ordinances of the Mosaical Institution.

It is farther to be observed, that in each of these three Epistles; he takes care to suggest some Considerations to prevent their being offended or discouraged upon the Account of his present Circumstances, as he was in Bonds for asserting and preaching the Grace of God toward them.

S E C T. I.

C H A P. I. 1, 2.

C O N T E N T S.

TH E S E two Verses contain *St. Paul's* Inscription, or Introduction of his Epistle: What there is in it remarkable for its Difference from what is to be found in his other Epistles, shall be taken notice of in the Notes.

P A R A P H R A S E.

T E X T.

I. **P**AUL an Apostle of Jesus Christ, by the declared Will and special Appointment of God (a) and *Timothy* our Brother (b), to **P**AUL an apostle of Jesus Christ by the will of God, and *Timotheus* our brother, to the

N O T E S.

1 (a) *By the Will of God:]* *St. Paul*, in most of his Epistles, mentions his being an *Apostle* by the Will of God; which way of speaking being peculiar to him, we may suppose him therein to intimate his extraordinary and miraculous Mission, *Acts* ix. xxvi. and his receiving the Gospel by immediate Revelation, *Gal.* i. 11, 12. for he doubted not of the Will and Providence of God's governing all things. Besides, he may stile himself thus, in Opposition to those who without the Will of God set up against him.

(b) *Timotheus our Brother.]* He was Brother to *St. Paul*, not only as a Christian, but as employed in the same Work with him, of preaching the Gospel, (as this Title seems used sometimes in that Sense) and he was also his Brother in Affliction, he being now in Bonds with him, and so at hand to join with him in the Salutation and Inscription here in the beginning of this Epistle.

the

TEXT.

P A R A P H R A S E.

2 saints and faithful brethren in Christ, which are at Coloss: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. the Professors of the Gospel (c) who are at Coloss; Converts who stand firm in the Faith of Jesus Christ (d): Favour and Peace (e) be to you from God our Father, and from the Lord Jesus Christ. 2.

N O T E S.

x (c) *To the Saints.*] Οἱ ἅγιοι, *the Saints*, or οἱ ἅγιοι ἀδελφοί, *the holy Brethren* (as the Greek here seems to require that Construction) do not necessarily signify Persons internally sanctified, and in a State of Salvation, but such as were separated from the common State of Mankind, to be the People of God, and to serve him. The heathen World had revolted from the true God, to the Service of Idols and false Gods, Rom. i. 18—25. The Jews being separated from this corrupt Mass, to be the peculiar People of God, were called holy, Exod. xix. 5, 6. Num. xv. 40. They being cast off, the Professors of Christianity were separated to be the People of God, and so became holy, 1 Pet. ii. 9, 10.

(d) *Faithful Brethren in Christ.*] 'Tis observ'd, that this Epistle, and that to the Ephesians, have all thro' a very great Resemblance; their Lineaments do so correspond, that I think they may be Twin-Epistles, conceived and brought forth together, so that the very Expressions of the one, occur'd fresh in St. Paul's Memory, and were made use of in writing the other. This Term *faithful*, πιστοί, therefore being found in the Introduction of both Epistles, and no one other of St. Paul's, there is just Reason to think it was a Term suited to the present Notion he had of those he was writing to, with reference to the Business he was writing about. I take it therefore, that by the *faithful Brethren*, he means such as stood firm to Christ, which he did not count them to do, who made Circumcision necessary to Salvation, and an Observance of Jewish Rites, a requisite Part of the Christian Religion. This is plain from his express Words, Gal. v. 1, 2. *Stand fast therefore in the Liberty wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, &c.* And those who contended for Submission to the Law, he calls *Perverters of the Gospel of Christ*, Gal. i. 7. and more to the same Purpose may be seen in that Epistle.

(e) *Peace be to you.*] The wishing of Peace in the Scripture-Language, is the wishing of all manner of Good. As it stands here joined with *Grace*, it seems to be spoken of as the Effect or Consequence of it.

S E C T.

S E C T. II.

C H A P. I. 3---13.

C O N T E N T S.

IN this Section he acquaints them with the satisfactory Account he had received of their Faith and Love, assuring them at the same time, of the great Interest they had in both his Petitions and Thanksgivings. In giving an Account hereof, he evidently endeavours to raise their Sense of the Greatness of those Advantages which they partook of by the Gospel, which were such as the Law could not secure them, and which were in a more large and plentiful manner now dispens'd, being offer'd to the whole World, and not confin'd so narrowly as under the former Oeconomy, to the comparatively small Nation of the *Jews*. Hereby he likewise stirs up their Gratitude to God, who had dealt so kindly with them, and excites their Endeavours to answer the Obligations he had laid them under.

P A R A P H R A S E.

T E X T.

3. **I** Thank the God and Father (f) of our Lord Jesus Christ always upon your Account (†), in my Prayers, having heard of the Continuance of your Faith in Christ Jesus (you not being discouraged at my Sufferings for it) (g) and
- W**E give thanks to 3 God, and the Father of our Lord Jesus Christ, praying always for you: Since we heard of 4 your faith in Christ Jesus,

N O T E S.

3 (f) Τῷ Θεῷ καὶ Πατρὶ τῷ Κυρίῳ ἡμῶν. To God and the Father of our Lord Jesus Christ.] The rendering in the Paraphrase, *To the God and Father of our Lord Jesus Christ*, seems most proper; tho' our own rendering may be born, and makes no Alteration, as to the ultimate Object of his Thanksgiving; for the *and* must then, as in other places, signify *even*.

† Πάντοτε περὶ ὑμῶν. Always for you.] Our Translators join this with προσευχόμενοι, *praying always for you*. The Greek will bear either that, or the Sense express'd in the Paraphrase, which joins it with διακονούμενοι.] The comparing *Eph. i. 15, 16.* may seem to lead rather to the latter. See 1 *Thess. i. 2.* 2 *Thess. i. 3.*

4 (g) Ἀκούσαντες τὴν πίστιν ὑμῶν. Since we heard of your Faith.] It is hardly to be thought, that the *Colossians*, who had merited the great Commendations bestowed on them in this Epistle, were converted to the Christian Religion so very lately, as that St. Paul should first hear of it when he was in Bonds; nor is it likely, that he, who had the Care of all the Churches upon him, 2 *Cor. xi. 28.* should not have heard of it before his Confinement, in case it happen'd a considerable Time before, and especially if it was when he was himself at *Ephesus*. It is not therefore probable, that hereby he meant that he had received an Account

NOTES.

Account of their being converted from *Gentilism*. And since this Epistle, and that to the *Ephesians* are so exactly alike, and he uses much the same Expression to them, *Chap. i. 15.* After I heard of your Faith in the Lord Jesus, and Love unto all the Saints, it is reasonable to suppose that in both he meant the same thing. Now what he means there is so fully cleared by Mr. Locke upon the Place, that nothing more is needful than to transcribe his Note, which gives much light to the three Epistles written about this time.

St. Paul's hearing, says he, of their Faith here mentioned, cannot signify his being informed that they had received the Gospel, and believed in Christ: This would have look'd impertinent for him to have told them, since he himself had converted them, and had lived a long time amongst them. We must therefore seek another Reason of his mentioning his Hearing of their Faith, which must signify something else than his being barely acquainted that they were Christians: And this we may find in these Words, *Eph. iii. 13. Wherefore, I desire that ye faint not at my Tribulations for you.* He, as the Apostle of the Gentiles, had alone preached up Freedom from the Law, which the other Apostles who had not that province (See *Gal. ii. 9.*) in their converting the *Jews*, seem to have said nothing of, as is plain from *Acts xxi. 20, 21.* 'Twas upon Account of his Preaching, that the Christian Converts were not under any Subjection to the Observances of the Law, and that the Law was abolish'd by the Death of Christ, that he was seized at *Jerusalem*, and sent as a Criminal to *Rome* to be tried for his Life, where he was now a Prisoner. He being therefore afraid, that the *Ephesians*, and other Convert *Gentiles*, seeing him thus under Persecution, in hold, and in danger of Death, upon the score of his being the Preacher, and zealous Propagator and Minister of this great Article of the Christian Faith, which seem'd to have had its Rise and Defence wholly from him, might give it up, and not stand firm in the Faith which he had taught them, was rejoiced when in his Confinement he heard that they persisted stedfast in that Faith, and in their Love to all the Saints, i. e. as well the Convert *Gentiles* that did not, as those *Jews* that did conform to the *Jewish* Rites. This I take to be the meaning of his Hearing of their Faith here mentioned, and conformably hereunto, *Eph. vi. 19, 20.* he desires their Prayers, that he may with Boldness preach the Mystery of the Gospel, of which he is the Ambassador in Bonds. This Mystery of the Gospel, 'tis plain from *Eph. i. 9.* — *iii. 3—7.* and other places, was God's gracious Purpose of taking the *Gentiles*, as *Gentiles*, to be his People under the Gospel. St. Paul, whilst he was a Prisoner at *Rome*, writ to two other Churches, that at *Philippi*, and that at *Coloss*: To the *Colossians*, *Chap. i. 4.* he uses almost verbatim the same Expression that he does here, Having heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints; he gives thanks to God for their knowing and sticking to the Grace of God in Truth, which had been taught them by *Epaphras*, who had inform'd St. Paul of this, and their Affection to him; whereupon he expresses his great Concern, that they should continue in that Faith, and not be drawn away to *Judaizing*, which may be seen from *Col. i. 14.* to the End of the Second Chapter. [It may be here farther remarked concerning this place in the *Colossians*, that he afterwards explains what he means by Faith, *v. 23, 25, 26.* the Hope of the Gospel, or a Faith in the Mystery among the *Gentiles*, viz. Christ among them, as *Gentiles*, the Hope of Glory. And *v. 24.* he tells them, he now, i. e. upon the Account he had received of their Steadiness, rejoiced in his Sufferings for them; and that which was the Occasion of his Rejoicing, was likewise of his Thanksgiving to God.] So that the Hearing of their Faith, which he mentions both to the *Ephesians* and *Colossians*, is not his being told they were Christians, but that they continued in the Faith they were converted to and instructed in, viz. that they became the People of God, and were admitted into his Kingdom, only by Faith in Christ, without submitting to the *Mosaic* Institution and legal Observances, which was the thing he was afraid they should be drawn to, either thro' any Despondency in themselves, or Importunity of others, now that he was removed from them, and in Bonds, and thereby give up that Truth and Freedom of the Gospel which he had preached to them. To the same purpose, he writes to the *Philippians*, *Chap. i. 3—5.* telling them, &c.

(b) *ALL*

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T E X T.

- and of your Love to all (b) Christians. And this Continuance and Stedfastness of your Faith and Love, is for the Sake of that Happiness, which you hope for (*), and which is laid up for you in Heaven, of which you have heard already from the true Account which is given of it by the Gospel: Which is come unto you, as it is to all the World (i); and bringeth forth Fruit in all the World, as it hath also among you, ever since you first heard it, and knew the true Grace of God (k). (Concerning which you have been well instructed by *Epaphras*, who is my dear Fellow-Servant, and a faithful Minister

and of the love which ye have to all the saints; For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel: Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of *Epaphras* our dear fellow-servant, who is for you a faithful minister of Christ;

N O T E S.

(b) *All the Saints.*] One finds in the very reading of these Words, that the Word *All* is emphatical here, and put in for some particular Reason. I can, I confess, see no other but this, *v. z.* That they were not by the *Judaizers* in the least drawn away from their Esteem and Love of those who were not circumcised, nor observed the *Jewish* Rites; which was a Proof to him that they stood firm in the Faith and Freedom of the Gospel, wherein they had been instructed.

5 (*) *Διὰ τὴν ἐλπίδα.* For the Hope.] This Verse is ordinarily connected with *v. 3.* and the 4th Verse being supposed to be a *Parentthesis*, the Sense is taken to stand thus: *We thank God for the Hope which is laid up for you, &c.* But had that been the Apostle's Design, I am apt to think, he would either have said *ὅτι ἐλπίδα*, 1 Cor. x. 30. *Eph. v. 20.* or *ἐν τῇ ἐλπίδι*, 1 Cor. i. 4. *Philip. i. 3, 5.* But I find no Instance of *διὰ* being thus followed by *διὰ* with an Accusative Case. I therefore choose to connect this with *v. 4.* and suppose he here speaks of the motive or impulsive Cause; for the Sake of which they persevered in their Faith in Christ, and their Love to all the Saints.

6 (i) *In all the World.*] It is not to be supposed, that every individual City or even Country thro' the whole World, had had the Gospel preached among them; such kind of Expressions being very familiar, when they are not used with the utmost Strictness. The Apostle seems here to have an Eye chiefly to God's sending the Gospel to the *Gentiles* in general, without confining it to the *Jews*. This was much to his purpose, as it led the *Colossians* to observe, that God had now put an End to the Covenant of Peculiarity formerly made with the *Jews*, and by sending his Gospel to the *Gentiles*, far and near, testified he did not expect they should submit to the *Jewish* Law, in order to their being accepted as his People; and by this he likewise magnifies the Gospel-Covenant, and the Grace of it, above the Law, which reached but to a small Canton of the World.

(k) *The Grace of God in Truth.*] This, *in Truth*, may be refer'd to their Knowledge; and then it should be render'd, *since you truly knew the Grace of God*: But St. Paul seems here to mean the true Grace of God, as the Gospel is called, 1 Pet. v. 12. By the true Grace, or unmixed Gospel, of God, he probably intends what was chiefly upon his Mind, God's great Favour to the *Gentiles* in receiving them to be his People, without their submitting

TEXT.

PARAPHRASE.

8 Who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his Will, in all wisdom, and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of

Minister of Christ in doing you service; who also declared unto me the Love you bear to me upon a spiritual Account (l). And for this Cause, since the Day I heard these Things (m), I have not ceased to pray for you, and to desire that you may, with Respect to the Knowledge of his Will, and gracious Purpose toward the *Gentiles*, be filled with all Wisdom and spiritual Understanding (n): That understanding the great Kindness of God, you may be the more excited to a worthy and grateful Obedience, which will be most pleasing to God (o): Being in order hereunto fruitful in every good Work,

NOTES.

to Circumcision and the Jewish Law. This he seems especially to call the *Truth of the Gospel*, and the *Truth*. Compare Gal. ii. 5, 14. — iii. 1. — v. 7. Tit. i. 14.

8 (l) Ἀγάπην ἐν πνεύματι Love in the Spirit.] Tho' some few Copies here add ἐν λόγῳ; yet it may be doubted, whether the Holy Ghost be intended; for it is not unlikely that he means, that their Love to him was purely upon a *spiritual* Account, for the Sake of the Doctrine he taught; they not having Reason to love him upon any inferior Consideration, since they had never seen him. Compare Chap. ii. 1, 5.

9 (m) Ἦκούσαμεν. We heard it.] Our Translators by inserting it, show that they thought this Verse stood connected with v. 7, 8. whereas those two Verses are rather a Parenthesis, and this Ninth Verse is to be joined with Verse the Sixth. This seems clear from what he says, *that ye might be filled with the Knowledge of his Will*. The αὐτῷ here relates to God, mentioned in the End of Verse the Sixth; and consequently the Sense is better supplied by *these Things*, that is, all the good Things he had before-mentioned concerning them, ver. 3—6.

(n) That ye might be filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding.] Comparing this with Eph. i. 8, 9. it appears, that in both places is meant a comprehensive View of the Will of God, or as he there calls it, the *Mystery of his Will*; that is, that Will of God which was kept secret before, but was now revealed by the Gospel; that is his Purpose of calling the *Gentiles*, and making out of them a People and Inheritance to himself, in his Kingdom under the Messiah. The *spiritual Understanding* is an Understanding of spiritual Things, or such Things as were revealed by the Spirit, of which the forelaid Mystery was one. He seems to mean the same Thing, Eph. i. 17. where he calls it a *Revelation*. See Mr. Locke on that Place. St. Paul shows himself very desirous the *Colossians* should thoroughly understand, and acknowledge this Mystery, Chap. ii. 1, 2.

10 (o) Περιπατεῖσαι ὑμᾶς ἀξίως τοῦ Κυρίου ἐν πάντων ἀπέσκειν. That ye might walk worthy of the Lord to all-pleasing.] As περιπατεῖσαι is put for εἰς τὸ περιπατεῖσαι, (just as κατοικῆσαι is put for εἰς τὸ κατοικῆσαι, Eph. iii. 17.) this is well rendered; and what he here mentions is the chief Thing he desired for the *Colossians*, the other Things, both before and after, being consider'd as subservient to it. Farther, the Lord here, if we follow the same Reading

11. Work, and increasing in the Knowledge of God (*p*); being agreeably to that glorious Power which has been already exerted toward you (*q*). Strengthened and enabled with Joyfulness to exercise Patience and Long-suffering under your Trials; giving Thanks to the Father, who hath vouchsafed you to share in that Light he affords to his Saints, and has freed you from your former *Gentile* Darkness, and translated you into the Kingdom of his dear Son (*r*).
- God: Strengthened with all might according to his glorious power, unto all-patience and long-suffering with joyfulness: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath deliver'd us from the power of darkness, and hath translated us into the kingdom of his dear Son.

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with our Translation, will probably denote God the Father, as that Term is used concerning him, *Rev. xi. 15. The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ*; and in many other places: but as the *Vulg. Latin*, the *Syriac*, the *Ethiopic*, and one MS. read here *Θεῷ God*, instead of *Κυρίῳ the Lord*, and the same is confirmed by some ancient Writers, that may perhaps be the true Reading. Compare the last Clause of the Verse.

(*p*) Ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ ἀυξανόμενοι εἰς τὸ ἐπίγνωσιν τοῦ Θεοῦ.] Our Translation is here just, only let it be observed, that the *καρποφοροῦντες* & *ἀυξανόμενοι* here, the *δυναμίδες*, *v. 11. & ἀγαθὰ ἔργα*, *v. 12.* are all to be taken to agree with *ὁμῶς*, the nominative Case understood before *πληρωθῆτε*, *v. 9.* and so all that is here said in the several Clauses, to which these Participles belong, is, as was before hinted, to be consider'd as means in order to their being filled with the Knowledge of God's Will, and so in order, to the highest End mention'd, the walking worthy of the Lord.

Farther, Dr. *Mills* alledges many Authorities for reading either *τῇ ἐπιγνώσει*, or *ἐν τῇ ἐπιγνώσει*. Unless one of them be preferr'd to the common Reading, the Difference of the Manner of Expression between *ἐν παντὶ ἔργῳ ἀγαθῷ* and *εἰς τὸ ἐπίγνωσιν*, might incline one to put the comma after *ἀυξανόμενοι*, and to render it, *being fruitful and increasing in every good Work, for the Knowledge of God*, i. e. for the acquiring that Knowledge. St. Paul had thanked God before, *v. 6.* that the Gospel brought forth Fruit among the *Colossians*; and it seems natural to suppose, that when he prays here that they might bring forth Fruit in every good Work, he does not pray barely for what they already did, but for a farther Increase of it. See *1 Theff. iv. 1, 10.* The Words thus understood inform us, that a holy Conversation is very serviceable to dispose Men to acquire the Knowledge of God.

11 (*q*) Κατὰ τὸ κράτος τῆς δόξης αὐτοῦ. According to his glorious Power.] The Power of God in converting the *Gentiles* is spoken of by St. Paul in very lofty Terms. both here, and *Eph. iii. 20.* He compares it to that which he exerted in raising Christ from the Dead, *Eph. i. 19.* which will serve to illustrate this Place.

12, 13 (*r*) The *us* in these two Verses, and the *we* in the next, manifestly signify the *Gentile* Converts.

Farther, these two Verses, beside their Reference to the End before-mention'd, may be consider'd as partly occasioned by what he had said, *v. 11.* and so he here shews the *Colossians*, what Reason they had to bear their Troubles with *joyfulness*, and puts them in a Way

SECT. III.

CHAP. I. 14—23.

CONTENTS.

ST. *Paul* having in the 13th Verse mention'd God's dear Son, he here, according to his usual Manner, runs out immediately into a Digression concerning him; but it is such a Digression as is very much to his main Purpose, *viz.* to establish them in their Adherence to Christ, and make them sensible how unreasonable their Attempt was, who endeavour'd to seduce them from him. Nothing could be said more proper for this End, than what he here says, to show the Pre-eminence and Headship of Christ in all Respects, even above the Angels, whom some would have persuaded them to worship, and to set forth his transcendent Excellency, and the Greatness of the Advantages which the *Gentiles* receiv'd by him.

TEXT.

PARAPHRASE.

14 **I**N whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the first born of every creature:

IN this dear Son of God we have Redemption by his Blood, even the Forgiveness of Transgressions. And well may his Blood be thought to be of so great Efficacy and Virtue, since he is the most lively visible Image of the Father, who is the invisible God (*s*); and since he was the

14:

15:

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Way to do it, *viz.* by being thankful to God for his great Kindness to them, in calling them out of their former *Gentile* State of Ignorance and Darkness, while they were Subjects of the Devil's Kingdom, into the Kingdom of his dear Son, wherein they had Light, being now no longer *Darkness*, but *Light in the Lord*, *Eph.* v. 8. and thus they were admitted into the *Inheritance of the Saints*, or of God's People. Compare *Afts* xxvi. 17, 18. And therefore the *Light* mentioned in the twelfth Verse, is to be explained from the Darkness it is opposed to in the thirteenth, and signifies the *Light* which the Saints have by the Gospel in this World.

15 (*s*) *The Image of the invisible God.*] The Father alone is represented in the New Testament as the *invisible* God. See *John* i. 18. — v. 37. — vi. 46. 1 *Tim.* i. 17. — vi. 16. *Heb.* xi. 27. 1 *Joh* iv. 12, 20. Christ is never represented as *invisible*, it might seem strange if he should, since he actually took upon him *Flesh*, and appeared and was seen in the World;

the first Being that was derived from him (*t*).
16. And that he must be the first derived from him, is from hence evident, that all other Beings were derived from God, the primary and supreme Cause of all, thro' this his Son, by whom (*u*) as their immediate Author all Things (*w*) were created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or

For by him were all ¹⁶ things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he

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which are things the Nature of the Father cannot possibly admit. His being called the *Image of God* in this Place, and 2 Cor. iv. 4. implies his being visible, and that the Perfections of God do most eminently shine forth in him.

(*t*) Πρωτότοκος ὁ πατρὸς κτίσεως. *The first born of every Creature.*] This is fairly render'd by our Translators, and indeed the Word is never used in any other Sense in the New Testament. It is true, that πρωτότοκος is found sometimes used by profane Authors in an active Sense, as when applied to a Dam the first Time she brings forth; and accordingly some would render the Expression here, *the first bringer forth of every Creature*; but it may be question'd whether ever the Word is thus used with a Genitive Case after it, and especially with such an Adjective as *all*, join'd with that Genitive Case. Who can find such an Expression any where as this, *a Dam that is the first bringer forth of all her Offspring*? If the Word were here to be taken in this Sense, St. Paul's Meaning must be express'd by some such Periphrasis as this: 'Christ is one, who the first Time he brought forth any thing, brought forth every Creature;' which, I suppose, will hardly satisfy any Man. But if, according to the constant Use of this Word in other places of the New Testament, we interpret the Expression, that he was *begotten before all Creatures*, it exactly agrees with the Character Christ gives of himself, Rev. iii. 14. that he is ἀρχὴ ἡ κτίσεως, *the Beginning of the Creation of God*, that is the first Being derived from God. See Paul's Argument, v. 16. is a full Proof of his being begotten before all Creatures; for he could not be otherwise, if he created them. And by another Expression, v. 17. he seems to declare the same Thing, *and he is before all Things*. Farther, St. Paul's Discourse being intended to establish the Colossians in their Regard to Christ, and to prevent their being seduced from him by a Pretence of the Respect due to Angels, Chap. ii. 18, 19. he acted very prudently, in giving him the highest and most lofty Character; but it is not likely, that he would have cloathed this part of his Character in an Expression, which easily and naturally offers the Sense our Translators, and perhaps all others have given of it, if he thought that Sense was really any Disparagement to him.

16 (*u*) Ἐν αὐτῷ. *By him.*] The ἐν αὐτῷ here in the Beginning of the Verse, is the same with δι' αὐτῷ in the latter End; and both are easily explained, by comparing, 1 Cor. viii. 6.

(*w*) *All Things.*] The Interpretation which refers what is here said of our Saviour to the new Creation, or the Renovation of all Things, is so forced and violent; that it can hardly be thought that Men would have ever espoused it, but for the Sake of an Hypothesis. The Reader may meet with a Confutation of it in most Commentators.

(*) *Whether.*

TEXT.

PARAPHRASE.

17 is before all things, and by him all things consist.
18 And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.

or Dominions, or Principalities, or Powers :
(x) All Things were created by him, and to be in Subjection to him (y). He therefore must be before all Things (z), and by him all Things are preserved (a). And he is the Head of the Church, which is his Body (b) ; and he is the Beginning, the first who ever so rose from the Dead, as not to die any more (c), that in all

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(x) *Whether they be Thrones, or Dominions, or Principalities, or Powers.*] Mr. Locke, in his Notes upon Eph. iii. 10. says, that here Col. i. 16. these signify good Angels; nor can there, I think, be any doubt, that they must at least be comprehended as a chief Part: But since he himself says the Terms are sometimes used for those who are vested with any Power, whether Men, or Angels, 1 Cor. xv. 24. why may we not suppose St. Paul uses the Terms here in the same Latitude? Why may he not mean the visible and invisible Thrones, Dominions, Principalities, and Powers, that are in Heaven and Earth? It seems most natural to join his Expressions thus together. His Argument is by this more full, for his Design, as appears by v. 18. is to prove Christ's Pre-eminence to all; and nothing could be more pertinent to his Purpose, than what he alleges, if thus understood; it being reasonable to suppose his Authority must be superior to any in Heaven and Earth, since he made all those Angels, and Men, which in either have any Authority at all. See him on Eph. i. 21.

(y) *Eis autōn. For him.*] That is; to be in Subjection to him, as it is express'd in the Paraphrase; which I think is justified by what he says, v. 18. that in all Things he might have the Pre-eminence. By this it appears, that when God made all Things by Christ, he did it with a Design to rule and dispose of them by him. Compare Heb. i. 8.

17 (z) *He is before all Things.*] This I take to be equivalent to what he had said before, that he is the first born of every Creature. It was that he undertook to prove, and having alleged his Argument to prove it in Verse the 16th, he here draws his Conclusion, which must be the same with the Position he advanced and undertook to make good.

(a) *Tὰ πάντα ἐν αὐτῷ συνέστηκε.* By him all Things consist.] This is a new Medium or Argument, which St. Paul uses to prove the Pre-eminence and Supereminent Dignity and Authority of Christ, viz. That as God made all Things by him, so he upholds and preserves all Things by him too. The same is asserted, Heb. i. 3. where he is said to uphold all Things by the Word & δύναμει αὐτοῦ of his Father's Power; for the Author of that Epistle seems to distinguish in that same Verse αὐτῷ & ἑαυτοῦ.

18 (b) *The Head of the Body.*] He had proved his Superiority to all the Creatures by his making and sustaining them; and now by a third Argument he confirms his full Authority over the Church, and that is by God's Constitution and Appointment at his Resurrection. The insisting expressly upon this was very agreeable to his grand Design, to confirm the Colossians in their Regard to Christ, he being apprehensive of some Danger of their being drawn off from him, and brought to substitute some other Heads in his Room. See Chap. ii. 19.

(c) *Ὁς ὢν ἀρχὴ, πρῶτος ἐκ τῶν νεκρῶν.* Who is the Beginning, the first born from the Dead.] That Christ was the first who rose from the Dead, never to die any more, is plain. Compare Rev. i. 5. 1 Cor. xv. 20, 23. Acts xxvi. 23. But the other Expression, αὐτὸς ὁ

- all Respects (*d*) he might be chief, being vested by God with the highest Authority. For it
 19. seemed good to God the Father (*e*) to inhabit all

For it pleased the Father ¹⁹ that in him should all fulness dwell. And (ha-

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the Beginning, is much more obscure. It seems beside his Purpose to speak of him here as the *Beginning*, with reference to the Creatures in general, he having done with that, which he had sufficiently expressed, v. 16, 17. It must therefore either refer to the Church just before mentioned, *q. d.* he is the Beginning of that Church of which he is the Head; or else, as seems most probable, it may be explained from what follows, *the first born from the Dead*, and so it may mean that he is ἀρχὴ τῶν τεχθέντων [or ἀναστάντων] ἐκ τῶν νεκρῶν, and the ἀρχὴ will then be the same as ἀπαρχὴ. He is the *first fruits* of those that rise from the Dead. So 1 Cor. xv. 20. *Christ is raised from the Dead, and become the first fruits of them that slept.* It is indeed very possible, that we ought in this Place to read ἀπαρχὴ, instead of ἀρχὴ, which would make all easy; for so *Chrysostom* read it in his Copy, as do also two MSS. mentioned by Dr. Mill.

(*d*) Ἐν ᾧ ᾤσιν.] This will bear either our common Translation, *in all Things*, or that in the Margin, *among all*, i. e. Angels, and Men; but I prefer the former, as appearing more agreeable to St. Paul's Argument. 'Tis reasonable, according to his former Argument alone, to conclude that he must have a Pre-eminence over both Men, and Angels, because he made them both; but by this new Argument from his Headship over the Church at his Resurrection, a just Occasion is taken to speak of the Pre-eminence he has *in all Things*, that is in all Respects, not only as the Maker of all Things, but as the Mediator, raised from the Dead.

19 (*e*) *The Father.*] This not appearing in the Greek, but being only supplied by our Translators, has given a Handle to some to find fault with them; but I think they may be easily defended. It is indeed true, as some pretend, that the Greek would bear another rendering; that is, it would truly do so, provided this Verse were to be consider'd by it self, without any Relation to the Context. But as it now stands in Connection with the next Verse, it seems necessary to render it as our Translators have done; for as συναπαλλάττει, v. 20. is in Construction to be join'd with διδόντες, v. 19. the Things that are mentioned, v. 19, 20. must be understood to be all of them represented as pleasing the same Person; and who can that Person be but God the Father? I find some of my learned Friends are of Opinion, that it ought to be render'd, *For it pleased him*, i. e. Christ, &c. Nor do I think it any material Objection against their Interpretation, that they read αὐτῷ for αὐτῷ, and v. 20. αὐτῶν for αὐτῶν, &c. for as the *Spirits* are not in any ancient MSS. they are at their Liberty to choose either of them, as they judge it will best suit the Apostle's Design. But this seems an unanswerable Objection against that Interpretation, that St. Paul is here giving a Reason of the Headship and Dominion of Christ, and that this Interpretation resolves that Reason into the Will and Pleasure of Christ, which is contrary to the whole Strain and Tenor of the Scriptures, that always resolve it into the Will of the Father. It is urged, that our Translators are forced to go as far back as v. 12. for this Nominative Case to εὐδοκῆσε, which they have inserted, which is not to be allowed, unless the intermediate Verses were a Parenthesis. But this Nominative Case may be fetched from αὐτῷ in v. 13. nor does any Violence seem to be offer'd to the Text, if we suppose St. Paul, upon his having mention'd God's dear Son, v. 13. to expatiate as he uses to do, concerning Christ; and having at last asserted the Headship of this dear Son of God, to bring in his Proof of it in this manner. His being God's dear Son, is to be carried thro' all the Things said of him,

TEXT.

PARAPHRASE.

20. ²⁰ving made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven. And

all Fulness by Christ (f), and it pleased him, when he had made Peace by the Blood of Christ's Cross, by Christ to reconcile all Things to one another, for his own Glory, whether they are Things on Earth, or Things in Heaven (g). And

20.

NOTES.

him, v. 14—18. and the Headship and Dominion conferred upon him is a signal Instance of it, and brings the Readers Thoughts back to the very Place at which the Digression began, He hath translated us into the Kingdom of his dear Son; and thus it seems natural to supply the Nominative Case, as our Translators have done.

(f) *That in him should all Fulness dwell.*] If our Translators have rightly render'd the Place, the Fulness here spoken of will be the same with that mentioned, Chap. ii. 9. and will be there consider'd. But the Paraphrase follows the Translation of *Castellio*; *Quoniam per eum visum est patri omnem universitatem inhabitare.* His Reason for this rendering is, that when ever an Infinitive Verb is in the New Testament joined with *ἐξουκνως*, it always denotes the Action of him who is spoken of as pleased. This Observation seems to be very just, and when *Bæza* censured his Translation of this Place, he very judiciously defended it. See his *Defence* at the End of his Translation, in Fol. p. 464, &c. He seems not to have hit the true Sense of *πλήρωμα*, but otherwise nothing can be truer in itself, or more to St. Paul's Purpose, than this rendering. For he then must be understood to assert, that God therefore appointed Christ to be the Head of the Church, that he might in or by him inhabit all Fulness; that is, the whole Church or Body of Christ. Nothing can more suit the Language of St. Paul elsewhere, Eph. ii. 21, 22. *In or thro' whom [Christ] all the Building fitly framed together, groweth unto an holy Temple in the Lord. A Temple is an House for God to inhabit, as therefore he in the next Words explains himself; In, or thro' whom [Christ] you also are builded together for an Habitation of God, thro' the Spirit.* Nor can it seem strange, that the Church should here be called Fulness, since it is so called, Eph. i. 23. *The Fulness of him that filleth all in all.* Mr. Locke understands that Expression to be used of Christ, and it is no doubt in a Sense true of him; but considering the lofty Terms wherein he had just before spoken of God the Father, deriving all Things from him even that were in Christ himself, and comparing this Expression with what he says of the Father, Eph. iv. 6. *One God and Father of all, who is above all, and thro' all, and in you all,* and with 1 Cor. xii. 6. *It is the same God who worketh all in all:* I say, considering these Things I am inclined much rather to understand the Father to be meant by him that filleth all in all. But to return to the Text before us, if this Interpretation be allowed, a very good Account may be given why the *All* is here added, and it is said that it pleased the Father to inhabit all Fulness by Christ, because there was a double Fulness for him to inhabit; namely, a Fulness of the *Jews*, and a Fulness of the *Gentiles*, which are both mentioned, Rom. xi. 12, 25.

20 (g) *Things in Earth, or Things in Heaven.*] If the Hint Mr. Locke gives in his Notes upon Eph. i. 10, 20. were certain, that by the *Things in Earth, and in Heaven*, were meant the *Gentiles*, and the *Jews*, there would be no Difficulty in explaining this Verse to this Purpose: 'When the Father had made Peace between *Jews*, and *Gentiles*, by the Blood of his Son's Cross, it pleased him to reconcile them both to himself by his Son.' There are two Things that might incline one the rather to admit that Interpretation. (1.) That it nicely agrees with St. Paul's Subject, for he is now treating of Christ's Headship over the Church,

v. 18.

- And particularly you, who were sometimes alienated from (b), and Enemies to his Church, in your Mind thro' wicked Works (i), hath he now reconciled in the Body of Christ's Flesh thro' his Death, (k) that so he might present you
- you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh thro' death, to present you holy and unblameable,

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v. 18. (2.) He has fully declared the same Thing in the parallel Epistle, which gives so much Light to this. *Eph. ii. 14, 15, 16. He is our Peace, who hath made both [Jews, and Gentiles] one, and hath broken down the middle Wall of Partition between us; having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of Twain, one new Man, so making Peace; and that he might reconcile both unto God in one Body by the Cross, having slain the Enmity thereby, &c.* But after all, as that great Man is not positive in his Interpretation, and the Texts he alledges seem not sufficient to support it, it will not be amiss, to try whether we can upon another foot give a good Account of the Verse. So much of the former Interpretation is to be taken in here, that the *Things in Earth* may well signify the *Jews and Gentiles*, and these he has reconciled to one another; and the only Difficulty is how he hath reconciled both these with the *Things in Heaven*. By the *Things in Heaven* I understand the good Angels, between whom and himself God could not make Peace by the Blood of Christ's Cross, because they had never revolted, or broken Peace with him. The only Reconciliation therefore that could be made as to them, is the reconciling them to us; and this was done by the Blood of Christ. As thereby our Peace was made with God, and the Cause of their Displeasure against us, as the Enemies of God, thereupon ceased; so that God, by the Death of his Son, has made them of Enemies to become our Friends, and they are ready to perform all friendly Offices towards us, *Heb. i. 14.* And as our Lord declares upon his Resurrection, that *All power was given him in Heaven, and in Earth, Matth. xxviii. 18.* and we and they are now both under one Head, we are spoken of as making one Society with them, and therefore we are said, *Heb. xii. 22. to be come to an innumerable Company of Angels.* Now all this God is said to have done, *εἰς αὐτὸν, to himself*, which I think may very well be expressed more fully in his own Words, *Philip. ii. 11. to the Glory of God the Father*; where he is treating likewise of this Headship of Christ over all Things in Heaven, and in Earth. This seems to be what the Apostle means in this place, and that *Eph. i. 10*, which may be compared with it: *That in the Dispensation of the Fulness of Times, he might gather together in one all Things in Christ, both which are in Heaven, and which are in Earth, even in him.*

21. (b) Alienated.] That is from that Body he had spoken of before, v. 18. The same Thing he expresses, *Eph. ii. 12. Being Aliens from the Commonwealth of Israel.*

(i) Enemies in your Mind by wicked Works.] That is, the *Colossians*, as other *Gentiles*; were Enemies to the Church of God, *τῇ διαβοίᾳ, in their Understandings and Judgments*, being zealous for Idolatry; and as they did not like this Worship, God gave them up to commit the most enormous Crimes. See *Rom. i. 21—32.* The great Cause of the Enmity and Distance between them and the *Jews*, was the ceremonial Law; and Christ, by abolishing this in his Death, slew the Enmity, and reconciled them together. *Eph. ii. 15, 16.*

22. (k) *Νοὺν ὃ ὑποκατήλασεν ἐν τῷ σώματι τῷ σαρκὸς αὐτοῦ, διὰ τῆς θανάτου.* Hath he now reconciled in the Body of his Flesh, by Death.] Two Things may appear strange in reading this. 1. The Expression, *the Body of his Flesh*, which I think is not to be met with elsewhere, and leaves Commentators at a Loss for a good Explication; it signifying his *fleshy Body*, as opposed to his mystical Body, say some; or as opposed to his *glorified Body*, say others. 2.

The

TEXT.

PARAPHRASE.

and unrepveable in his
23 sight: If ye continue in the

you holy and unblameable, and unrepveable
in his Sight. And such I am perswaded you 23
shall

NOTES.

The joining that Expression, *in the Body of his Flesh*, with that which immediately follows it, *thro' Death*: for it is evident the former, as it is commonly understood, signifies the very same Thing with the latter. I own St. Paul does sometimes express the same Thing several Ways, but it is not easy to imagine, what End or Design could be served by it in this Place. These Things may occasion an Inquiry, whether he might not perhaps mean somewhat very different from what has been commonly supposed. It seems reasonable to suppose, that the Reconciliation spoken of here, and *Eph. ii. 16.* are the same, and upon comparing the two Texts together one cannot but observe, that *ἐν ἐνὶ σῶματι* closely follows *συνκαταλλάξῃ* there, just as *ἐν τῷ σώματι* follows *συνκαταλλάξεν* in this Place. Now nothing can be more agreeable than to suppose those two Expressions *ἐν ἐνὶ σώματι*, and *ἐν τῷ σώματι* mean the same Thing, provided any good Account can be given of *τῆ σαρκὸς αὐτοῦ*, which is added to the latter. If way be given to this Interpretation, this Expression of *his Flesh* must some way or other signify his Church, which naturally brings to mind the Representation he makes of the Church, *Eph. v. 23—32.* as the Spouse of Christ, and consequently as his Flesh: *No Man*, says he, *ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father, and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and his Church.* It is hence plain, that he represents the Church as Christ's Flesh. Now this having been much upon his Mind in writing that Epistle, as appears from his enlarging upon it in so many Verses, tho' it came in only incidentally, the Thought may be supposed to have remained strong and lively, when he wrote this Epistle to the *Colossians*; and that might lead him to speak of the Church as the *Body of Christ's Flesh*, that is, to speak of the whole Church, comprizing all, both *Jews* and *Gentiles*, as making up that one Body which is Christ's Spouse or Wife. It adds some degree of Probability to this Interpretation, that this Passage is joined with the very same Thought he had expressed in using that Comparison, in his Epistle to the *Ephesians*; and therefore it is the more likely, that that Comparison did then actually occur to his Mind. Let me set down the two Places, that I may compare them together for the farther clearing this Matter.

Eph. v. 27.

Col. i. 22.

ἵνα ὁμοιωθῇ αὐτὸς ἐαυτῷ ἑνδοξόν τῷ Παρεσῆσαι ὑμᾶς ἁγίους, καὶ ἀμώμους, καὶ ἐκκλησίαν, μὴ ἔχουσαν στίλβον ἢ ῥυτίδα ἢ τι ἀνεγκλήτους κατενώπιον αὐτοῦ.
οὐ τοῦτων, ἀλλ' ἵνα ἡ ἁγία καὶ ἀμωμή.

I have followed the *Vulg. Latin*, the *Alexandrian Clermont*, and many other Copies, and ancient Commentators in reading in the *Ephesians*, αὐτὸς instead of αὐτῷ; by the way I doubt not, that αὐτὸν, meaning Christ, tho' not expressed, is to be understood as preceding ὁμοιωθῇ in the *Colossians*. And then nothing can be clearer than the Correspondence and Resemblance of the two Places. ἵνα ὁμοιωθῇ αὐτὸς ἐαυτῷ τῷ ἐκκλησίαν answers to ὁμοιωθῇ ὑμᾶς κατενώπιον αὐτοῦ, that is, ἐαυτῷ. Again, ἵνα ἡ ἁγία καὶ ἀμωμή in *Ephesians*, answers to ὑμᾶς ἁγίους καὶ ἀμώμους in *Colossians*. The rest that is said to the *Ephesians*, a glorious Church, not having Spot or Wrinkle, or any such Thing, is all summarily comprised in the shorter Epistle, that to the *Colossians*, in that one Word ἀνεγκλήτους, unrepveable. So that the Thoughts, and many of the Words are the same in both Places.

D

After

shall be found, since (I) you continue in the Faith, grounded and settled, and are not moved away from the Hope, which, as *Gentiles*, you have by the Mystery of the Gospel, in which you have been already instructed, and which has been every where preached; and in preaching of which I *Paul* have been more eminently employed (†).

faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

NOTES.

After all, I am not positive in this Interpretation; but leave it to the considerate Reader, to compare it with the other Accounts that are given of the Place.

23 (I) *ἵνα ἑστήτε ἐν τῇ πίστει*. If ye continue.] If this had been St. Paul's Design, I believe he would rather have used the future Tense; and therefore I chuse to render *ἵνα* by *since*, as it often signifies. St. Paul was persuaded that the *Colossians* would be presented holy and unblameable, and unproveable in his Sight, *since* he saw how firm they continued in the Faith. A parallel kind of Reasoning he uses, *Philp.* i. 6, 7. I think this rendering is necessary, because of the *οὐκ* in the next Verse; and because of what he says of them, *Chap.* ii. 5. Thus *Ælian* uses the Word, *Var. Hist. Lib.* xii. c. 25. where he gives this as a Reason why he thought himself obliged to speak of the *Romans*, *ἵνα παύσαιτο εἶπαι*, that is, *since*, or *for*, I am a Roman.

(†) *Whereof I Paul am made a Minister*.] St. Paul, as the Apostle of the *Gentiles*, was especially intrusted with a Revelation from God, concerning the Calling them; and as this was what he preached more than any other of the Apostles did, he calls it *his Gospel*, *Rom.* xvi. 25. And when he speaks so much of his being a Minister hereof, as *v.* 25. and in many other Places, he does not do it out of Vanity or Boasting; but this was of great Use to his present Purpose, as carrying a strong Reason with it, why the *Gentiles*, and particularly the *Colossians*, should rather believe him, to whom, as their Apostle, this Doctrine was made manifest and committed to be preached, than the *Jews*; from whom it had been concealed and kept as a Mystery, and was not it self to be discover'd but by a divine Revelation. See *Eph.* iii. 7, 8, 9. and Mr. Locke's Notes thereupon.

S E C T.

SECT. IV.

CHAP. I. 24. --- II. 3.

CONTENTS.

ST. *Paul* having received, by a special Revelation, the Mystery of God's Calling the *Gentiles*, and a Commission to publish it, had by his zealous preaching it now brought himself into Bonds, thro' the great Malice and Rage of the *Jews* against him upon that Account; as may be seen *Acts* xxi. 27, &c. Being in this Case, he was apprehensive that the *Colossians* might be offended and discouraged, and so be more liable to Impressions from the *Jewish* Converts, who might make an ill Improvement of his Trouble, and take a Handle from thence to urge them to submit to the Bondage of the ceremonial Law. To prevent this is the Design of this Section, wherein he shows them what Account he made of his Sufferings, and how much, notwithstanding whatever he had met with, he was still concern'd to spread and maintain that Doctrine which he had taught.

TEXT.

PARAPHRASE.

24 **W**H^O now rejoice in my sufferings for you, and fill up that which is behind of the **N**OW (*m*) I rejoice in my Sufferings, upon the Account of you *Gentiles* (*n*); and I who formerly procured Affliction to Christians, 24.

NOTES.

24 (*m*) Νῦν χαίρω. *Who now rejoice.*] Some ancient MSS. read ὃς νῦν χαίρω, with whom the *Vulgar Latin* agrees, as do our Translators, rendering it, *who now rejoice*; but the greater and better Part of the MSS. and ancient Commentators leave out the ὃς, which also is not render'd by the *Syriac*; and following these which seem to me to give the better reading, I have here begun a new Section. Farther, the Meaning of this *now*, is to be learned from the foregoing Verse, and is plain enough, if we render it, *since ye continue in the Faith*; that is, St. *Paul* rejoiced in his Sufferings for them *now* he saw they continued in the Faith. But the Reader is hinder'd from perceiving what *now* signifies, when the foregoing Verse is render'd, if *ye continue*, &c.

(*n*) ὑμεῖς. *For you.*] Nothing could be more adapted to answer St. *Paul's* Design, than the Considerations he alledges. His Design is to prevent their being discouraged at his Afflictions; and to prevent it, he lets them know that he rejoiced in them himself; and so implies that they ought also, following his Example, and concluding there was somewhat

- Christians, do now my self suffer Persecution, and I am now filling up the Measure, and enduring what is behind of the Afflictions allotted me in this Life, in the Cause of Christ (*o*), for the Sake of his Body which is the Church: Of which Church I am made a Minister, according to the Trust which God has committed to me for the Sake of you *Gentiles* (*p*), that I might fully preach and make known the Word of God. I mean the Mystery which has been kept secret from former Ages and Generations (*q*), but is now made manifest to his Saints:
To

afflictions of Christ in my flesh, for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God. *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

NOTES.

somewhat honourable in them; and especially should they take Heart and rejoice since his Sufferings were for them, and so were a Glory to them, as he tells the *Ephesians*, Chap. iii. 13. *I desire that you faint not at my Tribulations, which are your Glory.* In like manner he speaks to the *Philippians*, Chap. ii. 17, 18. *Yea, and if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoice with you all. For the same Cause also do ye joy, and rejoice with me.*

This for you can't be understood as tho' his Sufferings were in any peculiar Manner upon the Account of the *Colossians*, among whom he had probably never been; but only as they were *Gentiles*, and so together with all other *Gentiles* were alike concerned in the Doctrine he preached, and for which he suffered; whence *Eph.* iii. 1. he styles himself the Prisoner (so we render *δεσμιος* for want of a proper English Term; for in the publick Prison he was not, but only in Bonds in his own House with a Keeper, *AHs* xxviii. 20, 30. compared) of Jesus Christ for you Gentiles.

(*o*) *Καὶ ἀναπαληρῶ τὰ ὑσερήματᾶ ἧς ἐλάβειν τὸ χεῖρ ἐν τῇ σαρκί μου.* And fill up that which is behind of the Afflictions of Christ in my Body.] The Afflictions of Christ in this Place, are the Afflictions which are endured in the Cause of Christ. Thus 2 *Cor.* i. 5. *As the Sufferings of Christ abound in us, so our Consolation aboundeth also by Christ.* Compare *Philip.* iii. 10. 1 *Pet.* iv. 13. The *ὑσερήματᾶ* therefore of these must be whatever Afflictions Christ should still see fit to lay upon him in this Cause, or for his Name; as St. Paul knew from the Words of Christ himself, that a large Share was appointed him, *AHs* ix. 16. Farther, the Word *ἀναπαληρῶ* is understood to intimate that St. Paul did now himself suffer, as he had formerly, before his Conversion, made others suffer for Christ; and that this is the Import of *ἀντὶ* many times in Composition, to signify *vicissim*, cannot be doubted. Thus Budeus, *Comm. L. G.* explains *ἀντιγνησσεσθῶ*, *ἀντιλαμβάνω*, *ἀντιδωρῶμαι*, and *ἀντιλογίζομαι*. I owe this excellent Interpretation to *Monf. Le Clerc.* Vid. *Art. Critice*, Part. II. Sect. i. c. xii. p. 396.

25 (*p*) Compare herewith *Eph.* iii. 2. 1 *Tim.* i. 11, 12.

26 (*q*) *The Mystery which hath been hid from Ages and Generations.*] The Expression of τὸ μυστήριον τὸ ἀπὸ ἀρχῆς αἰώνων is render'd by our Translators, *Eph.* iii. 9. *the Mystery hid from the Beginning of the World*; but it is manifest from this Place, where it

TEXT.

PARAPHRASE.

- 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of Glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect
- To whom God would make known how abundant the Glory is of this Mystery (r) among the *Gentiles*, viz. That Christ is to you *Gentiles* become the Procurer of Glory, and the Cause of your expecting and hoping for it. And him it is I preach, warning every Man, *Gentiles* as well as *Jews* (s), and teaching every Man in all that Wisdom that is made known.

NOTES.

is joined with *καὶ ὅς τις*, that it is rightly translated here *bid from Ages*, and that it ought to have been so translated in that Place also. The same Thing is meant when he speaks of the Revelation of the Mystery *χρόνους αἰώνιους σεσχημένους*, which we translate, *kept secret since the World began*; but Mr. Locke better renders it in the *secular Times*, that is, the Times under the Law. I shall here transcribe his Remark upon the Words, *Rom. xvi. 25.* because it gives much light to this Matter. 'Why the Times, says he, under the Law, were called *χρόνους αἰώνιους*, we may find a Reason in their *Jubilees*, which were *αἰῶνες*, *secula*, or *Ages*, by which all the Time under the Law was measured: And so *χρόνους αἰώνιους* is used, *2 Tim. i. 9. Tit. i. 2.* And so *αἰῶνες* are put for the Times of the Law, or the *Jubilees*, *Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. —x. 2. Eph. iii. 9. Col. i. 26. Heb. ix. 26.* And so God is called the Rock *סלע* *על* *אבות*, of *Ages*, *Isa. xxvi. 4.* in the same Sense that he is called the Rock of Israel, *Isa. xxx. 29. i. e.* the Strength and Support of the Jewish State; for it is of the *Jews* the Prophet here speaks. So *Exod. xxi. 6. סלע* *על* *אבות*, signifies not as we translate it *for ever*, but to the *Jubile*; which will appear if we compare *Lev. xxv. 39—41.* and *Exod. xxi. 2.* Now that the Times of the Law were the Times spoken of here by St. Paul, seems plain from that which he declares to have continued a Mystery during all those Times, viz. God's Purpose of taking in the *Gentiles* to be his People under the Messiah; for this could not be said to be a Mystery at any other Time, but during the Time that the *Jews* were the peculiar People of God, separated to him from among the Nations of the Earth. Before that Time there was no such Name or Notion of Distinction, as *Gentiles*. Before the Days of *Abraham, Isaac,* and *Jacob*, the Calling of the *Israelites* to be God's peculiar People, was as much a Mystery, as the Calling of others out of other Nations was a Mystery afterwards. All that St. Paul insists on here, and in all the Places where he mentions this Mystery, is to shew, that tho' God had declared this his Purpose to the *Jews*, by the Predictions of his Prophets amongst them, yet it lay concealed from their Knowledge, 'twas a Mystery to them, they understood no such Thing; there was not any where the least Suspicion or Thought of it, till the Messiah being come, it was openly declared by St. Paul to the *Jews*, and *Gentiles*, and made out by the Writings of the Prophets, which were now understood.

27 (r) *The Riches of the Glory of this Mystery.*] This Manner of speaking concerning God's calling the *Gentiles*, is very familiar with St. Paul. Compare *Rom. ix. 23. Eph. i. 7, 18. —ii. 7. —iii. 16. Philip, iv. 19.*

28 (s) *Πάντα ἀνθρώπων. Every Man.*] This occurring no less than three Times in the Compass of this one Verse, shows that St. Paul laid a great Stress upon it; and I think there can be no doubt he means, that he made no Distinction between *Jews* and *Gentiles*, but applied himself indifferently to both.

(t) *Ἐν*

PARAPHRASE.

TEXT.

- known by the Gospel (*t*); that so I may present (*u*) all to whom I preach without Difference perfectly instructed in the Doctrine and
29. Laws of Christ Jesus (*w*). And this is what I endeavour to accomplish, earnestly striving, according to his Working, which powerfully and effectually worketh in me (*x*). For I would be very glad you should be informed how great my Concern (*y*) is for you, and those of *Laodicea*, and such other *Gentiles* as never yet have had an Opportunity of seeing me (*z*):
- That

in Christ Jesus; Where-
unto I also labour, striving, according to his working which worketh in me mightily. For I would that ye knew what great conflict I have for you, and for them at *Laodicea*, and for as many as have not seen my face in

NOTES.

(*t*) *Ἐν πάσῃ σοφίᾳ.* In all Wisdom.] This may be understood of the Manner in which he behaved himself in his Preaching, that he did it with all the Wisdom he was master of; but it seems rather to relate to the Matter of his Preaching, as it has that turn in the Paraphrase. See v. 9.

(*u*) *Παρεστήσωμαι.* We may present.] The meaning is, I labour that my Ministry may have that effect upon all my Hearers, whether Jews, or Gentiles, as that every one of them may appear perfect in the Sight of God. Nor need it seem strange, that he should speak of this presenting as his own Act, since he uses a somewhat like Expression elsewhere, 2 Cor. xi. 2. *I have espoused you to one Husband, that I might present you as a chaste Virgin to Christ.* Farther, the Expression here seems used in Allusion to the Offerings presented to God under the Law, and agrees with his Manner of Speech, Rom. xv. 16. *That I should be the Minister of Jesus Christ to the Gentiles; ministering the Gospel of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

(*w*) *Perfect in Christ Jesus.*] Thus Christ elsewhere signifies the Doctrine or Laws of Christ, Eph. iv. 20. Heb. xiii. 8. He here hints, that they had not this Perfection by the Mosaic Law.

(*x*) *According to his Working, which worketh in me mightily.*] This might import the many Signs and Wonders, which God enabled him to perform, for the Confirmation of the Doctrine he preached. Compare Gal. ii. 8. 2 Cor. xiii. 3. or else the divine Influence upon himself, whereby he was excited and enabled with such vast Diligence, Industry, and Success to preach the Gospel. Compare Rom. xv. 19. 1 Cor. xv. 10. The next Verse seems to lead us rather to prefer the latter of these.

(*y*) *Ἡλικον ἀγῶνα.* What great Conflict.] Hereby is signified the great Solitude and Concern St. Paul had upon his Mind for them, Compare 2 Cor. xi. 2. the Pains he took to preach the Gospel, and to assert their Liberty against such as opposed it; the Troubles and Difficulties he now underwent upon this Account, being actually in Bonds for that Cause, Chap. i. 24. —iv. 3. and withal herein is comprehended the Earnestness with which he prayed for them, Chap. i. 9.

(*z*) *As have not seen my Face in the Flesh.*] This alone seems sufficient to determine the Matter, that St. Paul had never yet been at *Coloss*, *Laodicea*, and the Parts thereabouts.

TEXT.

PARAPHRASE.

2 the flesh: That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the
3 Father, and of Christ: In whom are hid all the treasures of wisdom and knowledge.

That their Hearts might be comforted, they 2.
being all firmly joined and compacted together in Love (a), and for the Attaining the highest and fullest Assurance of this Doctrine which I preach (b), and the acknowledging this Mystery of God, even the Father, and of Christ (c): In whom are laid up all the Treasures of Wisdom and Knowledge. 3.

NOTES.

2 (a) *Knit together in Love.*] St. Paul thought, that the hearty Love which Christians bore to one another, whereby they were joined together in a mutual Concern for one another, would be a good Means to fortify them against any ill Impressions from Seducers. Compare Eph. iv. 14, 15, 16. and by this he thought their Comfort would be best secured, and they be able more easily to edify in Christian Knowledge.

(b) *Unto all Riches of the full Assurance of Understanding.*] The Manner in which he speaks of this Mystery, and heaps up Expressions concerning it, shews how necessary he apprehended the Knowledge of it to be. The Sense is, that they might all concur in a full and certain Persuasion, and publick Profession of this Doctrine.

(c) *The Mystery of God, and of the Father, and of Christ.*] The only Mystery here intended, is that mentioned before, Chap. i. 26, 27. in the Belief of which he shews himself on all Occasions so solicitous to establish the *Gentiles*. Had he here meant any other than that, he would have certainly told us what it was. This Mystery is called the *Mystery of God the Father*, as it well may be, since it was *hid in God*, Eph. iii. 9. and he made it known, Eph. i. 9. Col. i. 27. It is also called the *Mystery of Christ*, Col. iv. 3. Eph. iii. 4. nor is it strange it should be denominated from him, who is himself the subject Matter of it, it being *Christ among the Gentiles*, the *Hope of Glory*, Chap. i. 27. and who is the more immediate Revealer of it, Eph. ii. 17. The Apostle here joins both together, as he might very properly do; tho' perhaps the chief Reason why he chose here to add, *and of Christ*, was that he might the more handsomely fall into the following Discourse concerning him.

S E C T.

C O L O S S I A N S.

S E C T. V.

C H A P. II. 4---19.

C O N T E N T S.

HERE St *Paul* comes directly to treat of that Matter, which he chiefly designed in writing this Epistle. Tho' he was well pleased with the *Colossians* continuing hitherto so stedfast in the Doctrine he had taught, and in maintaining the Liberty they had by Christ, and had therefore bestowed very great Commendations upon them; yet he was apprehensive of their being in danger from some of the *Jewish* Converts, who were endeavouring to seduce and corrupt them. The Points in which he judged them most liable to be deceived, were the pretended Obligation of the *Gentiles* to submit to the *Mosaick* Law, and the *Jewish* Traditions, and to yield a Worship to Angels; against which with much Earnestness he cautions them, showing them that they had in Christ all that they could pretend to seek for elsewhere, and that by having Recourse to the Law, they forsook the Substance, and embraced Shadows only; that Christ had abolished the Obligation to observe the Law, that was pretended; and they were obliged by their Baptism, to refuse the Submission urged upon them; and that by paying the Respect to Angels, which was recommended to them, they in Effect renounced Christ as their Head, upon whom alone their Hopes ought to depend, as all their Supplies were only derived from him. His Discourse, tho' short, is yet admirably adapted to his Subject; and sets forth with much Magnificence the glorious Advantages they had by Christ, above what could be expected from the Law.

P A R A P H R A S E.

T E X T.

4. **A**ND the Reason why I express such a Concern for you, and represent all the Treasures of Wisdom and Knowledge as laid up in Christ, is to prevent your being deluded by the plausible Pretences
- A**ND this I say, lest ⁴ any man should beguile you with enticing

TEXT.

PARAPHRASE.

5 words. For tho' I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the stedfastness of your faith in
6 Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in
7 him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Pretences of such as would divert you from Christ. Nor would I have you think that I am over officious in giving you this Caution, and that I write about a Matter of which I am wholly ignorant, as having never been amongst you; for tho' it is indeed true, that I am absent in the Flesh, and so cannot see with my bodily Eyes what is done amongst you; yet I am as it were present with you in my Spirit (*d*), and have a thro' Insight into your Affairs, as you may easily perceive by the Commendations I give of your orderly Behaviour, in maintaining your Christian Liberty, and the Stedfastness of your Faith in Christ (*e*); whereby I testify the Joy I have in my knowing this of you. As you have therefore already acknowledged Christ Jesus as your Lord, and submitted your selves to his Instruction and Government, persevere herein, ordering your whole Course as he has directed, being firmly and closely united to him, as a Tree is by its Roots to the Earth, and the Parts of a Building to its Foundation; and being well established in the Belief of the Mystery of God, in calling the *Gentiles*, according as you have been instructed already by *Epaphras*; and in this Manner improving in the Belief of the Love of God to you, offering Thanksgivings to him. But take care that no

5.

6.

7.

NOTES.

5 (*d*) 'Εν πνεύματι In the Spirit.] As this stands opposed to ἐν σαρκί in the Flesh, it seems most reasonable to understand it of St. Paul's own Spirit, and not, as some have thought, of the Holy Ghost. Compare 1 Cor. v. 3. 2 Kings v. 26.

(*e*) Stedfastness of your Faith in Christ.] Considering that St. Paul did not esteem those *Gentiles* to be stedfast in the Faith of Christ, who submitted to the ceremonial Law, Gal. v. 1, 2. it is but reasonable to understand him here, as commending the Stedfastness of their Faith in Christ in that Respect, agreeably to what follows in this Chapter. In like Manner is Faith to be understood, v. 7.

E

Man



PARAPHRASE.

TEXT.

8. Man make a Prey of you, and seduce you from this your Faith, thro' the vain Deceit of Philosophy, following the Tradition of Men, and the Rudiments of the World, and not following Christ (f). And such Care you had need use, because by leaving Christ you will lose
- Beware lest any man spoil you thro' philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: For

NOTES.

8 (f) Many are of the Opinion, that St. Paul has here a Respect to the Heathen Philosophers, as well as the Jewish Doctors, apprehending that both of them would use their Endeavours to seduce the Gentile Converts at Colossæ: But it hardly seems probable, that he thought the Christians there would be in much Danger from the Heathen Philosophers, who despised the Christian Religion for the Sake of that little they knew of it, counting the Doctrine concerning Christ crucified to be Foolishness; and whose Pride and Stateliness made them disdain to dispute with such as had not the Reputation of being themselves Philosophers, and would much more make them shun any free Conversation with such despicable People as the Christians were in their Eyes. And tho' an Athenian Curiosity might make them willing to hear somewhat of it; yet, as we may see from the Usage St. Paul himself met with, Scorn and Contempt were thought sufficient to serve instead of a formal Dispute and grave Confutation, Acts xvii. 18., 32. Nor were those Philosophers likely to work much upon professed Christians, if they attempted it; for their avowed Enmity to Christ, and his Religion, would have been an Antidote against the Mischief, which they might endeavour to do by their Persuasions, and Arguments. What has been said of the heathen Philosophers, is in a great Measure applicable to all those Jewish Doctors, who were professed Enemies to Christ and his Religion: Nay, they look'd upon themselves as bound, by their Religion, to shun the Conversation of uncircumcised Gentiles, Acts x. 28. John iv. 9. I think therefore it is most reasonable to suppose, that the Seducers he would arm them against, were such Jews as made a Profession of the Christian Religion, but yet retained a great Fondness for their old Religion; and therefore earnestly pressed the Gentile Converts to join the Laws of Moses, and Christ together. The Respect these Men pretended to have for Christ, would procure them much Regard from Christians; and so render them the more fit Instruments to seduce and pervert them. These were the greatest Hinders of the Progress of the Gospel, and gave St. Paul the most Trouble; and against these he takes much Pains, in most of his Epistles, to guard and fortify the Gentile Converts. And if whatever we meet with in this Chapter, relating to Seducers, can be shown to be applicable to them; I suppose every one will allow that it is wholly superfluous to seek for any others as intended. There can, I think, be no doubt, that in speaking of the Tradition of Men, and the Rudiments σοφισμᾶ of the World, he had a Respect to the Things about which the Jews were exceeding zealous. This is true, whether we understand the Tradition of Men, and the Rudiments of the World, to relate to one and the same Thing, the Law of Moses; or whether we understand, as I think we rather ought, two distinct Things to be intended. By the Tradition of Men, thus consider'd as distinct, are meant those Rules which were devised by Men, by the Jews of former Times; and which were not to be found in the written Law, tho' they pretended they were handed down to them from Moses. These they reckoned the Hedge and Fence of the Law, and made the observing them as necessary, as the observing the Precepts of the written Law. Our Saviour severely condemned them

N O T E S.

them upon this Account, *Matth. xv. 1-9*. And St. Paul was himself, before his Conversion, a great Instance of Zeal for these Traditions; which, as his Words shew, he judged of the highest Account in the Jewish Religion, *Gal. i. 14*. *I profited, says he, in Judaism above many of mine own Age in my Nation, being more exceedingly zealous for the Traditions of my Fathers.* And among these I would rank their worshipping of Angels, and any Austerities they any of them practised upon themselves, which had no Foundation in the Mosaic Law.

By the *σκιᾶ* of the World he certainly means the Ceremonial Law, both here and *v. 20*. as may appear by comparing, *Gal. iv. 3, 9*. It may perhaps be thought a strong Objection against the making these two distinct Heads of Discourse, that St. Paul must then be thought, in treating of them in his following Discourse, to have inverted the Order in which he here sets them down. But in Answer it may be said, that tho' that Nicety is sometimes prescribed among the Rules of Oratory; yet a Neglect of it may be found in all Authors, and particularly in the sacred Writers. See *Matth. xii. 22*. *Philom. v. 5*. Mr. Le Clerc, in his Supplement to Dr. Hammond, has shewn that the Word *σκιᾶ* signifies sometimes a Shadow, which Sense does admirably suit St. Paul's Design, as any one must see, who carefully examines the Context; for the *σωματικῶς* in the next Verse will then stand most exactly opposed to Shadows. See the Note upon it. And to the Passages which he has produced for this Use of the Word of *σκιᾶ*, I would add this Passage out of *Lucian's Cronosoloni*. *Νόμοι συμποσίου· λέει δὲ μὴ ὅπου τὸ σκιᾶν ἔδειπεν ἢ.* Upon which there is this Scholion in Grævius's Edition, *ἢ πρὸ τῆς ἡλίου· τὰ ἵκτα ἔξ' αὐτῶν περιγραφομένη λέγει σκίαν, ὅτι γὰρ αὐτῷ σκιᾶν ἐκάλειν.* He speaks of the Shadow of Bodies, which was circumscribed by the Rays of the Sun, for that they called *σκιᾶν*. Besides, this well agrees with the Conclusion of his Argument, *v. 16, 17*. *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days* (which all belong to the Ceremonial Law) *which are a Shadow of Things to come but the Body is of Christ.* One would guess, from his Conclusion, that he had somewhere in his Argument spoken of these Things as Shadows, as well as of Christ as the Body or Substance: But he has not done it at all, unless in the Place under Consideration. So that the 17th Verse may well be taken for an Explication of *v. 8, 9*. which would determine the *σκιᾶ* to signify *Shadows*; which seems to be farther confirmed by this, that after he had expressly called them so, using another Word *σκία*, he presently, *v. 20*. returns to his former Expression: *If ye then be dead with Christ, ἄνδ' ἂν σκιᾶν from the Shadows of the World.*

I know of only one Objection against this Interpretation, and that is, that tho' it is true, if St. Paul had only used this phrase here and *v. 20*. the Interpretation would have been easy and natural enough; yet it can hardly be so now, since he had used the same before in writing to the *Galatians*, *Chap. iv. 3*. where he is treating of the same Thing he is here, *viz.* the Ceremonial Law; and since there the *σκιᾶ* are the first Rudiments of Instruction, or as we call them the A. B. C. therefore in like manner we should understand the same Phrase here.

I own the Objection is very considerable, and kept me a good while in Suspence. All that I have to reply to it, is, that in the other Epistle, he treats indeed of the Ceremonial Law, but it is under a quite different Allusion: There he represents the *Jews* as *Minors*, or as little Children put to School; and Christians as grown Men come to a Maturity in Understanding and Knowledge. See *Gal. iv. 9*. Whereas in the Epistle to the *Colossians*, there is not the least Hint of any such Thing; but his Discourse evidently turns upon a comparing the Law to Shadows, and Christ to the Body or Substance, as appears by *v. 17*. and therefore, since *σκιᾶ* will allow this Sense, it ought to be embraced. We may observe, that he many times uses the same Phrase in quite different Senses: So *ἐν τοῖς ἐπαινετοῖς*, *Eph. i. 20*. and *vi. 12*. must be differently understood: In like manner *ἐν σαρκί* has various Senses in several Places. Mr. Locke, in his Note on *Gal. iv. 3*. gives a good Reason why he speaks of these Things as being of the World: 'because, says he, the Observances and Discipline of the Law, led them not beyond the Things

lose all divine Blessings; for all those Blessings in him dwelleth all the
which proceed from the Godhead, and where- fulness of the godhead
with we are filled (g), dwell in Christ truly
and

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‘ Things of this World, into the Possession or Taste of their spiritual and heavenly In-
‘ heritance.

This being now supposed, that the Tradition of Men, and the Rudiments, or rather Shadows of the World, are entirely *Jewish*; the *Philosophy* and *vain Deceit* here mentioned must entirely belong to them also: For that *Philosophy* and *vain Deceit*, by which he feared lest any one should make a Prey of them, was *after*, or *according to that Tradition, and those Elements or Shadows*; and consequently was used by such as were fond of those Things. That many of the *Jewish* Converts might be acquainted with the Heathen Philosophy, is easy to be believed, since this was then common among the *Jews*, who blended it with their Religion; as may be seen by many Passages in *Josephus*, and many more in *Philo*. These Converts from *Judaism*, St. Paul thought most dangerous to those who from among the *Gentiles* believed, as one may perceive by many Passages in his Epistles. *Tit.* i. 10, 14. — *iii.* 9. *1 Tim.* i. 4, 6, 7. — *vi.* 20. Nay, the chief Design of the Epistles to the *Romans*, *Galatians*, *Ephesians*, and *Philippians*, is to arm them against such Seducers; and so it is likewise of this Epistle to the *Colossians*, as I hope more fully and clearly to shew, under the next Section. This Place, as it stands with the Context, deserves to be compared with *Eph.* iv. 14, 15, 16.

9 (g) Πᾶν τὸ πλήρωμα τὸ θεϊκόν. *All the Fulness of the Godhead.*] This Expression does not signify *all the Perfections that belong to the Godhead*; nor is that Sense countenanced by any the like Expression, that I can remember, in the whole Bible. Indeed, the Term *Fulness* connotes some Vessel wherein that Fulness is contained, and that the Fulness is somewhat different from the Vessel which contains it; which may, for ought I know, be the Reason why no such *Fulness* is ever attributed to God; but always when a Fulness is ascribed to him, it is that *Fulness* wherewith he fills other Beings. The *Fulness* therefore of the *Godhead*, I think, is not to be understood of any immanent Fulness of the Godhead, but of that abundance of Blessings wherewith the Godhead fills us; just as we have a somewhat like Phrase, *v.* 19. *increaseth with the Increase of God*; surely not with any Increase in the blessed God himself, but with that Increase which he effects and produces in us. It is the same Thing which he calls, *All the Fulness of God*, *Eph.* iii. 19. *That ye might be filled with all the Fulness of God*, i. e. all such Fulness as God is wont to bestow, a Fulness not of one single Gift, but of all the Gifts which are needful for Christians. In like manner, *Eph.* i. 23. the Church is called the *Fulness of him that filleth all in all*, which I understand, as I said before, of the Father; but supposing it meant of the Son, it is still such a Fulness as I speak of, not an immanent, but a transient Fulness, such a Fulness wherewith he fills the Church: And thus the *Fulness of Christ*, *Eph.* iv. 13. is to be explained in the same Manner. The *Fulness* then of the *Godhead*, is that Plenty of excellent Gifts, which from the Godhead was communicated to Christ, by him to be imparted to us, in order to the filling us; it is, according to the Evangelists, a *Fulness of Grace and Truth*, such *Grace and Truth* as came by *Jesus Christ*, and are received by us, *John* i. 14, 16, 17. And thus this Expression is much the same in Sense, with what he had used just before, *v.* 3. *In him are hid all the Treasures of Wisdom and Knowledge*. I can't tell, but that some may regard the Judgment of St. *Jerom*; and therefore I will here take notice, that he certainly had no Apprehension, that the *Fulness of the Godhead* necessarily implied any such Sense as some have put upon it; nay, he must have allowed that Sense in which I have explained it; for these are his Words upon *Gal.* iii. 13. *Ille se de plenitudine & de forma Dei evacuavit, formam servi accipiens, ut in nobis habitaret plenitudo divinitatis, & domini fieremus e servi*, i. e. ‘ Christ emptied himself of the Fulness and
‘ Form

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10 bodily. And ye are complete in him, which is the head of all principality
11 and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the cir-

and substantially (b). And accordingly you have 10.
been filled by him, who is the Head of all
Principality and Power (i), and whom there-
fore you ought not to forsake out of a pretended
Respect to them. By whom also you have 11.
obtained the true spiritual Circumcision (k), by
putting off the Body of the Sins of the Flesh (l),
in

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' Form of God, taking upon him the Form of a Servant, that the Fulness of the Godhead might dwell in us, and we of Servants might become Lords.' Most agreeably to the Explication I have given of the *Fulness of the Godhead*, that dwelt in Christ, does St. Paul immediately add, *Kai êse ên autw̃i p̃splanh̃m̃w̃s*, which we have render'd, *And ye are complete in him*; but it would have led the English Reader much better into the Apostle's Thought, had it been render'd, *And ye are filled by him*.

(b) *Σωματικῶς*. Bodily.] i. e. really and substantially, and not after the Manner of Types and Shadows. The *Antithesis* is very agreeable, when *συχεῖα* in the foregoing Verse is explained by Shadows. St. Paul seems to repeat at the 17th Verse, what he had said here, and by his Use of the Word *σῶμα* there, shows how *σωματικῶς* is to be understood here: Which [*Jewish Observances*] are a Shadow of Things to come; but the Body is of Christ. Compare Heb. viii. 5. — ix. 23. — x. 1. In like manner is Truth to be understood, John i. 17. The Law came by Moses; but Grace and Truth came by Jesus Christ: Where Truth can't be understood as opposed to Falshood, but to the Types and Shadows of the Law. St. Austin entirely concurs in this Interpretation, for in his Notes upon Psal. lxxvii. or, after our numbering, the lxxviii. he thus explains this Place: '*In ipso quippe inhabitat omnis plenitudo divinitatis, non umbraliter tanquam in Templo a rege Salomone facto, sed corporaliter, id est solide atque veraciter.*' 'In him dwels all the Fulness of the Godhead, not like a Shadow, as in the Temple built by King Solomon, but bodily, that is, substantially and truly.'

10 (i) *The Head of all Principality and Power.*] He here lays in a Caution against their being drawn from Christ to the Worshipping of Angels, of which he speaks afterwards, v. 18.

11 (k) *Circumcision made without Hands.*] He distinguishes the external Circumcision made with Hands, from the internal and spiritual, which could not be made with Hands, Rom. ii. 28, 29. while the Jews had the former, St. Paul claims the latter, as now wholly belonging to Christians. Hence, when he cautions the *Philippians*, Chap. iii. 3. against *Jewish Deceivers*, he vouchsafes them not the Name of Circumcision. Beware, says he, of the Concision; for we are the Circumcision. And when the *Jewish Converts* urged the Gentiles to submit to Circumcision, he here shows they had no Need of it, having already received the true Circumcision.

(l) *In putting off the Body of the Sins of the Flesh.*] He speaks of the Vices of the Unregenerate, and the Virtues of the Regenerate, under the Figure or Notion of a Man; calling the former the *old Man*, and the latter the *new Man*, Chap. iii. 9, 10. Eph. iv. 22, 24. the former we put off, the latter we put on; as tho' a Man ceased to be, as it were, the same self he was before; whereby is only signified an entire Change of Habits. Thus Mens Vices are set out as a Body, and such a Body as is to be crucified and destroyed, or of which we are to be entirely divested. Thus Rom. vi. 6. *Knowing that our old Man is crucified with*

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- in Baptism, which is the Circumcision of Christ, or the Christian Circumcision; and so can have no Need of the *Jewish* Circumcision in the
12. Flesh. And this putting off the Body of the Sins of the Flesh, was signified to you at your Baptism (*m*); wherein, as Persons dead, you were in a Manner buried, being put under the Water: In which Baptism is also represented your Resurrection, together with him to a new Life, thro' a Belief of the great Power of God,
13. who raised him from the Dead (*n*). And you, when you were in your forlorn Condition as *Gentiles*, dead in your Sins (*o*), and when

cumcision of Christ. But 12. ried with him in baptism, wherein also you are risen with him, thro' the faith of the operation of God, who hath raised him from the dead. And you being 13. dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all tres-

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with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. When he here calls this Body, the Body of the Sins of the Flesh, he has a Respect to the Source from whence these Sins sprang; to which Purpose he speaks of the Flesh, *Rom. viii. 4, 5, 6, 12, 13.*—*xiii. 14.* and in many Places.

12 (*m*) This Verse is in Pursuance of what he had said in the former, *viz.* to show that the *Colossians* had obtained the true Circumcision by Baptism, in as much as thereby they made a Profession of being dead with Christ, and of being raised together with him to a new Life.

(*n*) Διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείσαντος αὐτὸν ἐκ τῆς νεκρώσεως. Thro' the Faith of the Operation of God, who hath raised him from the Dead.] Tho' our Translation may be justified, yet being ambiguous, it is apt to mislead the Reader. I believe few, who only read the *English*, think of any Thing else, but a Faith which is wrought in Men by God; but this seems not to have been *St. Paul's* Thought, who, if I mistake not, speaks of a Belief of the Power of God, exerted in raising Christ from the Dead. The Operation of God is not spoken of as the Cause, but the *subject Matter* of their Faith. The *Syrinc* is exprels for this Sense. And as our rising here to a new Life, is attributed to the Belief of God's Power in raising Christ; so *St. Peter* speaks of God, as begetting us again to a lively Hope, by the Resurrection of Christ from the Dead, *1 Pet. i. 3.* And again, *v. 21.* Who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God. Moreover, it is to be observed, that the happy Change made in their Condition, is attributed to their Faith in the Power of God, in raising Christ; and not to any Respect they had paid to the Law of *Moses*: Which is farther inculcated in the next Verse.

13 (*o*) Dead in your Sins.] The like we have *Eph. ii. 1, 5.* and in both is meant the deplorable Condition they were in as *Gentiles*; which is described in very moving Terms, *Eph. iv. 17—19.* That ye henceforth walk not as other [unconverted] *Gentiles* walk in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, thro' the Ignorance that is in them, because of the Blindness of their Heart; who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness.

(*p*) In

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14 *passes*; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

when you were uncircumcised (*p*), hath God the Father (*u*) quickned together with Christ, forgiving you all your Trespases. Blotting out and vacating the Hand-writing that was contained in positive Institutions and Ordinances, which was a Disadvantage to us *Gentiles*, separating us from his People and Kingdom (*r*); this he removed

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(*p*) *In the Uncircumcision of your Flesh.*] As God had called the *Colossians*, when uncircumcised *Gentiles*, and had without any previous Circumcision quickned them with Christ; this was a clear Evidence that Circumcision, and a Conformity to the Law of *Moses*, were not required by him as Terms necessary for their obtaining his Favour, and their being admitted into his Church.

(*q*) The Agent spoken of in this, and the two next Verses, is God the Father, who quickned the *Colossians* together with Christ, forgave their Trespases, blotted out the Hand-writing of Ordinances, nailed it to the Cross, divested Principalities and Powers, &c. This is so very obvious, according to the grammatical Construction of the *Greek*, that I should not have thought it needful to have mentioned it, were it not generally over-look'd by Commentators.

14 (*r*) *Ἐξάλειψας τὸ κατ' ἡμᾶς χειρόγραφον τοῖς δόγμασιν.* Blotting out the Hand-writing of Ordinances that was against us.] We cannot well miss the general Design of this Place, and especially, if we compare it with *Eph. ii. 14, 15.* He is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us; having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself, of Twoain, one new Man, so making Peace. But it is still a Doubt how we are to explain the *χειρόγραφον*, or Hand-writing here. The proper Sense of that Word is a Writing subscribed by a Person, whereby he obliges himself to another; thus the Bill which a Debtor gives to his Creditor, whereby he owns himself indebted to him, and promises him Payment, is his *Chirographum*: And tho' the Word is not there used, *St. Paul* properly gave his *Chirographum* to *Ptolemon*, *v. 18, 19.* But the Difficulty is how to accommodate this to the Ceremonial Law, or to the Ordinances, and merely positive Observances, wherein the Hand-writing lay. Now this must be explained, according to the Party whose Hand-writing this is supposed to be. If it be supposed to be the Hand-writing of the *Jews*, the Sense will seem to be this; that they by observing the prescribed Services of the Law, did bind themselves to God, and make an open Profession of being his peculiar People, renouncing Fellowship with all *Gentiles*, as excluded from that Privilege. And as long as the Obligation to that Service lasted, this must be understood to be not only the intended, but the real and true Declaration of such Observances, which may well be said to be against, and contrary to the *Gentiles*; but when once the Obligation to that Service ceased, as it did at the Death of Christ, the State of the Case was quite alter'd: And tho' the *Jews* might continue those Services with the same Intention and Design they did before; yet the *Gentiles* could not properly be affected thereby, since the Mistake of the *Jews* could not make any real Alteration in the Case of the *Gentiles*. God therefore, at the Death of Christ, blotted out the Hand-writing of the *Jews* in those Ordinances, making that Service, from that Time, to be no farther to the Prejudice and Disadvantage of the *Gentiles*; the Hand-writing of the *Jews* was thenceforth as useless and insignificant, as a cancelled Writing.

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removed from between us and them (*s*), and
 15. nailed it to his Son's Cross. And having taken from the good Angels their Authority (*t*), he subjected them to Christ, and proposed them publicly as an Example of cheerful Obedience to

And having spoiled principalities and powers, he made a shew of them openly, triumphing over

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On the other hand, this may be considered as the *Hand-writing* of God himself, which he gave to the *Jews*; and then the Matter is to be explained to this Purpose: God had been pleased to erect his Kingdom among the *Jews*, and he obliged and engaged himself to take them for his People; to testify and declare this he gave them the Law, which prescribed Circumcision, and other Ceremonial Services, by which he distinguished them from all People that were upon the Face of the Earth; he declared moreover, that he intended in due Time to put his Kingdom into the Messiah's Hands, when he would enlarge it, and then the *Jews* should belong to it, in case they submitted to the Messiah's Rule. This Obligation under which God so peculiarly laid himself to the *Jews*, was, while that Covenant lasted, contrary to the *Gentiles*, separating them like a middle Wall from God's People and Kingdom; but when the *Jews* obstinately refused to be subject to the Messiah, and even crucified him; they thereupon ceased to be his peculiar Kingdom and People, and the Obligation on God's Part ceased to them as a People, and they severally stood upon the same Terms with the rest of the World; the Obligation was cancelled, and as they nailed the Messiah to the Cross to destroy him, God, as it were, nailed the Hand-writing he had given them to his Cross also, that is utterly destroyed or vacated it. The Difference is but small, which ever way it is taken, and the Reader is left to take his Choice.

(*s*) *Αὐτὸ ἔθηκεν ἐν τῷ μύστῳ.* He took it out of the Way.] That is, he did not suffer it to continue still between us and the *Jews*, to separate us from one another. The Apostle had the same Thought here, that he had in Writing *Eph. ii. 14.* where he speaks of the *Breaking down the middle Wall of Partition between us, viz. Gentiles and Jews.* The Reader ought to observe the Reason why this is mentioned, and that is to show that the *Colossians* were not to submit to the Law, in order to their being accepted as God's People; and it is from this that he makes his Inference to that Purpose, *v. 16, 17.* as the next, that is, the 15th Verse is in Order to his drawing another Inference, *v. 18, 19.*

15 (*t*) *Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας.* Having spoiled Principalities and Powers.] The Sense given of this Verse in the Paraphrase, is so wholly different from what has been ever said by any Commentators upon it, that it will not be strange if the Reader be at first shock'd at it: And it will be the more necessary to take some Notice of the Explications which use to be given, and hint the Mistakes they carry in them. They then most certainly are much out of the Way, who are for rendering the Words thus, *Having put off, [viz. his Flesh] he openly made a Shew of Principalities*; for they do not observe what is yet very plain, that this *ἀπεκδυσάμενος* is not predicated of Christ, but of God the Father. See *v. 13.* and Note (*q*). Now it is too evident, that nothing of this Nature can be affirmed concerning God the Father. Again, they who avoiding that Mistake, do with our Translators understand what is here said concerning the evil Angels; and suppose they are spoken of as spoiled, and exposed to publick Scorn and Contempt at the Death of Christ, seem to build entirely upon the Expressions here used, which they think will bear such a Sense as they put upon them; but they do not so much as attempt to show how they came in, or what

what Relation they have to, or Connection with any Part of the Context; which carries in it an Insinuation, as tho' St. Paul were a very careless Writer; than which nothing can appear more unreasonable to any one, who has read his Epistles with Attention, and has observed how close a Reasoner he always shews himself to be. The Way to discover St. Paul's Meaning, in any particular Passage, is to observe the chief Design he is driving on, which he never loses Sight of, tho' his Reader without much Attention easily may. In this Way the several Steps he takes, and the Advances he makes in his Arguments toward what is his chief Aim, may be more easily discern'd; nor is this more necessary in any Place, than that before us. Now to lead the Reader into St. Paul's true Meaning, let him observe that the 16th and 17th Verses are deliver'd as an Inference from what he had said at v. 14. *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days; which are a Shadow of Things to come. but the Body is of Christ.* This is well and justly inferred from v. 14. where he says: *God has blotted out the Hand-writing of Ordinances that was against us, and took it out of the Way.* But v. 15. now under Consideration, and which comes between the Foundation or Ground of the Inference, and the Inference it self, has not the least Relation to one, or the other. There must certainly be some Reason for this Procedure, that a Matter so entirely foreign to his Subject should be inserted between Things so closely connected, as are v. 14, 16, 17. The only Reason I can perceive for this, is that as he lays down v. 14. the Foundation of one Inference, viz. that which he delivers v. 16, 17. so in this v. 15. he lays down the Foundation of another Inference which he designed to draw; and which he accordingly actually delivers, v. 18, 19. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed by his fleshly Mind; and not holding the Head, from which all the Body by Joints and Bands having Nourishment, minished and knit together, increaseth with the Increase of God.* The Reader may try if he can devise any other Reason, but this now assigned, why v. 15. is placed in the Middle between two Parts of an Argument, to which it has not the least Shadow of any Relation. This then being supposed, that v. 15. is the Foundation of the Inference drawn v. 18, 19. it is manifest that they must both belong to the same Subject; and that as the Worship he cautions them against, v. 18. is the Worship of the good Angels (for certainly the *Colossians* were in no danger of being drawn in to worship the Devil, and his Angels, and therefore did not need to be cautioned against it) so the *Principalities and Powers*, mentioned here in this 15th Verse, must be the good Angels also; for otherwise this can be no Foundation for the Inference he makes. This will be farther confirmed by looking back to v. 10. where the Apostle had what he here says in his Eye, and is paving his Way to the Caution he designed to give them. And, says he: *ye are complete in* (or ye are filled by) *him, who is the Head of all Principality and Power.* Christians are filled by Christ, as from him they derive Nourishment, whereby they increase with the Increase of God, v. 19. And why does he say they are filled by him, who is the Head of all Principality and Power, but to hint to them that they were not filled by any Principality or Power that was in Subjection to him? And must not then all Principality and Power, there mentioned, signify the good Angels? Could he suspect they imagined they were filled by the evil Angels? And does not this clearly lead us to expound the *Principalities and Powers*, v. 15. where he resumes that Subject of the good Angels? So far the Matter seems clear, the only Thing farther necessary, is to show how the several Expressions, here used, will bear to be applied to the good Angels. The whole Verse may be thus rendered: *And having divested Principalities, he proposed them publicly as an Example, making them to triumph in him.* The Word *ἀπεκδυσάμενος* here rendered, *having divested*, is used in much the same Sense, Chap. iii. 9. Compare also Chap. ii. 11. What is meant by this rendering, is that whereas the Angels, before our Saviour's Time, seem plainly to have had Provinces and Dominions allotted them, one presiding over one Country, and another over another Country, &c. (To which Purpose, see Dan. x. 13, 20, 21.) this Power was taken from them, at our Lord's Resurrection, and the Commencement of the *World to come*; and they being all divested of their Dominion, were

- to him *, causing them to triumph † in Christ ‖. them in it. Let no man
 16. Since then God has quickned you *Gentiles*, therefore judge you in
 when you were dead in Sins and uncircumcised, meat or in drink, or in
 and

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placed in a Subjection to him. This is the perpetual Representation of the Holy Scriptures, *Heb.* ii. 5. *Unto the Angels hath he not put in Subjection the World to come.* *Heb.* i. 6. *When he again bringeth in the first Begotten into the World, he saith: And let all the Angels of God worship him.* 1 *Pet.* iii. 21. *Who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers being made subject unto him.* *Eph.* i. 20, 21. *He raised him from the Dead, and set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named.* *Philip.* ii. 9, 10. *Wherefore God also hath highly exalted him, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow, of Things in Heaven, and in Earth, and under the Earth.* And it may deserve remarking, that tho' the Angels are several Times called Gods in the Old Testament, which was very proper in that Situation of Things, wherein they had a proper Dominion and Authority committed to them; yet after their Dominion ceased, and the World to come began, at our Lord's Resurrection, they are never called Gods, that is, they are never called so in the New Testament; not so much as in those Citations out of the Old Testament; wherein they were styled so. See *Heb.* ii. 7. *What is in the Hebrew, Thou hast made him a little lower than the Gods; is, in the Apostle's Citation, Thou hast made him a little lower than the Angels.* Compare *Heb.* i. 7.

* *Ἐδεδυματοσεν ἐν ἀπαφάνειᾳ.* He made a Show of them openly. The Paraphrase renders it, *he proposed them publicly as an Example*, that is, an Example of Subjection and Obedience to Christ. I question whether the Word is ever to be found in any Author, except such as comment upon, or refer to this Place; and as the Meaning of it is to be gather'd from *δεῖγμα*, from whence it is derived, there is no Necessity of taking it in an ill Sense; nay, when the *Exposing to Contempt and Disgrace* is designed, we find the Word *ἠδεδυματοσίσεν* is used, *Matth.* i. 19. *Heb.* vi. 6. And yet even *ἠδεδυγμα* is used in a good Sense by *Isocrates*, in *Evagor.* p. m. 378. where he has *καίλλεσθαι καὶ μίγναι ἠδεδυματα*, and much more may *δεῖγμα* and its Derivatives be so understood.

† *Θεραπεύσας αὐτοὺς.* *Triumphing over them.* The rendering in the Paraphrase is justified by our Translators, who have in that Manner translated the same Expression, 2 *Cor.* ii. 14. *Thanks be to God, τοὺ πάντοτε θεραπεύοντι ἡμᾶς ἐκ τοῦ χριστοῦ, who always causeth us to triumph in Christ.* The other Sense here given of this Word of *triumphing over*, or of *leading in Triumph*, is not disagreeable to either of the two Places, wherein St. Paul uses it. *Plutarch* in *Romulo* thus uses the Word, *ἠδευματοσεν βασιλεὺς.* The Latin Word *triumphare* is used in the same Manner, whence *Virgil.* *Georg.* iii. v. 33. has, *bisq̄ue triumphatas gentes.* And *Ovid.* *Amor.* i. *Eleg.* xv. v. 26. *triumphati orbis.* And *Aurelius Victor* of *Viris illustr.* in *Metello Macedon.* *Achaos triumphandos.* And *Lactantius*, *Lib.* vi. c. 29. *Hic terram triumphabit.* It seems the *Vulg. Latin* took the Word in both Places in this Sense, rendering it here *triumphans illos*, and 2 *Cor.* ii. 14. *qui nos semper triumphat.* Upon which Place, St. *Jerom.* *ad Hedib. quæst.* xi. thus comments: *Triumphat nos, pro eo quod est triumphat de nobis, sive triumphum suum agit per nos; qui in alio loco dixerat, Spectaculum facti sumus mundo, & angelis, & hominibus.* If the Word is taken in this Sense, and we render it, *he led them in triumph by him*; the Passage will marvellously agree with that which is reckoned parallel to it, *Eph.* iv. 8. *He led Captivity captive:* Concerning which see the Appendix.

‖ *Ἐν αὐτῷ.* In it.] Our Translators have here referred the αὐτῷ to the Cross, which is utterly disagreeable to the Apostle's Scope, as is the Reading ἐν ἑυλῷ or ἐν σαρκί. The rendering



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respect of an holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come; but the body is of 18 Christ. Let no man beguile you of your reward, in a voluntary humility,

and cancelled the Hand-writing of Ordinances; let no Man take upon him to pass Sentence upon you, that you belong not to the Church of God (u); because you do not observe the same Ordinances with themselves about Meats, or Drinks, or Feasts, or New Moons, or Sabbath-Days; which Things were only a Shadow or 17: Type of Things that were to come, but are now actually come, Christ being the real and substantial Blessing, which they obscurely shadowed forth; and while you retain the Substance, you will not need the Shadow (w). And since he has divested Principalities and 18: Powers, let no Man take upon him to condemn (x) you, while he pleases himself with an

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rendering in our Margin is yet worse, in himself, because it goes upon the Mistake that Christ is spoken of as doing these Things, whereas it is evident, it is the Father who is said to do them by him. Upon the whole, the only proper and true rendering, is in, or by him, that is, Christ.

16 (u) Κενύτω. Judge.] The Sense is sufficiently expressed in the Paraphrase, which is grounded upon a parallel Place, Rom. xiv. 3. Let not him which eateth not, judge him that eateth; for God hath received him. The Meaning of which is, let not the Jew, who scruples the indifferent Use of all Meats, judge the Gentile to be out of the Church of God, because he puts no Difference between Meats, but freely and indifferently uses all; let him not, I say, judge thus of the Gentile, since God has received him into his Church. See more there in what follows in the Context.

17 (w) Τὸ ὃ σῶμα τοῦ χριστοῦ. The Body is of Christ.] As the Body stands opposed to the Shadow, it must signify the Reality, Truth, or Substance of the future Things; and so confirm the Interpretation before given of σωματικῶς, v. 9. This Body or Substance, he says, is of Christ; that is, belongs to him, is his, is only to be found or sought in him, and not in the Law.

18 (x) Καταβεβήκατω. Beguile.] The Word is used by Demosthenes, adv. Meid. to signify condemning, and so καταβεβήκατω is explained by Phavorinus by κατακρίνειν, as well as by ἁδολογίζεν. I am sensible, that Chrysostom, and the Greek Commentators, who follow him and Zonaras on Cap. xxxv. of the Council of Laodicea, have affixed the other Sense to the Word, which our Translators seem to embrace. They tell us, that it imports that one gets the Victory, and another obtains the Reward; but I don't see how this can be applied here, since it was impossible any one should lose the Reward, who did not lose the Victory. And therefore Beumenius, after he had given that Sense, following Chrysostom, subjoins the other. Μὴ εἰς ὑμᾶς καταβεβήκατω. Μὴ εἰς ὑμᾶς κατακρίνεται. And as this makes the best Sense, so it seems to be confirmed by v. 16.

an Humility (y), and worshipping of Angels and worshipping of an-
(z) of his own devising, boldly prying into, gels, intruding into those
and dictating about Matters which he knows
nothing of; and this he is led to by his Jewish
Temper,

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(y) Θέλων ἐν ταπεινοφροσύνῃ. *In a voluntary Humility.*] It is reckoned somewhat doubtful, with what θέλων is to be connected, and so not easy to determine certainly the exact Sense of the Verse. If it is to be joined with μὴ δέῃς, it might be rendered either, *Let no one, whoever he be, condemn you; or, let no one who has a Mind, or is forward to do it, condemn you:* But if we join it with what follows, the Sense runs thus, *Let no Man condemn you, pleasing himself in his (supposed) Humility, and his worshipping of Angels.* In this Sense is the Word used, 2 Sam. xv. 26. 'Οὐκ ἠθέληκα ἐν σοὶ, *I have no Pleasure in thee.* 1 Sam. xviii. 22. *The King hath Delight in thee.* This Sense seems agreeable enough to the Design of the Apostle. And indeed, that θέλων is rather to be joined with ἐν ταπεινοφροσύνῃ, and so to be interpreted of an ungrounded Humility, may appear, because this best reconciles it with the appearing Opposition of the Word εὐσεβίᾳ, which follows; such conceited Humility being very consistent with Pride and Affectation. Besides, v. 23. seems to determine this to be the Sense, for the θέλων ἐν θεησκείᾳ here, answers to ἐν ἐλεοθεῖα there; and therefore, as hereby is meant a Worship that proceeded from their own Will, and not from any divine Appointment; so the θέλων ἐν ταπεινοφροσύνῃ, must signify their choosing and affecting an Humility of their own devising, without any Prescription from God. Only let it be noted, that what St. Paul here reduces to two Heads, viz. *voluntary in Humility, and worshipping of Angels;* he has v. 23. expressed by three, viz. *Will-worship, Humility, and neglecting of the Body.* This, perhaps, shews that he includes the Neglect of the Body under the general Term of Humility, in this 18th Verse. So that Humility here will then signify two Things, the Pretence they went upon in introducing the Worshipping of Angels, concerning which somewhat will be said in the next Note; and the Neglecting of the Body, which will be explained when we come to v. 23. If any one dislikes this, he may consider the Neglect of the Body as a new Head added there, tho' not mentioned before; nor will this make any odds, provided only that the Apostle be understood to speak of the same Persons.

(z) θεησκεία ἢ ἀγγέλων. *The Worshipping of Angels.*] If I have made it plain, that what St. Paul says v. 8. may relate wholly to the Jewish Converts; I hope to do the same concerning what we meet with here, and in the rest of the Chapter: And then there will appear to be no Need of any Assistance from the Notions of the Gnosticks, or of the Heathen Philosophers (any farther than as the Jews borrowed some Opinions from their Philosophy) in order to explain any one Part of this Epistle.

The Phrase it self is capable of three Senses, and no more, that I can think of. 1. It may signify *Angelical Worship*, or that Worship which is paid to God, by Angels; and so it would intimate, that these Persons pretended to refine their Worship, by affecting an Imitation of the Angels in theirs. This Sense seems not to suit well here, because it does not carry in it any Shew or Pretence of Humility, which yet St. Paul seems to imply it did, while he joins it with Humility. Every one sees this had the quite contrary Appearance of Pride. 2. This might signify the *Worship taught or prescribed by Angels*, which might be by some particular Instruction they pretended they had received from them; as Tertullian adv. Marcionem, Lib. v. c. 19. thus explains the Place: *Aliquos taxat, qui ex visionibus angelicis dicebant vobis abstinendum, ne attigeris, ne gustaveris, &c.* He reproves those, who from angelical Vi-

'sions required the Abstaining from Meats, *touch not, taste not*;' but such a Pretence to Communion with Angels, and to the receiving private Instructions from them, carried in it rather the Appearance of Pride than of Humility. Or again, hereby they might labour to establish the Obligation of the old Law, because it was given by Angels, *Acts vii. 53. Gal. iii. 19. Heb. ii. 2.* but neither can this Sense be allowed, because as this was a certain Truth, that the Law was so given, he could not, upon such an Account, have taxed them with *intruding into the Things they had not seen.* And therefore, it is necessary to fix upon the other Sense yet behind, which is, 3. That this signifies the *Worship paid to the Angels.* The Doctrine which the *Jews* had received, and which the Converts from among them brought along with them, was borrowed in a great Measure from the Heathen Philosophers, and especially from *Plato*, or *Pythagoras*; which probably gave *St. Paul* occasion to caution the *Colossians* against the Deceit of Philosophy, *v. 8.* The Doctrine which they thus received, they endeavoured, as it is very natural to Men to do in the like Case, to confirm by the Holy Scriptures. We may learn what this Doctrine was from *Philo the Jew*, who speaks of it in more Places than one. I will translate one Passage he has much to my Purpose, in his Treatise *De Somniis*, p. 586. 'There are other Souls that are most pure and good, who have a greater and more divine Judgment and Understanding, and desire nothing at all that is earthly; these are the Presidents or Princes of the Almighty, like the Eyes, and Ears of some Great King, beholding, and hearing all Things; these the Philosophers call *Demons*, but the Holy Scriptures use to call them, and that most properly, Angels; for they carry the Father's Commands to his Children, and the Childrens Wants to the Father; and therefore the Scripture represents them as ascending, and descending. Not that he needs such Intelligencers, who before-hand knows all Things; but because it is expedient for us Mortals to make use of such Mediators and Arbiters, that we may the more admire and reverence the supreme Governor, and the great Power of his Government.' [N. B. How exactly does this agree with the pretended *Humility*, which *St. Paul* joins with the Worshipping of Angels?] 'From a Sense hereof we sometime desired a Mediator, *Speak thou to us, but let not God speak to us, lest we die*; for we can't bear, not only his Chastisements, but even his exceeding great and pure Favours, if he should immediately himself bestow them upon us, without the Intervention of such Ministers.'

If we look into the Old Testament, we find by many Histories recorded therein, that the Angels are employed by God in ministering to his People; and the same is confirmed by several Passages in the New Testament also. The Prophet *Zachary*, *Chap. iv. 10.* informs us, that there are seven of them that are the *Eyes of the Lord, that run to and fro thro' the whole Earth*; with which we may compare, *Rev. i. 4. — iv. 5. — v. 6.* This Doctrine was carried farther by the *Jews*, who looked upon these Angels as Mediators between God and his People, in carrying their Prayers to him. This appears by the Passage just now cited from *Philo*, who perhaps in comparing them to the *Eyes and Ears of a Great King*, alludes to what *Zachary* says. The same may be confirmed by the Book of *Tobit*, *Chap. xii. 12.* where the Angel *Raphael* is brought in as saying: *I did bring the Remembrance of your Prayers before the holy One.* And *v. 15. I am Raphael, one of the seven holy Angels, which present the Prayers of the Saints, and which go in and out before the Glory of the holy One.* Mr. *Jos. Mede*, *Discourse x. p. 41.* observes, that neither *St. Hierom*, who translated *Tobit* out of the *Chaldee*, nor the ancient *Hebrew* Copy, set forth by *Paulus Fagius* (and in Likelihood translated out of the same *Chaldee* Original) read the 15th Verse, as do the *LXX*, the Translation of which I have given; but only say, *I am Raphael, one of the seven Angels, which stand and minister before the Holy Blessed One.* This is true, but it ought farther to be remarked, that what they have not expressed at *v. 15.* they seem both to have done at *v. 12.* *Hierom's* Translation has: *I offered thy Prayer to the Lord.* *Fagius's* Edition: *I introduced your Tears before the Holy Blessed One.* It was a natural Consequence of this Doctrine, that if the Angels were such Mediators, a Worship was due to them, *viz.* that the Saints should offer up their Prayers to God by them, offering them up to them, that they might present them to God. This carried in it a Shew of Reverence and Humility, which is *Philo's* Plea for it, and confirms the

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Account given of the Apostle's Meaning in this Place. I think the same is confirmed by what is added in the next Verse, concerning those who maintained this Worship of Angels, that they did *not hold the Head*; that is, by appointing and making Use of other Mediators, the Angels, they virtually disowned Christ as the one and only Mediator.

This gives Light to the two first Chapters of the Epistle to the *Hebrews*, for as that is directed to the *Jewish* Converts, we from hence learn the Reason why the Author so laboriously proves, that Christ is so vastly superior to Angels, *viz.* that he might take them off from giving mediatorial Worship to the Angels, which they were very much inclined to, and fix them in their Regard to Christ as the only Mediator; nor can I doubt, that in the Epistles to the *Ephesians*, and *Philippians*, written about the same Time, he had this in View (tho' he does not there expressly mention it) in asserting, and that very often in the former of them, the Advancement of Christ above all the Angels; which might be also the Design of St. Peter in speaking of the same Thing, 1 *Pet.* iii. 22.

What I have hitherto said relates to the *Jews* in general, I mean all but the *Sadduces*, who denied there were any Angels, *Acts* xxiii. 8. I would now add, that St. Paul seems to me to have here a more especial Regard to one particular Set of them, the *Essens*. As what he mention, *v.* 23. of the *Neglecting of the Body*, will be shown presently to suit them; so they had somewhat peculiarly among them relating to the Angels: For thus *Josephus*, *De bello Judæico*, Lib. ii. c. 7. *five* 12. assures us, that when they received any into their Number, they made them most solemnly swear, 'That they would keep or observe the Books of their Set, and the Names of the Angels with like Care.' If any one should enquire why St. Paul makes such express Mention of this Custom only in his Epistle to the *Colossians*, I question whether a better answer can be given than this, that he understood some were then busy to introduce this Practice, and foresaw that it would afterwards prevail in those Parts; and therefore he thought it the more necessary to caution them against it. It is a remarkable Note that *Teodoriti* has upon this Place: 'They, says he, who defended the Law, taught Men to worship Angels, saying, the Law was given by them. This Mischief continued long in *Phrygia*; and *Pisidia*. Hence the Council that met at *Laodicea* in *Phrygia*, made a Law against praying to Angels; and to this very Day are to be seen among them, and in the neighbouring Parts, the Oratories [Houses of Prayer] of St. Michael.' It may not be amiss here to set down the 35th Canon of that Council, which probably was held about the Middle of the 4th Century. Thus then runs the Canon: 'Christians ought not to leave the Church of God, and go, and name Angels, [Compare this with the Passage just cited from *Josephus*, and with *Philip.* ii. 9. *Eph.* i. 21. *Heb.* i. 4.] or gather Assemblies; if therefore any one is found to practise this secret Idolatry, let him be *Anathema*, because he has left our Lord Jesus Christ, the Son of God, and has turned to Idolatry.' I can't but here take notice, that it may seem probable, that it is for the same Reason our Saviour in the Epistle to the *Laodiceans*, *Rev.* iii. 14. speaks of himself to the same Purpose, as St. Paul does here to the *Colossians*, and styles himself the Beginning of the Creation of God, answering to *Col.* i. 15. *the First-born of every Creature*. And as St. Paul represents them as *deceiving themselves with a vain Skew*, and as *vainly puffed up by their fleshly Mind*, *Col.* ii. 18, 23. So Christ in like Manner speaks of them as mistaking their Case, *Rev.* iii. 17. *Thou sayest, I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* St. Paul taxes them for not holding the Head, *Chap.* ii. 19. represents all Blessings, as in Christ, *v.* 3, 9. and therefore presses their Adherence to him, *v.* 6. So Christ, *v.* 18. *I counsel thee to buy of me Gold tried in the Fire, &c. of me, and not of such as they were by that Time prevailed upon to have Recourse to; and who can they more probably be than the Angels?*

N. B. After I had finished this Note, and indeed all my Papers, I had the Curiosity to consult Dr. Hudson's Edition of *Josephus*; where upon the Passage I have cited, I was agreeably surprized with this Note of Dr. Aldrich: *Difficile dictu est, cur Esseni Angelorum nomina custodierint; an quod iis ad morborum remedia in carminibus suis uterentur? An quod angelis cultum*

tum

TEXT.

PARAPHRASE.

things which he hath not
seen, vainly puffed up by
his fleshly mind; And not
holding the head, from
which all the body by
joints and bands, having
nourishment ministred, and
knit together, increaseth
with the increase of God.

Temper, which puffs him up with a vain Con-
ceit, that he knows, and is fit to judge of every
Thing (a). But while he pays Worship to
Angels, he does not adhere to Christ, who is
the Head from whom all Christians, which are
his Body, derive Supplies of Influence, (just as
the natural Body by Joints and Bands has
Nourishment ministred from the Head, and is
united to it) (b), and so increase with the In-
crease of God.

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*inim aliquem exhiberent, quem nempe damnat Apostolus, in Col. ii. 18? Certe reliqua quæ ibidem
damnantur, Essenorum sunt, & Essenis conveniunt præter ceteros.* 'Tis hard to say why the
Essens took such Care of the Names of Angels. Was it that they made use of them in
their Charms to cure Diseases? Or did they pay them any such Worship, as the Apostle
condemns, Col. ii. 18? The other Things there condemn'd, are certainly theirs, and
agree to the Essens above all others.

(a) *Ἐν τῷ φρονεῖν αὐτοῦ ὡς θεοῦ καὶ σαρκὸς αὐτοῦ.* Vainly puffed up by his fleshly Mind.] I
think I have truly expressed the Apostles Sense in the Paraphrase, nor will this, I believe,
be much questioned by those who consider how he often uses the Terms *σαρξ* and *σαρ-
κικὸς*, particularly in the following Texts, Gal. iii. 3. 2 Cor. xi. 18. (Upon both which see
Mr. Locke) Philip. iii. 3, 4. Heb. vii. 16.—ix. 10. The Jewish Temper might well be called
a fleshly Mind, because they prided themselves so exceedingly in fleshly Matters, as in their
fleshly Extraction, their Descent from Abraham, Isaac, and Jacob, and in their fleshly
Law and Observances, in the Mark they had in their Flesh by Circumcision, in
their Washings and Sacrifices, which only purified the Flesh, and were only
moved by the fleshly, that is, present temporal Rewards and Punishments, spoken of
in their Law. Their Minds were fleshly, while they magnified themselves upon the
Account of such Things as these; and where Men are thus swell'd with a great Conceit of
themselves, it is natural to them to pretend to great Things, and to be dogmatical and
domineering. Farther, by what he here says, that they were vainly puffed up, it appears,
that the Humility he mentions was not true and real, but only affected and pretended. Up-
on the whole, the Thing he cautions against is the Worshipping of Angels; the Pretence
by which this was endeavoured to be usher'd in, was, that this was most agreeable to
Humility; what St. Paul says of their intruding into Things they had not seen, their being
puffed up by a fleshly Mind, and not holding the Head, is his Censure upon their Conduct; and
when he says: Let no Man judge or condemn you in this Respect, he means, that the Colos-
sians should not be moved with, or at all regard any such Judgment. Compare v. 16.

19 (b) Compare Eph. iv. 16.

S E C T.

COLOSSIANS.

S E C T. VI.

C H A P. II. 20---III. 4.

C O N T E N T S.

ST. *Paul* had hitherto directed his Discourse entirely to the *Gentile* Converts to Christianity, who were at *Coloss*; but in this Section, he applies himself to the Converts from *Judaism*, re-proving, and arguing with them. His great Design is to convince them of the Unreasonableness of their imposing upon the *Gentiles* the Observation of the *Mosaick* Law; and of the Obligation they were under to mind much higher and more important Matters: The former he argues from the Character of Christians, that they are dead with Christ, from v. 20. to the End of the Chapter; the latter from their being risen with Christ, which was another Part of the Character of all Christians, in the four first Verses of the third Chapter. The not observing this change of Address, in his Discourse, has made the last Verses of the second Chapter exceeding difficult, not to say unintelligible, to Expositors.

P A R A P H R A S E.

T E X T.

20. **A**ND as to you *Jewish* Converts, who invade the Liberty of the *Gentiles*, let me expostulate the Matter with you; if you own Christ as the Head of the Body, and your selves to belong to his Body, you must own your selves to be both dead, and risen together with him; if then, you are dead with Christ from the Rudiments or Shadows of the World (c), why as tho' you were not dead with

W Herefore, if ye be 20
dead with Christ
from the rudiments of

N O T E S.

20 (c) It will doubtless be thought by many, at the first Sight, that too great a Liberty is taken in making *St. Paul* here entirely change the Persons to whom he directs his Discourse; but I hope to satisfy all considerate and attentive Readers, who will weigh the Reasons I shall alledge for my Supposition.

Now

TEXT.

PARAPHRASE.

the world; why, as tho' living in the world, are ye subject to ordinances

with him, but were still out of his Kingdom, and living in the World (*d*), do ye still dogmatize, that is, require such a Compliance as you do with the Injunctions, and ritual Precepts of

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Now here I desire it may be observed, that this is not the only Instance, in St. Paul's Epistles, of such a Change. We have just such another, *Rom. vii. 1.* He had all along thro' the latter End of *Chap. vi.* from *v. 11.* to the End, addressed himself to the Gentile Converts in the Roman Church, in the second Person: *Likewise reckon ye your selves to be dead, &c.* and then in the first Verse of *Chap. vii.* continuing still to use the second Person, he directs his Discourse to the Converts from *Judaism* in that Church: *Know ye not, &c.* Concerning which Mr. *Locke* says thus: 'That his Discourse here,' [*Rom. vii.*] 'is addressed to those Converts of this Church, who were of the Jewish Nation, is so evident from the whole Tenor of this Chapter; that there needs no more but to read it, with a little Attention, to be convinced of it, especially *ver. 1, 4, 6.*

It will be here objected, that St. Paul does in that Place give warning of his changing his Address, by the Clause which he adds: *Know ye not Brethren (for I speak to them that know the Law) how that the Law, &c.* I answer, that there are two Things occur in the Place before us, which plainly require us to allow the like Change. 1. That this renders his Discourse consistent, which otherwise I can't see how it can be. He had all along before commended the *Colossians* for their Stedfastness, in maintaining and defending their Liberty; see *Chap. i. 4, 6, 7, 23. Chap. ii. 5, 6, 7, 10.* nor does he, in any one Place I have observed, pass the least Censure upon them in this Respect; it is not therefore to be easily supposed, that, quite contrary to the Commendations before bestowed on them, he would here blame them for being subject to Jewish Ordinances; as yet he really does, if he here speaks to the Gentile Converts, and the *δογμασίζεσθε* is used in a passive Sense concerning them, according to the Mind of our Translators, rendering it: *Why are ye subject to Ordinances?* This Difficulty in the common Interpretation offered it self at first Sight to me, before I observed the Change of Address; and it put me upon examining whether there were no Copies, that read it in the Subjunctive *δογμασίζησθε*, *why should you be subject to Ordinances?* but I don't now wonder that I could find nothing to countenance such a Reading. 2. St. Paul gives in this Place as plain a Hint that he speaks to the Jewish Converts, as he does in the other to the Romans; nor will what he here says suit any other Persons. The Expression, I now insist on, is that which stands, as it ought, in the very Beginning of the new Address: *And if ye are dead with Christ, from the Rudiments [or Shadows] of the World.* Where does he ever use such an Expression concerning the Gentile Converts, who were never under those Rudiments, and so could have no Occasion to die to them? This wholly belongs to the Jewish Converts, concerning whom he uses much the like, *Rom. vii. 4. Gal. ii. 19.*

(*d*) For the Understanding these metaphorical Expressions, a Regard is to be had to St. Paul's Style, in which the Rudiments or Shadows of the World are the same Thing as the Ceremonial Law; and to be dead to the Law, signifies to be discharged from the Law: Compare *Rom. vi. 14. — vii. 4.* He supposes that the Law had Power over Men only till Death, *Rom. vii. 1.* and that Death freed Men from all Obligation to it; and consequently, if the Jewish Christians were dead with Christ, as their Baptism declared them to be, their Obligation to the Law ceased, and it was an entirely new Life they were thenceforth to live; which he expresses thus, *Rom. vii. 6. Now we are delivered from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of the Letter.*

21. of the Law (*e*)? The Precepts I mean, are such as these: Eat not (*f*), taste not, nor so much as touch with a Finger such or such
22. Meats; which were yet all made by God, to be consumed by our Use of them (*g*): And why do you require those Things, which are only according to the Doctrines and Com-
23. mandments of Men (*h*)? Which Things having

(Touch not, taste not, han- 21
dle not; which all are to 22
perish with the using) af-
ter the commandments and
doctrines of men? Which 23
things have indeed a shew

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Letter. Now, says he, if this be the Case, why do you act inconsistently with this your Profession, and as tho' you continued just as you were before your Conversion; and still lived in the World, under a Dispensation that is of a worldly Nature, *Heb. ix. 1.* as tho' you were still in the World, not called out of it, and brought into the Kingdom of God, which is the Kingdom of Heaven, and not of this World. Compare *John xv. 19.* — *xvii. 14, 16.* I say, why do ye dogmatize?

(*a*) Δογματίζετε. Are ye subject to Ordinances?] This seems not to be true concerning the converted *Gentiles* at *Coloss.*, as I observed before; nor would our Translators perhaps have render'd this passively, as they have done, had they perceived that he is bespeaking now the *Jewish* Converts. Δογματίζεω is explained by *Diogenes Laertius, Lib. iii. c. 51.* to signify to deliver an Opinion as a certain Maxim or Axiom. Τὸ δογματίζειν ἐστὶ δόγμα τιθέναι, ὡς τὸ νομοθετεῖν νόμους τιθέναι. To dogmatize is to enjoin Opinions, as νομοθετεῖν is to enjoin Laws. If δογματίζεω be used passively, it may be predicated of the Opinion; but properly it cannot, I believe, of the Person who is subjected to it. I own the Apostle takes a great deal of Liberty in his Use of *Greek* Words, not tying himself up to strictest Propriety in the Use of them; and so the harsh Use of the Word, in which our Translators have taken it, might perhaps be justified, if there were an absolute Necessity for it, and it could not conveniently be taken in any other; but it is far otherwise here, when the proper Sense of it best suits the Design of the Writer.

21 (*f*) Μὴ ἅψῃ. Touch not.] It is render'd, in the Paraphrase, *Eat not*; which Sense of the Word is to be met with in Lexicographers, and best suits this Place, where there is a Gradation: *Don't eat, no nor yet taste; nay, nor so much as touch such and such Things.* These Things relate wholly to Meats. See *Lev. xi. 8, 11, &c.*

22 (*g*) Ἄ ὅτι πάντα εἰς φθορὰν τῇ ὑποχέσται. Which all are to perish with the Using.] The Expression which ever Way understood, determines that St. Paul in the Words before only speaks of Meats and Drinks, and that they are mistaken, who would interpret μὴ ἅψῃ from *1 Cor. vii. 1.* The Sense, set down in the Paraphrase, seems to me to be the best. Compare herewith *1 Tim. iv. 3, 4. 5.*

(*h*) After the Commandments and Doctrines of Men.] These Words are commonly joined in Construction to the End of *v. 20.* thus: *Why are ye subject to Ordinances, after the Commandments and Doctrines of Men?* But I must own that that Construction seems very precarious to me. I can hardly think that the Apostle would say, that these Ordinances were imposed or submitted to as the Commandments and Doctrines of Men; when it is plain, they were once the *Commandments and Doctrines of God*; and whoever imposed or submitted to them, did it under that Notion. If we compare *Isa. xxix. 13. Matth. xv. 9. Mar. vii. 7.* we shall find, that the Expression is used of such Things as were never prescribed by God, but

were

TEXT.

PARAPHRASE.

of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the

(*) having indeed a Shew of Wisdom (i), in Will-worship (||), and Humility, and neglecting of the Body (+), serve to the dishonourably gratifying

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were only devised by Men. And therefore I choose to refer this entirely to the *Worshipping of Angels*, and such other devised Methods of Worship, which were truly after the Commandments and Doctrines of Men, God having never given any Rule at all for them; and so I would understand him to say: *Why do ye dogmatize about the Worship of Angels, &c. after the Commandments and Doctrines of Men; which Things having indeed a Shew of Wisdom, &c.* See the last Note upon Chap. iii. 4.

23 (*) This Verse has always been esteemed very obscure and difficult. For my own Part, I could never meet with any Explication of it that seemed tolerable. The *Ethiopic* Translators translated only the Beginning of it, *which Things have a Shew of Wisdom*; but left out all the rest, as Dr. Mills says, because they did not understand it. That which perhaps caused the greatest Obscurity in it was, that it was not observed that *πρὸς πλῆσμον* ἢ σαρκός at the End of the Verse, was to be joined in Construction with *ἄτινα ἐστὶ* in the Beginning, which seems to make all easy. What he asserts therefore, is, that *these Things, while they carry in them some Appearance of Wisdom, do serve only for the pleasing a carnal Mind.* What made me first look the more carefully for a different Construction of the Words, from that which our Translators followed, was the odd Position of the *ῥῶ*, as it appeared to me, there being no ὅ that follows it. I thought it stood too remote from the Beginning of the Sentence, in Case it was to be understood according to our Translation, and that it should have been *ἄτινα ῥῶ ἐστὶ*, whereas it now stands exactly in its proper Place, in case we join together *ἄτινα ἐστὶ πρὸς πλῆσμον ἢ σαρκός*; for it is then put after the first Word of the intermediate Explicative Clause, *λόγον ῥῶ ἔχοντα σοφίας ἐν ἐβελοθησκειᾷ, καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος*⓪. This being observed, the Construction of the Verse may seem easy and plain.

(i) *Λόγον ἔχοντα σοφίας.* Have a Shew of Wisdom.] I think the ancient Commentators, and our own Translators, did not mistake in the Sense of *λόγ*⓪ here; but as I understand the Place to have a Relation more peculiarly to the *Essens*, it will appear from what I shall presently say of them, that nothing could more suit them, than what is here said; since they made great Pretences to Wisdom, and to Philosophy, and employed much of their Time in the Study thereof.

(||) *Ἐν ἐβελοθησκειᾷ.* In Will-worship.] This answers to what he had said, v. 18. *Θέλων ἐν θεησκειᾷ ἢ ἀγγέλων*, Voluntary in the Worshipping of Angels, and certainly signifies a Worship of their own devising, and which owed its Rise to their own Wills, and not to the Will of God; as the Worshipping of Angels was doubtless of that Nature.

(+) *Καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος*⓪. And in Humility, and neglecting of the Body.] The Humility, considered as distinct from the Neglecting of the Body, has been explained already. See Notes on v. 18. The Neglecting of the Body is therefore what I shall now give an Account of. And as I observed before, that St. Paul seems here in his Discourse to have a more particular Regard to that Sect of the *Jews*, that was called *Essens*; I shall now give some Description of them, that the Reader may see how exactly their Character agrees with what is here said. *Josephus* gives a brief Account of them, *Antiquit. Lib. xviii. c. 2.* but a much more distinct and large one, *De Bell. Judaic. Lib. ii. c. 7. sine 12.* where he tells us, they shun Pleasures as Wickedness; they esteem Continence, and the not yielding to their Affections to be Virtue; they despise Marriage, and Riches, and have a Commu-

- I. gratifying Persons of a fleshly or *Jewish* Disposition ||. Again, if according to your Baptism, satisfying of the flesh. If ye then be risen with

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nity of Goods, and count the Use of Oyl to be Filthiness; in so much, that if any one against his Will is anointed with it, his Body is cleansed from it. When they travel they take nothing with them, only they go armed for fear of Robbers, and repair in every City to those of their own Sect, who always entertain them with whatever they have; they don't change their Garments or Shoes till quite worn out and spoiled; they are singularly religious toward God, and speak nothing vain before the Sun is up, but offer their accustomed Prayers to him, praying that he may rise; from his rising till Eleven a Clock, they work diligently in those Arts they understand, then they come and wash their Bodies with cold Water, and then dine moderately, and repair to their Work again till Evening; they diligently study the Writings of the Ancients, collecting out of them such Things especially as are profitable for the Soul, and Body; whence they, in order to cure Diseases, enquire after medicinal Roots, and the Properties of Stones; they are stricter than any of the *Jews* about the Sabbath, for they not only prepare their Meat the Day before, but will not suffer any Vessel to be removed on that Day; they despise Adversity, and conquer Torments, &c. Besides these Things, *Josephus*, *Antiq. Lib. xviii. c. 2.* tells us, that tho' they sent Gifts to the Temple, yet they offer'd no Sacrifices; with whom also *Philo* agrees, *Lib. Quod omnis probus liber, p. 876.* If the next Book of *Philo*, *De vita contemplativa*, is to be understood to treat of the *Essens*, or rather of another sort of them, as *Josephus* testifies they were of two Sorts; it would thence appear, that they used little for Food, beside Bread, and Water; and that they were great Pretenders to Philosophy, and Wisdom, which may give the Reason, why St. Paul warns the *Colossians* against being beguiled by enticing Words, v. 4. by *Philosophy* and vain Deceit, v. 8. and that he speaks of a *Shew of Wisdom*, v. 23. I can't but take notice of one Expression of *Josephus* concerning them; where, after he had set forth their Opinions to the best Advantage, he adds: 'Thus they set an unavoidable Bait for those who have once had a Taste of their Wisdom.' I avoid mentioning any thing from that Treatise of *Philo*, *De vita contemplat.* because *Valesius* is very positive in asserting it relates not to the *Essens*, tho' *Eusebius*, *Jos. Scaliger*, and *Petavius* thought it did. I think I have produced enough to clear the Reason of several of St. Paul's Expressions, and particularly that of neglecting of the Body. *Eusebius* has preserved a Fragment of *Philo's* Apology which is lost, relating to the *Essens*, which the Reader may meet with, *Prepar. Evang. Lib. viii. c. 11.* For a more large and particular Account of them, the English Reader is referred to Dean *Prideaux's* *Connexion*, Part I. Book V. p. 343—361. of the Octavo Edition.

(II) 'Οὐκ ἐν τιμῇ τινὶ πρὸς πλεονεξίαν τὸ σαρκός. Not in any Honour to the satisfying of the flesh.] By the flesh, I understand the fleshly Disposition of these Jewish Dogmatizers; who valued themselves for these carnal Ordinances, but had no relish or taste of Things of a more noble and spiritual Nature. And so the *flesh* here will be the same as the fleshly Mind, v. 18. and the Expression there, vainly puffed up by his fleshly Mind, does well suit what we have here πρὸς πλεονεξίαν τὸ σαρκός, for the satiating, surfeiting, or glutting of the flesh: for *τ.* that Word signifies, as in that Expression of *Isocrates* ad *Demon*. πλεονεξίαν γὰρ ἀπάγει. And it seems but reasonable, that we should compare these two Expressions, as well as the rest of the two Verses, which are manifestly concerning the same Thing, and throw considerable Light upon one another. The other Expression render'd not in any Honour, carries in it a Reflection upon these *Judaizers*, while it declares what kind of Gratification

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Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; For ye are dead, and your life is hid with Christ in

tism, you are risen with Christ, seek the Things that are above, where Christ sitteth on the Right Hand of God; mind, I say, those excellent and glorious Things that are in Heaven, and not such poor Matters as Meats and Drinks, which are upon the Earth (*k*); for you are dead to them, and so freed from an Obligation to mind them; and your Life (*l*) is hid or laid up (not with Angels, but with him with whom you are risen, even) with Christ in God (*m*): But it shall not always be

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cation those Things gave them. And as *τιμή* admits of two Senses, either of which will suit St. Paul's Design, this is to be explained, according to which of them we choose. It sometimes signifies, as it is here translated, *Honour*; and so the Meaning would be, that those Things, whatever they might think of them themselves, serve for no *honourable* satisfying the Flesh; and thus the Expression amounts to the same with that, *v. 18. Vainly puff up of his fleshy Mind*; or is equivalent to that used of such kind of Persons, *Philip. iii. 19. Whose Glory is in their Shame, who mind earthly things*. Again, the Word sometimes signifies the *Price, Worth, or Value* of a Thing; and taking it so here, the Meaning is, that these Things serve for no *profitable* satisfying of the Flesh; and for a Comment we may apply that Passage, *Heb. xiii. 9. It is a good Thing for the Heart to be established with Grace, not with Meats, which have not profited them that have been occupied therein*.

2 (*k*) *Not on Things on the Earth.*] The Subject St. Paul is upon, naturally leads to the Interpretation given in the Paraphrase. And by giving this Account of them, he casts a Contempt upon the Things they so highly valued. Compare *Rom. xiv. 17. Heb. xiii. 9*.

3 (*l*) *Your Life.*] It may be thought that his speaking thus, and so again in the next Verse, *Ye shall appear with him in Glory*, are inconsistent with the Reckoning that he speaks here to the *Jewish*, and not the *Gentile* Converts; but I think this is a Mistake, because he all along goes upon the Supposition of their being Christians, and their being dead, and risen with Christ; and tho' he elsewhere speaks very severely of the *Gentiles*, who submitted to the *Mosaic Law*, and represents them as *fallen from Grace*, *Gal. v. 4*. yet I remember not that he does, with the same Severity, speak of the State of the *Jewish* Converts, who continued to observe the Law themselves; nay he seems to speak in a contrary Manner, *1 Cor. iii. 12—15*.

(*m*) *Your Life is hid with Christ in God.*] Christ is represented as *sitting at the Right Hand of God*, *v. 1*. and since he was there and out of Sight, and was *their Life*, as he says, *v. 4*. their Life as well as, and together with Christ, must be hid from them. The speaking of Christ as our Life, is agreeable to other Places of Scripture, particularly *John xiv. 6. — xi. 25. 1 John v. 11, 12*. I would add, that St. Paul seems to me, in this Place, not barely to speak of their Life as *hid*, that is, *out of Sight*; but as *hid*, that is, safely laid up as Persons Jewels and Treasure are hid; and when he says your Life is *hid with Christ in God*, he seems to refer to the double Security they had for it; it was hid with Christ, the immediate Bestower of it, and in God the highest Security of all. The Words therefore of St. Paul may be illustrated by

4. be hid, for when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory (n). God. When Christ who⁴ is our life shall appear, then shall ye also appear with him in glory.

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by those of Christ himself, *John* x. 28—30. *I give unto them [my Sheep] eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's Hand. I and my Father are one.*

4 (n) Being now come to the End of the argumentative Part of the Epistle, I can't but request the Reader to look back upon the unusual Order and Method of St. Paul's Discourse, the careful observing and following which led me into some of the Explications I have given, and may perhaps satisfy others of the Justice of them.

The great Design he had in View, was the establishing the *Colossians* in their Adherence to Christ; which he declares in general, *Chap.* ii. 4—7. In order to this, he thought it necessary to caution them against two particular Dangers, he apprehended them exposed to; which are, 1. The being drawn in to subject themselves to the *Jewish* Rites and Ceremonies. 2. The being led away to worship Angels. By either of these, they in Effect forsook Christ. In cautioning them against these, he does not first treat singly of one, and having fully dispatched it, proceed to the other; but he jointly pursues both together. And thro' the whole of this interchangeable Discourse, the several Parts belonging to each Argument are to be joined together, just as tho' nothing had come between them. He goes over these no less than five several Times, and it is worth while to observe how he treats of both, in each of these several Times, to the same Purpose.

1. In order to prevent their being deceived and drawn away from Christ, in either Respect, he lays down his two Positions, which he undertakes to prove, and by which he would establish his Caution. 1. That all Blessings, wherewith Christians are to be filled, dwell in Christ, and are not derived to us by the *Jewish* Ceremonies, *v.* 8, 9. 2. That they received all from Christ, who is the Head of all the Angels, *v.* 10.

2. He next proves each of his Positions. 1. That we are filled by Christ, and receive all Blessings from him without the Law, *v.* 11—14. 2. That Christ is the Head of all the Angels, because they are all by God willingly subjected to him, *v.* 15.

3. He draws his Inference or Conclusion of each Kind, that the *Gentile Colossians* were not to be moved by the Censures and Sentences of Men upon them, for neglecting the *Jewish* Ordinances, and for not worshipping Angels; and one single *§v*, or *therefore* is here prefixed, but must be understood to belong to each Inference, and joined with its foregoing respective Argument. And it is likewise to be observed, that in these References he runs back to his first Positions. These Inferences are, 1. With Reference to the Law, *v.* 16, 17. 2. With Reference to Angels, *v.* 18, 19.

4. Having drawn his Inferences concerning the *Gentile Colossians*, he next proceeds to infer the Absurdity of the *Judaizers*, who would impose upon the *Gentiles* in either of these Cases. And he argues from their being dead with Christ, and one *§v*, or *wherefore*, serves again to connect each Inference to its respective Argument. 1. It was absurd for them to impose the *Jewish* Ceremonies, *v.* 20, 21. and former Part of 22. 2. It was absurd for them to impose upon them such Things as never were the Laws or Doctrines of God, but only of Men, as in the Worshipping of Angels, latter Part of *v.* 22, 23.

5. He infers, in like Manner, with a single *§v*, or *then*, the Duty of these *Judaizers*, from their being risen with Christ, and that in both Cases. 1. As to the Law, that they had greater Things to mind than those Ceremonies, *Chap.* iii. 1, 2. and former Part of the Third. 2. As to Angels, he implies, that since they were risen with Christ, and so their Life was hid in him, and not in Angels; they were not to worship them, latter Part of *v.* 3, 4.

I think

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I think it can't be amiss to give the Reader an entire View of the Apostle's Management, thro' the several Parts of this alternate Discourse, putting the respective Parts of each by themselves, without mixing them with each other.

Thus then he pursues the first Subject, Chap. ii. 8. *Beware lest any Man spoil you thro' Philosophy and vain Deceit, after the Tradition of Men, after the Shadows of the World, and not after Christ*—9. *For in him dwelleth all the Fulness of the Godhead Bodily*—11. *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ*—12. *Buried with him in Baptism, wherein also you are risen with him, thro' a Belief of the Power of God, who hath raised him from the Dead*—13. *And you being dead in your Sins, and the Uncircumcision of your Flesh, hath he quickned together with him, having forgiven you all Trespases*—14. *Blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross*—16. *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath Days*—17. *Which are a Shadow of Things to come, but the Body is of Christ*.—20 *If therefore ye be dead with Christ from the Shadows of the World, why, as tho' living in the World, do ye dogmatize*—21. *Handle not, taste not, touch not*—22. *Which all are to perish with the Using*—Chap. iii. 1. *If therefore ye be risen with Christ, seek those Things which are above, where Christ sitteth on the Right Hand of God*—2. *Set your Affections on Things above, not on Things on the Earth*—3. *For ye are dead*.

The other Subject, relating to the Worshipping of Angels, the several Parts of it being brought together, will stand thus, Chap. ii. 10. *You are filled by Christ, who is the Head of all Principalities and Powers*—15. *God has divested Principalities and Powers, and openly proposed them [as an Example of Subjection to Christ] causing them to triumph in Christ*—18. *Therefore let no Man condemn you, being voluntary in his Humility and Worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind*—19. *And not holding the Head, from which all the Body, by Joints and Bands, having Nourishment ministered and knit together, increaseth with the Increase of God*—22. *Why therefore, if ye are risen with Christ, do ye dogmatize after the Commandments and Doctrines of Men*—23. *Which Things, having indeed a Shew of Wisdom in Will-worship, and Humility, and neglecting of the Body, are for the satisfying of the Flesh, without any Honour*—Chap. iii. 3. *If therefore ye are risen with Christ, your Life is hid [not with Angels, but] with Christ in God*—4. *[And] when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory* [there can be no Reason, why you should forsake Christ to worship Angels]. The pursuing two such Subjects alternately, may well be allowed to leave Room for taking in under the latter some few Things, *καὶ ταῦτα* from the former and larger. I can't think this a Blemish in St. Paul Discourse, for however he has interwoven these Things one with another, yet he has done it very handsomely, and there is a good Resemblance between the two, in the several Steps he takes. Somewhat of this Nature Mr. Locke has observed, in the Epistle to the Romans. See his Note on Rom. vii. 4. And others have thought the like may be discerned, in 1 Thess. iv. 3—8. whether justly or no, I shall not now enquire. In the Discourse under Consideration, I can't see any Reason to doubt, that he does not less than five several Times go over the two Points I mentioned together; perhaps some may think that I ought to have made them six instead of five, dividing the second into two, the former contained in v. 11, 12. and the latter in v. 13, 14, 15. I own I am not averse to this, tho' it does not seem so clear and easy as the rest. I refer the whole to the careful and attentive Reader of St. Paul.

S E C T.

SECT. VII.

CHAP. III. 5---7.

CONTENTS.

ST. Paul having dispatched the principal Design of his Writing, comes now, according to his usual Manner, to give the *Colossians* some Rules and Directions for their Christian Behaviour and Conversation. These Rules are of four Kinds. 1. Such as concerned themselves personally, and their own Purity, in abstaining from sensual Lusts, *Chap. iii. 5---7.* 2. Such as concerned them as Christians in Society, and were to be observed by them with Regard to, and in conversing with one another, *v. 8---17.* 3. The Duties resulting from the several Relations Men stand in to one another, *v. 18--25. ---iv. 1.* 4. Such as had a Respect to their Enemies, among whom they lived, *Chap. iv. 2--6.* Thro' all these he is to be consider'd as applying himself to the whole Church at *Coloss.*, both *Jewish*, and *Gentile* Converts. In the First of these, taken into this Section, he recommends Purity, and an Abstaining from sensual and more grossly fleshly Lusts, inferring his Advice from what he had before deliver'd.

PARAPHRASE.

TEXT.

5. **A**ND since you are all dead and risen with Christ, as I observed before [*Chap. ii. 12.*] mind to mortify those Lusts which proceed from your earthly Members, such as Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and exorbitant Desires in venereal Matters (*n*), which are Idolatry. These
- M**ORTIFY there-⁵fore your Members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

NOTES.

5 (*n*) τὴν πλεονεξίαν. *Covetousness.*] Mr. Locke has, after Dr. Hammond, fully explained St. Paul's Meaning, in using this Word, whose Note I shall therefore here transcribe. 'Covetousness,' says he upon *Eph. iv. 19.* 'in the common Acceptation of the Word, is the leaving loose our Desires to that which by the Law of Justice we have no right to. But St. Paul,

TEXT.

PARAPHRASE.

6 For which things sake, the wrath of God cometh on the children of disobedience

These are Things highly offensive to God, for which he will bring the Heathen World, who will not come in and submit to the Law of Christ (*o*), to Judgment (*p*); among which

6,

NOTES.

St. Paul, in some of his Epistles, uses it for intemperate and exorbitant Desires of carnal Pleasures, not confined within the Bounds of Nature. He that will compare with this Verse here, *Ch. v. 3. Col. iii. 5. 1 Thess. iv. 5. 1 Cor. v. 10, 11.* and well consider the Context, will find Reason to take it here in the Sense I have given it, or else it will be very hard to understand these Texts of Scripture. In the same Sense the learned Dr. Hammond understands *πλεονεξία*, *Rom. i. 29.* which, tho' perhaps the Greek Idiom will scarce justify, yet the Apostle's Style will, who often uses Greek Terms in the full Latitude of the Hebrew Words, which they are usually put for in translating, tho' in the Greek use of them, they have nothing at all of that Signification; particularly, the Hebrew Word *נצח* which signifies *Covetousness*, the Septuagint translate *μισαομύς*, *Ezek. xxxiii. 31.* in which Sense the Apostle uses *πλεονεξία* here. And again, in his Note upon *Eph. v. 3.* he says: The Word in the Greek is *πλεονεξία*, which properly signifies Covetousness, or an intemperate ungoverned Love of Riches; but the chaste Style of the Scriptures makes use of it to express the letting loose of the Desires to irregular venereal Pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one considers how it stands joined with this sort of Sins, in those many Places which Dr. Hammond mentions, in his Notes on *Rom. i. 29.* and *Eph. iv. 19.—v. 5.* compared with this here [*Eph. v. 3.*] they are enough to satisfy one what *πλεονεξία*, *Covetousness* means here. But if that should fail, these Words: *Let it not be once named amongst you, as becometh Saints*, which are subjoined to *Covetousness*, put it past doubt; for what Indecency or Misbecomingness is it amongst Christians to name *Covetousness*? *Πλεονεξία* therefore must signify the Title of Sins, that are not fit to be named amongst Christians. — That Fornication, or all Sorts of Uncleanness were the Consequence, and Concomitants of Idolatry, we see, *Rom. i. 29.* and 'tis known were favoured by the Heathen Worship; and therefore, the Practice of those Sins is every where set down as the characteristical Heathen Mark of the idolatrous Gentiles; from which Abominations the Jews, both by their Law, Profession, and general Practice, were Strangers: And this was one of those Things, wherein chiefly God severed his People from the idolatrous Nations, as may be seen, *Lev. xviii. 20.* And hence, I think, that *πλεονεξία*, used for licentious Intemperance in unlawful and unnatural Lusts, is in the New Testament called Idolatry, and *πλεονέκτης* an *Idolater*; See *1 Cor. v. 11. Col. iii. 5. Eph. v. 5.* as being the sure and undoubted Mark of an Heathen and Idolater.

6 (*o*) *The Children of Disobedience.*] These, in this Place, and *Eph. ii. 2.—v. 6.* are plainly the Gentiles, who refused to come in and submit themselves to the Gospel; as will appear to any one who will read these Places, and the Contexts with Attention.

(*p*) The Reason why he so particularly inculcates the Danger of these Vices, was the Enormity of them, and the Commonness of them among the Gentiles, who thought light of them. Besides, the Colossians had been themselves formerly guilty of them, and they are some of them Vices to which the Temptations are strongest, and from which such as have been once guilty, are hardly and seldom reclaimed.

7. Children of Disobedience, you also sometime had your Conversation, when being unconverted you lived in the Communion of those Sins (q). ence. In the which ye also walked some time, when ye lived in them.

NOTES.

7 (q) The Paraphrase shows how I should choose to render the Verse, and avoid the Tautology, which our Translation seems to carry in it; for what Difference is there between *walking* in those Vices, and *living* in them?

SECTION. VIII.

CHAP. III. 8—17.

CONTENTS.

IN this Section he directs them how as Christians they ought to converse with, and to be disposed towards one another.

PARAPHRASE.

TEXT.

8. **B**UT since God has called you from among them, do you put away not only those earthly Members or Vices I have already mentioned, but in general all of them (r): And therefore put away these that follow;
Anger,
- B**UT now you also put off all these; anger, wrath, malice, blasphemy, filthy communica-

NOTES.

8 (r) Τα πάντα. *All these.*] Our Translators seem to have taken this, as tho' he had said τα πάντα ταῦτα, *all these Things that follow*; but however it makes no Difference as to the main Sense, his Words seem to me to refer to what he had said before, τὰ μέλη τὰ ἐπὶ τῆ γῆς, v. 5. *your Members which are upon Earth.* Compare *Matth. v. 29, 30. Mar. ix. 43—48.*

(r) Ἀνεχρηστίαν

TEXT.

PARAPHRASE.

tion out of your mouth.
 9 Lie not one to another, seeing that ye have put off the old man with his
 10 deeds; And have put on the new *man*, which is renewed in knowledge, after the image of him that
 11 created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond nor free; but Christ is all, and in all.
 12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suf-

Anger, Wrath, Malice, evil Speaking, and filthy Communication out of your Mouth (s). Lie not one to another, seeing you have abandoned your old Conversation and Practices (t); and are as it were new Men, not living in your former Ignorance, but being well informed and instructed, you are become like him who formed you to this, and who cannot lie or deceive. In which new Creation it makes no Difference with him whether a Man is a *Gentile* or a *Jew*, circumcised or uncircumcised, a *Barbarian*, or a *Scythian*, a Slave or a Freeman (u); but the whole turns upon Mens belonging to Christ, whoever they are (w). And since God
 9.
 10.
 11.
 12.
 equally

NOTES.

(s) Ἀργελογίαν ἐκ τῆς στόμας ὑμῶν. *Filthy Communication out of your Mouth.*] Dr. Whitby says: 'This is usually referred to obscene and impure Words. But *Hefychius*, *Phavorinus*, and *Julius Pollux*, l. 2. c. 4. have informed us, that the Word signifies *reproachful Words*, such as tend to put a Man to shame; and to this Sense the Words preceding make it most proper to refer it; *Wrath*, *Anger*, and *Malice*, or evil Machinations of the Heart, being the inward Dispositions which render us disaffected to, and prone to do evil to others; railing and opprobrious Speeches, which tend to render our Brother infamous to others, being the usual Effects of these evil Dispositions.' But as the Apostle here gives Rules for our Speech, the other Sense may not be disagreeable; and the rather, since in the parallel Epistle to the *Ephesians*, he expressly forbids such filthy Communication, and would not have it proceed out of their Mouth, or be once named among them. See *Eph.* iv. 29. —v. 3, 4. ἀργελογία therefore here may be the same as ἀρχαῖος, and λόγος σαρρς there.

9 (t) See the Note on *Chap.* ii. 11.

11 (u) St. Paul's main Design, in this Epistle, was to establish the *Colossians* in their adhering to the Gospel Mystery of the Calling of the *Gentiles*, and their Maintaining their Freedom against the *Jewish* Dogmatizers; and tho' he had already concluded that Matter, yet having it very much upon his Heart, he takes an Occasion here, in the midst of quite other Things, to drop a Word with relation to it.

(w) Ἀλλὰ τὰ πάντα, καὶ ἐν παντί χεῖρος. *But Christ is all and in all.*] The Sense is, that in the Point of obtaining Acceptance with God, our Regard must be paid solely to Christ, upon him alone we must depend, and not upon the *Mosaic* Law; that Faith in, and Obedience to Christ, are all the Terms God insists upon; and that this is the Case in all, or among all Men, let them be *Jews*, or let them be *Gentiles*, of whatever Nation, or whatever Condition, it matters not; upon these Terms alone they should be received, without submitting to the Ordinances, which the *Judizers* would gladly obtrude upon them. The Reader by this easily perceives in how vastly different a Sense it is, that the same Expression is used concerning God the Father, 1 *Cor.* xv. 28.

- equally accepts all Men upon the same Terms, do you, as the peculiar People of God, holy and beloved, imitate him, and put on Bowels of Compassion, Kindness, Humility, Meekness,
13. Long-suffering ; bearing with one another, and forgiving one another, if any of you have a Matter of Complaint against another ; as Christ hath forgiven you (x), do ye also forgive one
14. another. And upon all these put on Love (y),
15. which is the Bond of Perfection (z). And in order

fering ; Forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let

NOTES.

13 (x) *Christ hath forgiven you.*] In the parallel Epistle, *Eph.* iv. 32. he expresses himself thus : *God by Christ hath forgiven you* : But this necessarily implies what he here says, for if God forgives by Christ, then Christ must forgive in his Name, and by his Authority.

14 (y) *Ἐπὶ ταῖς τέτοις ἀγάπῃ.* *Above all these Things, put on Charity.*] Our Translators have very well inserted *put on*, fetching it from *v.* 12. but it is doubtful how the other Expression is to be taken. The *Syriac* renders it *with all these*, the *French* beside all these, the *Italian* for all these, the *Dutch* and our *English* above all these ; which is what St. Peter expresses by *πρὸς πάντων*, *1 Pet.* iv. 8. The *Vulg. Latin*, *Beza*, and *Castellio* rendering it *super hac omnia*, have left the Sense as ambiguous, as it is in the *Greek*. In the Paraphrase the rendering upon all these is preferred, because the Verb used by the Apostle carries in it an Allusion to a Garment ; and the Christian Virtues are represented as clothing and adorning Persons, *1 Pet.* iii. 3—5. — *v.* 5. *1 Tim.* ii. 9. and so he may be understood to direct them here to put on Charity over or upon all the other Virtues, before mentioned.

(z) *The Bond of Perfection.*] This may signify either, 1. That Love is the most perfect Bond, which will be an Hebraism not uncommon in the New Testament. Or, 2. That Love is such a Bond as ties together all those Virtues, which are the Perfection of Christians ; and therefore was very proper to be put over them all. Compare *1 Joh.* iv. 12, 18. Or, 3. Very agreeably to the Subject of his Discourse, and particularly to what he mentions in the next Verse of Christians being one Body ; he may here call Love that Bond, which lo unites and fastens them all together, as that they become as it were one Body, and are perfect. To this purpose we may observe how he speaks of the whole Church. *Eph.* iv. 11, 12, 13. *He gave some Apostles—for the Perfecting of the Saints—for the Edifying of the Body of Christ, till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, to a perfect [τέλειον] Man, unto the Measure of the Stature of the Fulness of Christ.* And how we attain this Perfection he declares, *v.* 15. *But being true in Love, we may grow up into him in all Things, who is the Head, even Christ ; from whom the whole Body—maketh increase of the Body, to the edifying it self in Love.* And what he here calls the Bond of Perfection, he there calls the Bond of Peace, *Eph.* iv. 3. That he was desirous of this Perfection among the *Colossians*, appears from what he says, *Chap.* ii. 2. *That they might be knit together in Love.* I prefer this latter Sense, and so conclude this to be his Meaning : ‘ Put on Love, which is the Bond of that perfect Union there ought to be in the Body of Christ ; and whereby the whole Church becomes perfect.’

TEXT.

PARAPHRASE.

the peace of God rule in
your hearts, to the which
also ye are called in one
body; and be ye thank-
ful. Let the word of Christ
16 dwell in you richly, in all
wisdom; teaching and ad-

order to your Exercising such Love, let the
Peace of God (a) influence your Hearts, into
the which also ye are called in one Body; and
be ye thankful. Farther, it would be of good 16.
Service, to prevent the Sins from which I have
dissuaded you, and to promote the Love I have
recommended, if in your conversing together,
you would take care that your Discourse and
Talk should be much of Christ in all Wisdom (b);
and

NOTES.

15 (a) *The Peace of God.*] This Phrase is only to be found here, and *Philip. iv. 7.* and since these two Epistles were written about the same time, we may well imagine that the same Peace is meant in both; and especially considering how alike it is spoken of in both Places. I shall therefore endeavour to clear the Meaning of this Place by comparing it with the other, which runs thus: *The Peace of God which passeth all Understanding, shall keep your Hearts and Minds thro' Christ Jesus.* There can be no Question, I think, that the *Peace of God* may as properly signify that Peace we have with God, *Rom. v. 1.* as that Peace which God enjoins us to cultivate with one another. And tho' there is a great Satisfaction which accompanies a peaceable Temper and Behaviour, yet it seems most likely to me, that such an high Expression, at that of *passing all Understanding*, should be used concerning the Peace we have with God; which appears the more astonishing and unfathomable, the more we set our selves to consider of it. Farther, when it is said, this Peace of God shall keep our Hearts and Minds thro' or by Jesus Christ, it seems to be a farther Confirmation of this Interpretation; for as the Peace we have with God is thro' Christ, so the Apostle may well be understood to speak of it, as having its Effect upon us thro' him; since all Blessings are derived to us thro' him. Besides, in that Place to the *Philippians*, I see nothing that should incline us to understand him to speak of any other, than this Peace of God with us, and our Sense of that great Blessing. Nor do I see any Difficulty there is in applying this Sense to the Place under Consideration, but this rather confirms our Interpretation of the other in this Manner; for we may without any Violence thus explain it: Let a Sense of that Peace, which you have with God, always affect and influence your Hearts, so that you may find your selves constrained by it to an Imitation of him, and to be at Peace with others, as he has been pleased to be at Peace with you; and the rather, because you were called into this State of Reconciliation in one Body or Society, with all those with whom I now urge you to live in Peace and Love; for which you ought to be very thankful: And when you are truly thankful for the Peace you have with God, you can't be backward to be at Peace with your Fellow Christians, who must needs have far less offended you, than you have him. I am not peremptory in determining this to be the Sense of the Place, but it seems the most easy and natural to me; tho' I own a plausible Account may be given of the Text, according to the other Interpretation.

It may be here again observed, that as this one Body relates to the *Jews* and *Gentiles* being made one Church and People by the Gospel; so it appears *St. Paul* was still mindful of the great Subject of his Epistle, when he thus gives a Hint of it.

16 (b) *Ὁ λόγος τοῦ χριστοῦ ἐνοικῆτω ἐν ὑμῖν πλουσίως.* Let the Word of Christ dwell richly in you.] Whether the true Meaning of this Verse be given in the Paraphrase, must be left

and that you entertain one another in conversing together in a Christian Manner, teaching (c) and admonishing one another in Psalms, and Hymns,

monishing one another in psalms, and hymns, and spi-

NOTES.

to the Judgment of the Reader, when he has heard the Reasons for it. It is taken for granted, because I believe no one would doubt of it, that the Phrase $\delta \lambda \acute{o} \gamma \omicron \varsigma \tau \tilde{\omega} \chi \rho \iota \sigma \tau \tilde{\omega}$, may as well be rendered, *The Discourse of, or concerning Christ*, as any other way; and that it ought to be so, and we should understand him as saying, *Let the Discourse concerning Christ dwell richly among you, in all Wisdom*, may appear. 1. From the Place where this Rule stands; and that is among other Rules given to Christians to observe in their conversing together. 2. From what St. Paul joins with this, *teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs*; which shews he is directing them how they should converse together; the Singing here prescribed being not for their publick Assemblies, but their private Conversation. 3. This is much confirmed by the parallel Place, *Eph. v. 18—20. And be not drunk with Wine, wherein is Excess; but be filled with the Spirit, speaking to one another* [so it should be render'd] *in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the Lord, giving thanks always for all Things unto God and the Father, in the Name of our Lord Jesus Christ.* Who ever compares the 19th and 20th Verses of that Chapter, with the Verses under Consideration, together with that which follows, will see they agree exactly in Matter, and very much in Words also; and therefore will not doubt of their relating to the same Duty. Now his bringing in the Duty there in Opposition to their being *drunk with Wine*, leads us to understand the Duty as relating to Christians conversing together. To which purpose, I will transcribe Mr. Locke's Paraphrase of v. 18, 19. which gives a very easy and natural Account of the Words: 'And be not drunken with Wine, wherein there is excess, seek not Diversion in the noisy and intemperate Jollity of Drinking; but when you are disposed to a cheerful Entertainment of one another, let it be with the Gifts of the holy Spirit, that ye are filled with, singing Hymns, and Psalms, and Spiritual Songs, among your selves; this makes real and solid Mirth in the Heart, and is Melody well-pleasing to God himself.' Let it be added here, that this is most agreeable to that Rule of St. James, Chap. v. 13. *Is any merry? let him sing Psalms.* 4. This Verse being thus understood, that which follows will excellently well agree with it; for as he here recommends to them the discoursing concerning Christ, he there enlarges his Exhortation: *And whatsoever ye do in Word* [that is, in Discourse, $\epsilon \nu \lambda \acute{o} \gamma \omega$, and the *And* in the Beginning of that Verse shows that it is thus to be connected] *or Deed, do all in the Name of the Lord Jesus, &c. q. d.* 'I would not that you should pay a Regard to Christ only in your Discourse, no, but refer every Action in like Manner to him, and do all in his Name.'

(c) $\epsilon \nu \tilde{\upsilon} \mu \nu \iota \nu, \delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma$.] Concerning the Solæcism in these Words, see Mr. Gataker, in his Notes upon *Mar. Antonin. Lib. iii. Sect. iv.* The Solæcism might be avoided, by beginning a new Sentence with $\delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma$, and leaving out the $\kappa \alpha \iota$ in the Beginning of the next Verse (as it is left out by the *Vulgate Latin*, the *Clermont*, and *St. Germain's* Copies, and by two old *Latin* Commentators) and by supplying what must otherwise be here supplied, $\pi \omicron \iota \epsilon \iota \tau \epsilon$. Or it may much easier be avoided by beginning a new Sentence at the latter End of v. 15. $\kappa \alpha \iota \delta \iota \chi \alpha \epsilon \iota \sigma \iota \nu \gamma \iota \nu \epsilon \delta \epsilon$, joining thereto in Construction, $\delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma \kappa \alpha \iota \nu \theta \epsilon \tau \tilde{\omega} \nu \tau \epsilon \varsigma \epsilon \alpha \upsilon \tau \tilde{\iota} \varsigma$, &c. and including the intermediate Sentence in a Parenthesis: And then, in this Passage, the Apostle first directs to a Duty, then mentions the Means necessary for the right Performance of it, in the Words contained by the Parenthesis; and lastly, prescribes the Manner of exercising it. And the Words $\delta \iota \chi \alpha \epsilon \iota \sigma \iota \nu, \chi \alpha \epsilon \iota \sigma \iota \nu$ & $\delta \iota \chi \alpha \epsilon \iota \sigma \tilde{\upsilon} \nu \tau \epsilon \varsigma$ seem to favour this Connection,

TEXT.

PARAPHRASE.

ritual songs, singing with
17 grace in your hearts to
the Lord. And whatso-
ever ye do in word or
deed, do all in the name
of the Lord Jesus, giving
thanks to God and the
Father by him.

Hymns, and spiritual Songs (d), singing with
Grace (e), sincerely and heartily to the Lord (f).
And whatsoever you do, whether in Discourse, 17.
or in your other Actions, do all in the Name
and Authority of the Lord Jesus, giving thanks
to God the Father by him; and as long as you
keep to this, you can never break in upon those
Rules I have given you for Christian Conversa-
tion.

NOTES.

cession, as they may refer to the same Subject, and are capable of the Senses here given them. The first and last are the same with our common Version, and $\chi\acute{\alpha}\rho\iota\varsigma$ is described by Hesychius, $\acute{\alpha}\mu\omicron\iota\varsigma\eta\kappa\alpha\iota\delta\acute{\alpha}\epsilon\gamma\gamma\epsilon\sigma\iota\alpha\nu$, that is, *Gratitude or Thankfulness*. But, perhaps, there is no Necessity of avoiding a Thing that may be observed in other Authors; especially, since St. Paul pretended not to *Wisdom of Words*, 1 Cor. i. 17.

(d) I am doubtful about the exact Distinction that is to be made between *Psalms*, and *Hymns*, and *spiritual Songs*. I know nothing better than what Dr. Whitby has said upon the Matter, who may be consulted on Eph. v. 19. To which it may be added, that these three Words may seem to answer to three Hebrew ones פְּסַלְמִים מִזְמוֹרֹת שִׁירִים Psal. iii. tit. שִׁיר to תְּהִלָּה tho' I do not find it so rendered, Psalm. cxlv. tit. yet it is in other Places, and שִׁיר to שִׁיר Psal. cx. 1. but what the Difference of these was I pretend not to guess. Nor have I any thing to say, concerning the Manner in which Christians used to sing at home, or in their Assemblies in the Apostle's Times. Perhaps, some Light might be given to it, if we could discover what the Custom was in the Ages that were nearest to them; but that seems hitherto to be as dark and uncertain as the other; and 'tis great Pity, that some able Hand has not hitherto undertaken to give some clear Account of a Thing, which we are so much concerned to know.

(e) Ἐν χάριτι ᾄδοντες . *Singing with Grace.*] The Sense is doubtful, and therefore I have left the rendering of our Translation in the Paraphrase; only I have avoided what our Translation seems to suggest, that this Grace is to be in the Heart; whereas, if we would render it strictly, it should be *singing with Grace, with the Heart*. Compare Eph. v. 19. where he has not *with Grace*. The Expression may signify *with Thankfulness*, which is very suitable to such an Action; or else it may signify *with Gracefulness or Decency*. I most incline to this latter Sense, in which the Phrase is used, Chap. iv. 6. *Let your Speech be always with Grace*, i. e. with Gracefulness. Thus he seems to mean the same Thing, Eph. iv. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying, that it may minister Grace unto the Hearers*; ἵνα δὲ ὁ ἄκουσας , 'such,' says Mr. Locke, 'as may have a becoming Gracefulness in the Ears of the Hearers.'

(f) Τῷ Κυρίῳ . *To the Lord.*] Who this Lord is, the Apostle declares in the next Verse, even God the Father: Compare Eph. v. 19, 20. where the same is very easy to be observed.

S E C T;

SECTION IX.

CHAP. III. 18---IV. 1.

CONTENTS.

IN this Section he gives Rules concerning the Duties arising from the several particular Relations which Christians stand in to one another. Those which he insists on are these three, Husbands and Wives, Parents and Children, Masters and Slaves; in treating of all which he delivers the Duties of the inferior Relation before those of the Superior.

PARAPHRASE.

TEXT.

- | | |
|---|--|
| <p>18. WIVES, submit your selves unto your own Husbands, as it is fit for Christians to do. And on the other hand, ye Husbands, love your Wives, and be not severe and churlish toward them.</p> <p>19. Children, obey your Parents in all those Things to which the parental Authority reacheth (*); for this is well pleasing to the Lord.</p> <p>20. And on your Part, ye Fathers, do not by the Austerity of your Carriage, the Rigour of your Commands, and the Severity of your Discipline, provoke them; lest they be discouraged in their Endeavours to obey and please you.</p> <p>21. Ye that are Servants and Slaves, obey those who are your Masters, according to the Laws of Men, in all Things wherein they have a Right to command you; and in serving them don't only mind to do such Things as will come</p> | <p>WIVES, submit your selves unto your own husbands, as it is fit in the Lord. Husbands, love your Wives, and be not bitter against them.</p> <p>Children, obey your parents in all things; for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.</p> <p>Servants, obey in all things your masters, according to the flesh; not with eyeservice, as men pleasers, but in singleness of heart,</p> |
|---|--|

NOTES.

20 (*) This must be understood under some such Limitation, and there can be no Hurt in supplying the Sense from v. 18, with *ἐν Κυρίῳ*, and so it is expressed, *Eph. vi. 1. i. e.* as the Lord requires you, and as far as is consistent with your Duty to him.

under

TEXT.

PARAPHRASE.

23 fearing God : And what-
soever ye do, do it hear-
tily, as to the Lord, and
24 not unto men ; Knowing
that of the Lord ye shall
receive the reward of the
inheritance : for ye serve
25 the Lord Christ. But he
that doth wrong, shall re-
ceive for the wrong which
he hath done : and there
is no respect of persons.
1 Masters, give unto your ser-
vants, that which is just
and equal, knowing that
ye also have a master in
heaven.

under their Observation, as tho' you were only
or chiefly seeking to please Men ; but act here-
in with that Simplicity of Heart, that becomes
Men fearing God. And whatsoever you do in 23.
their Service, do it from your very Hearts, in
obedience to Christ, and not to Men only ;
Knowing that from him you shall receive the 24.
Reward of his heavenly Kingdom, which is
the Inheritance of his Servants : For tho' you
are Servants to Men, yet you are also, upon
your becoming Christians, the Servants of Christ,
who will not fail to recompense the Obedience
and Faithfulness of them that serve him. But if 25.
any professing themselves his Servants, shall in-
jure and wrong others, they shall suffer for it ;
and that without Respect of Persons, whether
they are Bond or Free ; and therefore, if you
Servants wrong your Masters, you must expect
he will punish you for it ; and if they wrong
you, you may depend upon his recompensing
you, and punishing them. On the other side, you, 1.
who are Masters, give to your Servants that
which is just and equal, as to Food, Clothing, &c.
Exact not more Work of them than they are
able to perform, nor with-hold from them the
Rewards they deserve, nor punish them with a
Severity beyond the Desert of their Faults :
And this do, as Men who know you have your-
selves a great Master in Heaven, who will punish
your Injustice and Cruelty, and will deal the
same Measure to you, which you now do to
your Servants.

S E C T. X.

C H A P. IV. 2—6.

C O N T E N T S.

IN this Section he sets before the *Colossians* the Duties which were incumbent on them, with Respect to such as were not Christians; and among whom they lived. The Duties urged are three. 1. Perseverance in Prayer, and here he commends himself particularly to their Prayers. 2. Prudence and Inoffensiveness in their Conduct. 3. The due ordering of their Words and Discourse with them.

P A R A P H R A S E.

T E X T.

2. **A**ND as you have so many Enemies, who will do all that lies in their Power to drive you from your Religion, and to hinder the Spreading of the Gospel (*g*), you had need be
- C**ontinue in prayer,² and watch in the same with thanksgiving;

N O T E S.

2 (*g*) If any one thinks, that too great a Liberty is taken in making this Rule to relate so peculiarly to the Circumstances of Christians and Christianity at that Time, by reason of the unconverted Enemies thereof; let him consider the following Reasons for it. 1. It is manifest, that the two other Duties may well be understood in the same Manner; at least, it is necessary the former of them must be so, because he expressly declares it: *Walk in Wisdom toward them that are without*; and since he had before given Directions for the Speech and Discourse of Christians with one another, it is but reasonable to think, that the latter of those two had a Regard to their Discourse with such as were not Christians, to such as were *without*, just mentioned before. Now if this be supposed, that the other two Duties are of this sort, it will look very likely that this is so too; or otherwise, we must take this for a Duty placed by it self, not reducible to any one of the forementioned Heads of his Discourse; and so a great deal of the Order and Consistency of this Part of his Epistle would be lost. 2. The subject Matter of the Praying, which he recommends to them, so far as does appear from any Thing here expressed, was publick. It is manifest, that he mentions not their praying for himself upon any other, than a publick Account, v. 3, 4. It is usual with him, to desire the Prayers of Christians upon this Account. Compare *Rom.* xv. 30, 31. 2 *Thess.* iii. 1. and it might seem not unlikely, that with that Design chiefly he might here mention that Duty. 3. That which confirms this more especially, is the fuller and larger Expression, which we have of this same Thing in the parallel Epistle, *Eph.* vi. 18, 19, 20. Where let it be observed, that the Direction is given with Reference to the very same Case that I suppose in the Place before us. This appears from *Eph.* vi. 11, 12, 13. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For we

TEXT.

PARAPHRASE.

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am
4 also in bonds: That I may make it manifest as I
5 ought to speak. Walk in wisdom toward them that are without, redeeming
6 the time. Let your speech be always with grace, fear-

be frequent and instant in Prayer, attending and watching therein with Thanksgiving (b). And when your own Case, and that of Christianity, engages you in this Duty, I desire you would particularly pray for me, that God would give me an Opportunity to preach and declare the Mystery of Christ, (the Calling the *Gentiles* into his Church, without subjecting them to the Law of *Moses*) for which I am also at this Time in Bonds. That I may declare it as plainly and fully, as it becomes me to do, who have been so peculiarly intrusted with the Revelation of it, and a Commission to preach it. Behave your selves with Wisdom and Prudence toward such as are not Christians, that giving them as little Offence as possible, you may gain the more Time of Respite from Persecution, and for the Spreading of the Gospel (i). Let your Speech be always graceful and

3.

4.

5.

6.

N O T E S.

we wrestle not against Flesh and Blood (that is, Men are not the only Persecuters with whom we contend) *but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.* Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the evil Day (the Time of Persecution) and having done all to stand. This is exactly what I suppose he consider'd, as calling the *Colossians* to such diligence in Prayer. Now observe how he brings in there the same Exhortation, with reference to that Case. He commends to them, upon the Account of the Circumstances, the Danger and Opposition of that Time, that they would take to themselves the whole Armour of God, and concludes thus: *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto, with all Perseverance, and Supplication for all Saints; and for me, that Utterance may be given unto me; that I may open my Mouth boldly, to make known the Mystery of the Gospel; for which I am an Ambassador in Bonds; that therein I may speak boldly, as I ought to speak.* How exactly do these three Verses answer to Col. iv. 2, 3, 4. only the first of them is here more shortly expressed. And who then will doubt, whether St. Paul had not exactly the same Design in both?

(b) *With Thanksgiving.*] I am inclined to think the Apostle the rather mentions this, because as he refers in the Words before to their perilous State, he was not willing they should be discouraged, or sink under the Thoughts of it; and therefore to raise their Spirits, he here puts them in Mind of the great Occasion they had for Thanksgiving. Compare *Philip. iv. 5, 6.*

5 (i) *Τὸν καιρὸν ἡγοραστέον.* Redeeming the Time.] i. e. Gaining as much as you can, prolonging your own Tranquillity, and the Opportunity of spreading the Gospel. The *Colossians*,



COLOSSIANS

PARAPHRASE.

TEXT.

and modest (*k*), and temper'd with Wisdom and Discretion (*l*), that so it may appear you understand how to answer such as would question you concerning your Religion (*m*).

soned with salt, that ye may know how ye ought to answer every man.

NOTES.

Assians, by their Christian Conversation, would reprove and shame those among whom they lived for their enormous Crimes: This was likely to bring upon them their Rage and Fury, and so to deprive the Ministers of the Gospel of an Opportunity of freely preaching it: For this Reason, the Apostle recommends a prudent Behaviour toward the unconverted *Gentiles*, that they might be as little exasperated as possible. This Phrase is taken from the LXX. who, *Dan.* ii. 8. thus exactly render the *Chaldee*. *Επ' ἀληθείας οἶδα ἐγὼ ὅτι κατὰ ὑμᾶς ἔξαγορεύετο*. I know of a Certainty that you are buying, or redeeming the Time; that is, you endeavour to ward off the Danger by Delays. And that this is St. Paul's Meaning, appears by the Reason he gives to press the same Rule, *Eph.* v. 15, 16. *See then that ye walk exactly, not as Fools, but as wise, redeeming the Time, because the Days are evil.*

6. (*k*) With Grace.] See the Note on Chap. iii. 16.

(*l*) Salt is put for Wisdom, both in sacred and profane Authors.

(*m*) St. Paul has here a Respect to Heathen Magistrates, who had it in their Power to call them in Question for their Religion: and so this is much to the same Purpose, with what St. Peter says, *1 Pet.* iii. 15. *Be ready always to answer every Man that asketh you a Reason of the Hope that is in you (i. e. of your Religion) with Meekness and Fear.*

SECTION. XI.

CHAP. IV. 7-18.

CONTENTS.

IN this Section, the Conclusion of his Epistle; he refers the *Colossians* to *Tychicus* and *Onesimus*, for a particular Account of his Affairs; and sending his own and others Salutations, concludes with his usual Benediction.

Tychicus

TEXT.

PARAPHRASE.

7 **A**LL my state shall Ty-
chicus declare unto
you, *who is* a beloved bro-
ther, and a faithful mini-
ster, and fellow servant in
8 the Lord: Whom I have
sent unto you for the same
purpose, that he might
know your estate, and com-
9 fort your hearts: With
Onesimus a faithful and
beloved brother, who is
one of you. They shall
make known unto you all
things which are done
10 here. Aristarchus my fel-
low prisoner saluteth you,
and Marcus sisters son to
Barnabas (touching whom
ye received command-
ments; if he come unto you
11 receive him.) And Jesus,

Tychicus, a Christian (*n*) beloved Brother,
faithful Minister, and Fellow Servant,
shall give you a full Account how Matters
stand with me: Whom I have sent unto you with
this Design, that he might know how Things
are with you (*o*), and that he might comfort
your Hearts: I have sent him together with
Onesimus, a faithful and beloved Brother, who
is of your City. They shall acquaint you with
all Things that are done here. Aristarchus (*p*),
my Companion in Bonds, salutes you; and so
does Mark, Nephew to Barnabas (concerning
whom you have already received a Message (*));
if he come unto you, receive him kindly. And
Jesus who is also called Justus. These are of
the Jewish Nation, and the only Persons there-

NOTES.

7 (*n*) In the Lord.] This seems to me to relate to each of the three Characters given of Tychicus; and therefore, rendering it Christian, I have prefixed it to them all, to intimate as much.

8 (*o*) The Alexandrian, and many other good MSS. read this Verse exactly as Eph. vi. 22. Whom I have sent unto you for the same Purpose, that ye might know our Affairs, and that he might comfort your Hearts. This may be the true Reading; but since the Thing wherein the Difference of the two Readings lies, is expressed, v. 9. I have chosen to follow the same Copy our Translators did, which declares his Desire, both that he might know their Affairs, and that they might know his.

10 (*p*) Aristarchus was a Macedonian of Thessalonica, Acts xix. 29. — xx. 4. but, as we are here told, a Jew by Descent. He went with St. Paul into Asia, and was seized by the Mob at Ephesus; and afterwards accompanied him to Rome, Acts xxvii. 2. and was his Fellow Labourer, Philem. 24. and his Companion in Bonds, as it is said here.

(*) ΕΛΔΕΞΕΤΕ ΔΙΑΤΑΓΑΣ. Ye have received Commandments.] The Word seems used, not in the most common Sense of it; but in that wherein Cicero often uses *mandata*, where Persons had no Authority to command. Thus he writes to Appius Pulcher, Epist. Fam. Lib. iii. Epist. 10. Tullius, cui mandata ad me dedisti, non convenerat me. 'Tully, by whom you sent a Message to me, had not come to me.' To this Purpose is the Word used, Acts xvii. 15. They that conducted Paul, brought him to Athens, and receiving a Commandment to Silas and Timotheus, for to come to him with all Speed, they departed. Where the Syriac has translated it receiving a Letter, אָרְרָא. So the Italian, Receiving a Commission. Civility teaches us to esteem the reasonable Desires of Friends, as carrying in them the Force of Commands, tho' they pretend not to use any Authority; and hence the same Manner of Speech is familiar in the Modern Languages.

PARAPHRASE.

TEXT.

- of (q), who joined with me to spread the Kingdom of God; and they have been a Comfort to me. *Epaphras* also salutes you, who is one of your City, a Servant of Christ, and who is always very earnest in his Prayers, that ye may stand perfect and complete in the whole Will of God (r). For I can witness for him, that he hath a warm Affection and hearty Concern for you, and the Christians of *Laodicea*, and *Hierapolis*. *Luke*, the beloved Physician, and *Demas* salute you. Salute the Christian Brethren that are in *Laodicea*, and *Nymphas*, and the Church which uses to meet in his House. And when this Epistle has been read among you, take care that it be read also in the Church of the *Laodiceans*, and that you read that from *Laodicea* (s). And say to *Archippus*, Take heed to the Ministry which thou hast
- which is called *Justus*, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me. *Epaphras*, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in *Laodicea*, and them in *Hierapolis*. *Luke* the beloved physician, and *Demas* greet you. Salute the brethren, which are in *Laodicea*, and *Nymphas*, and the church which is in his house. And when this epistle is read amongst you, cause that it be read also in the church of the *Laodiceans*; and that ye likewise read the epistle from *Laodicea*. And say to *Archippus*, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

NOTES.

11 (q) *These only are my Fellow-workers.*] That is, the only ones of the Circumcision; for *Luke* and *Demas* were with him.

12 (r) *In all the Will of God.*] He has here a Respect more especially to that Part of the Will of God, which was so much upon his Heart, their maintaining their Christian Liberty, and not submitting to the Jewish Ordinances.

16 (s) The Epistle from *Laodicea* could not be written by St. Paul from thence, since he had never been there, Chap. ii. 1. It seems probable, it was some Epistle written to him by some of the *Laodiceans*, giving an Account of their own Case, and that of their Neighbours at *Coloss*; and he judging it to contain somewhat worthy to be considered by the *Colossians*, was desirous it should be read among them. Or else, as is the Conjecture of an ingenious and learned Friend, he may here mean some Letter he had written to those of *Laodicea*; of which, when the *Colossians* sent a Copy of their Letter, the same Messengers were

TEXT.

PARAPHRASE.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

hast received in the Lord, that thou may'st fully discharge it. The concluding Salutation, I *Paul* write with my own Hand. Remember my Bonds. Grace be with you. *Amen.*

NOTES.

to bring a Copy *en Λαοδικείας* from *Laodicea*. Whatever the Letter was, it is lost; that which has appeared in the World, being too contemptible a Forgery ever to be taken for the writing of St. *Paul*, by Persons of the least degree of Sense and Judgment.

APPENDIX.

A N
A P P E N D I X,
E X P L A I N I N G

Eph. iv. 8. and Psal. lxxviii. 17, 18.

WHAT is here offered, was designed to have been added at the End of the Note upon *Col. ii. 15.* till it ran out to so great a Length, as to be like to prove an Interruption to Persons in studying that Epistle; whence, it has been thought more adviseable to place it in an *Appendix* by it self. Nor can there be a fitter Occasion to treat of this Matter; Mr. *Locke's* admirable *Paraphrase and Notes* upon the Epistle to the *Ephesians* having rendered it needless, at least for me, to think of ever writing upon it; and it being only proposed to supply what is perhaps a Defect in him, who has said nothing to fix the Sense of the Expression here consider'd. Besides, the Subject is so near akin to what has been treated of upon the foresaid Text in the *Colossians*, that there can hardly be expected a more proper Place, wherein the following Explication should appear.

The Words to be consider'd, are *Eph. iv. 8. Wherefore, he saith, When he ascended up on high, he led Captivity captive.* Several Commentators observing the great Resemblance between the two Epistles to the *Ephesians* and *Colossians*, have thought that St. *Paul* had his Eye to the same Thing in this Passage, and in that of *Col. ii. 15.* which has been commonly understood in the Sense expressed by our Translators: *Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it.*

The Resemblance between the two Epistles is most certain; and it does not seem improbable, that these two Passages, as they have

have imagined, deserve to be compared; and relating both to the same Subject, may give light to one another. Whether they, who have thought these two Texts to be parallel, have not universally mistaken the Sense of one of them; is referred to the Judgment of the Reader, who has in part consider'd what has been said upon that in the *Colossians*. His Patience is now requested in attending a modest Enquiry, whether there be not equal Evidence, or at least great Probability, that the common Interpretation of the other Text in the *Ephesians* is a Mistake also; and that it really treats of the same Thing with *Col. ii. 15.* according as that has been before explained.

The common Explication of the Words, is that when Christ ascended into Heaven, he led captive the Devil and his Angels, Death, Sin, the Law, the Curse, &c. that these are to be considered as Enemies, whom he conquered at his Death, and who then became his Captives; and that, when he ascended up on high, he carried them as it were bound, along with him, in a pompous and triumphant Shew of his Victory; so that his Ascension and Entry into Heaven, was like a *Roman* General's going up in Triumph to the *Capitol*, with his Captives in their Chains attending him.

There are few among our modern Expositors, who leave out the Devil and his Angels in accounting for this Captivity; a Friend of Mr. *Le Clerc's*, mentioned by him in his *Supplement to Dr. Hammond*, is the only one I have observed; and he understands it of the dead Saints, who arose at the Time of our Lord's Resurrection. Among the Ancients there are more. St. *Austin*, a Commentator on the *Psalms* falsely supposed to be St. *Jerom*, *Beda*, *Oecumenius*; and perhaps some others understand it of Men; wherein *Justin Martyr* went before them, who says: *Dial. cum Tryph. p. m. 57.* 'That it was foretold, that after Christ's Return to Heaven, he should lead us captive [*i. e.* free us] from our Mistakes, and bestow Gifts upon us:' And then he cites the Words of the Prophecy just as St. *Paul* does, except that he reads *ἀνελόν* for *ἀνασῶς*, and leaves out the Copulative *καί* before *ἐδόκε*.

Little need be said to show how improperly Sin, the Law, and the Curse are brought into the Number of the Captives. The *Προσποπαία* may be elegant enough, upon other Occasions; but such feigned Persons seem very unsuitable for the adorning a real and stately Triumph. Besides, there being nothing said of them in either

of the parallel Texts, or their Contexts, the introducing them may be judged wholly arbitrary, and a mere Imagination which needs no formal Confutation.

The other Enemies may seem in this latter Respect to be much upon the same Foot, there being nothing expressly said of them in the Texts or Contexts; but, in the other Respect, as they are not such feigned and merely figurative Persons, they may seem much more likely to be intended. Nevertheless this Interpretation, so far as it relates to the evil Angels, seems to overthrow it self; or at least it does not look very probable. The Reason is, because it represents our Saviour as carrying the Devil and his Angels with him into Heaven; which has not the least Countenance from any other Place of Scripture, and does it self look so unlikely, that no one would care to assert it from one single and very obscure Expression. Nor can this I think be avoided by having Recourse to the *Roman Triumphs*, in which the Captives were no farther led in Triumph than to the *Forum*, from whence, without ascending to the *Capitol*, they were order'd to Prison, or to Execution (See *Cicer. Lib. v. in Verr. Num. 77.*) for beside that there is nothing in the Course of our Saviour's Triumph to answer to the *Forum*, the Exception seems to be precluded by the Apostle's Expression; *and his leading Captivity Captive* is determined to be *when he ascended up ON HIGH*.

It will probably be objected, that Christ's Ascension here imports more than is commonly signified by that Term; and that it takes in the whole Time from his Resurrection to his compleated Ascension, as may be judged from *v. 9, 10.* and that *ἀναστὰς* being an *Aorist*, does not denote any fixed and certain Time; and that therefore his leading the evil Angels in Triumph, might be presently after his Resurrection, without supposing them to attend him into Heaven at his proper Ascension.

But it may be answer'd, 1. That this seems wholly to spoil the Allusion, and the supposed Beauty of the Interpretation; for then Christ's ascending into Heaven will be without the Attendance of his Captives, or the having them led after him in his Retinue. 2. Tho' his *ascending up on high* should be allowed to comprehend the whole of his Exaltation, from his Resurrection to his proper Ascension; yet it must chiefly denote the latter, as *St. Paul's Words, v. 10.* show: *He that descended, is the same also that ascended up far above all Heavens, that he might fill all Things:* So that according

cording to his own Interpretation, Christ's Ascension was that which was *far above all Heavens*. And indeed however he draws an Argument from somewhat implied in the Words, upon which he descants; yet the Words themselves relate only to our Saviour's proper Ascension: *Wherefore he saith, when he ascended up on high, he led Captivity captive.* This *ascending up on high*, however it implies his coming out of the Grave, as he first descended into it, and that might be called an Ascension in some Sense; yet the coming thence to the Surface of the Earth, would not be called an ascending up *on high*. This therefore must signify his ascending up *far above all Heavens*, as St. Paul explains it; and it truly relates to that only.

3. Tho' *ἀναστὰς* does not express any definite Time, yet it seems reasonable to suppose it relates only to one Time, whatever that be; and consequently as two Things are said to be done by him ascending, they ought both to be done when he was about to ascend, or both to be done in his Ascension; but the former cannot be, because tho' he should be supposed to *lead Captivity captive* when he was about to ascend, yet his *receiving* or *giving Gifts to Men* is certainly in his Ascension; as Generals used not to bestow their Donatives before they triumphed.

It may perhaps be farther alledged, that tho' the Passage may not so well suit the leading the Devil and his Angels captive, in his triumphant Ascension; yet it may well enough suit the other Enemy, *Death*, in as much as it is certain that *the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many, Matth. xxvii. 52, 53.* Now these, who had been before Captives of Death and the Grave, may be thought to have been taken up by Christ into Heaven, at his Ascension; and so he may be said, with reference to them thus rescued, to have *led Captivity captive*.

But tho' this, at first Sight, may seem plausible; yet upon farther Enquiry it hardly will satisfy. For, 1. This is wholly a Conjecture, nor have we in any Place of the New Testament that I know of, the least Hint that these Saints then ascended; and yet one would expect some Hint of it, if that had been the Thing so expressly foretold by the Psalmist. 2. Nor does the Thing seem to answer the Greatness of the Expression, or the vast Solemnity of the Occasion; that is, these Saints appear not to have been numerous enough, to make up such an august Retinue, as would suit the glo-

rious Triumph of our ascending Lord. It is said indeed : *Many Bodies of the Saints arose* : But *many* is a very equivocal Term, and often denotes no more than *several* ; and to look no farther than that Text, we have there perhaps an Instance of this Use of it, when it is said of these Saints, that they *went into the holy City, and appeared unto many*. Here the *many*, as is probable, were comparatively but few ; it being not likely, that these raised Saints appeared to the unbelieving *Jews*, to whom our Lord would not vouchsafe to show himself after his Resurrection : And if they appeared only to Christ's Disciples, they were then but about an hundred and twenty, *Acts* i. 15. nor does there any considerable Addition appear to have been made to their Number, till after our Saviour's Ascension, and the pouring out the Holy Ghost. Nor need we think this was a Favour granted to the eminent and extraordinary Saints, who had lived under the old Dispensation, as a singular Reward of their distinguished Virtue and Piety. *David*, who uses to be ranked among those Saints, was certainly not of the Number of those who were raised, and are supposed to have ascended with Christ, *Acts* ii. 34. And indeed it seems probable, that had this been the Case, some of their Names would have been expressly mentioned, that we might the more take notice of the Regard God pays to the extraordinary Holiness of his Saints ; as we find *Moses* and *Elias* are named as appearing with Christ at his Transfiguration. Besides, even thus the Train of his Attendants would have been too few to grace his triumphant Entry into Heaven. But indeed as the Thing was probably designed for the fuller assuring our Lord's desponding Disciples of the Truth of his Resurrection, it is likely they were some of the Saints who died but a little before, and so were well known to those to whom they appeared ; and therefore, if we understand the *many* Saints that arose in the same Manner, as we do the *many* to whom they appeared, they in likelihood were but few, too few to be the only ones taken notice of in the Account of our Lord's Retinue in his triumphant Ascension.

3. This seems not well to agree with the Apostle's Account, *1. 10.* that he *ascended up far above all Heavens, that he might fill all Things*. These *all Things* seem not to relate to the wicked Angels, whom I remember not that he is ever said to fill ; but only to Men, and good Angels ; Men, for whom he received Gifts ; and good Angels, who all of them belonged to, and most of them frequently were in those Heavens, above which he ascended, in order to the filling
all

all Things. So that upon the whole, we cannot perhaps so commodiously understand the Expression concerning any other but the good Angels; and they truly seem to be the *Captivity* which he then led *captive*.

To confirm this Interpretation, the Reader is desired to consult carefully the Place whence the Apostle takes his Citation; where he will find the good Angels are just before spoken of; but not the least Notice is taken of the evil Angels, that should incline us to understand the Expression of his *leading Captivity captive* concerning them. I will set down the two Verses as they are in our Translation, *Psal. lxxviii. 17, 18. and make some Remarks upon them. The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai, in the holy Place, thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men.* There is nothing here to make us think of the evil Angels, nor will the strictest Examination of the Words at all encourage the explaining the Captivity concerning them. But let us distinctly view the Expressions.

The Chariots of God are twenty thousand.] Or the Chariot, it being singular in the Hebrew. As the Psalmist is foretelling the ascending of Christ into Heaven in Triumph; so in these Words he describes the triumphant Chariot in which he ascended. This always used to be as stately and grand, as it could possibly be made; but the finest Chariot made with Hands, could have no Glory in comparison of that which was constituted of the most excellent Order of Beings, the Angels themselves; and without all doubt these Angels, of which the Chariot of God consisted, were the good Angels, and not the bad ones, or a Mixture of both. No one doubts that the good Angels only were the *Chariot of Fire*, and the *Horses of Fire*, wherewith *Elijah* went up to Heaven, *2 Kings ii. 11.* And from the Account given of his being taken up to Heaven, we may well learn the Design of what is here mentioned of the *Chariot of God*, at the Time of our Lord's Ascension. It may give some Light to this Passage, and the Subject under Consideration, if we compare some other Texts herewith, *Psal. civ. 3, 4. Who maketh the Clouds his Chariot, who walketh upon the Wings of the Wind. Who maketh his Angels Winds* [see this rendering fully justified by the learned Dr. Hammond, in his Notes on the Psalm, and on *Heb. i. 7.*] *his Ministers a Flame of Fire.* Why should we not take all this to be spoken with a peculiar

culiar Regard to the Angels, who are compared to the Clouds and Winds; not barely for their Swiftneſs, but likewise as they exert their Power in the Winds and Clouds ſwiftly moving them? Hence, when *Elijah* was taken up to Heaven with a *Chariot of Fire*, and *Horses of Fire* (*i. e.* by the Miniſtry of Angels) yet it is expreſſly ſaid that he *went up by a Whirlwind into Heaven.* 2 *Kings* ii. 11. And the *making the Clouds his Chariot*, and *walking upon the Wings of the Wind*, are thus expreſſed, *Pſal.* xviii. 10. *He rode upon a Cherub, and did fly; yea, he did fly upon the Wings of the Wind.* And again, *Iſa.* xix. 1. *The Lord rideſh upon a ſwift Cloud.* Now theſe Angels who are God's *Chariot*, can be only the good ones, becauſe the Apoſtle having cited that Paſſage, *Pſal.* civ. 4. ſoon after adds: *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?* *Heb.* i. 7, 14. God frequently uſed their Miniſtry, imploying them in ſuch a ſenſible Manner, 2 *Kings* vi. 17. Nor is it unlikely, that they, as God's Chariots and Horſes, cauſed the *Syrians* to hear the *Noiſe of Chariots and Horſes, even the Noiſe of a great Hoſt,* 2 *Kings* vii. 6. It does not ſeem likely that the *Syrians* were deceived, and that they heard nothing at all, and that all was their own pure Imagination. It is more reaſonably thought they actually heard the Noiſe of God's Chariots, God then going forth with his Angels to ſave his People; compare 2 *Sam.* v. 24. *Ezek.* i. 24. By what has been ſaid, I hope it appears plain, that the good Angels are repreſented by the *Psalmiſt* as attending and miniſtring to our Lord, in his triumphant Aſcenſion. Nor does it ſeem abſurd to ſuppoſe the Prophet *Daniel* ſpeaks of the ſame Thing, in thoſe ſomewhat like Terms, *Dan.* vii. 13. *I ſaw in the Night Viſions, and behold, one like the Son of Man came with the Clouds of Heaven* (*i. e.* according to *Pſal.* civ. 3. with the Angels) *and came to the Ancient of Days* (*i. e.* aſcended to God) *and they* (*i. e.* the Clouds, or the Angels) *brought him near before him.* That this belongs to his Aſcenſion, the next Words ſeem to ſhow, as they ſpeak of that which was certainly then done: *And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages ſhould ſerve him. His Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* From ſuch Paſſages of the Old Teſtament, we learn the Manner of our Lord's Aſcenſion, which is more obſcurely hinted in the New. For I think it is no where expreſſly ſaid in the New Teſtament, that the Angels attended

attended our Lord at his Ascension; but hints of it, I believe, we may find there, as *Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them, and carried into Heaven.* The Expression *parted from them* is like that of *Elijah*, and the Thing may well be thought owing to the same Agents: *Behold, there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder.* And if he was *carried* into Heaven, by whom should it be but by the holy Angels? Is it likely that *Elijah* should be thus attended, and that our Lord should ascend solitary, and without any Attendants? No doubt he was able to ascend by his own Power, without their Assistance, or ministering to him; but was this agreeable to the Solemnity of a Triumph? The Generals who triumphed, were able to go a Foot themselves; but for the greater State and Pomp were they always carried. The Term *carried* seems to speak our Saviour to be passive, and if he was carried by an external Power, it is most reasonable to suppose it was by the Angels, whom God uses to imploy for such Purposes. So again, *Mark xvi. 19. and Acts i. 2, 11.* He is said to be *received* or *taken up*. And *Acts i. 9. When he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight.* This *Cloud* may be understood of a Cloud of Angels, who might also use and manage a material Cloud for such a Purpose. *St. Chrysostom* therefore seems to be mistaken, when he thus comments upon those Words, *Psal. xlvii. 5. God is gone up with a Shout:* ‘He does not say, he was carried up, but he is gone up, that he might show that he went up this way himself, without any one to conduct him. *Elijah* indeed, tho’ he went not so far as Christ, was conducted by another Power; for the human Nature was not able to travel that strange Path; but the only Begotten ascended by his own Power. Hence *Luke* speaks thus: *And they looked up stedfastly, as he went* (προσενομήνους αὐτῷ) *to Heaven.* He does not say when he was *received* or *carried up* (ἐκ ἐπὶ αὐτῷ λαμβανόμενος αὐτῷ, ἢ δὲ βαρυνόμενος) for what was done was his own proper Act.’ This may seem strange, since *St. Luke* twice, and *St. Mark* once uses the former of these Words in the Places just now referred to; and it is said *Acts i. 9. He was taken up* (ἐλήφθη) This gives us a fuller Account of those Words of the two Angels, *Acts i. 11. Ye Men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven.* Now nothing can be more express, than that he will, at his

second

second coming, be thus attended with the holy Angels, *Matth.* xvi. 27. ---xxv. 31. 2 *Theff.* i. 7. *Jude* 14. And in all Probability, it is the same Thing that is meant, when he is said to come in a *Cloud*, or in the *Clouds*, *Matth.* xxiv. 30. ---xxvi. 64. *Mark* xiii. 26. ---xiv. 62. *Luke* xxi. 27. 1 *Theff.* iv. 17. *Rev.* i. 7. ---xiv. 14. And as the *Clouds* signify the *Angels*, so it is remarkable, that they are not in any of the foregoing Places, or in any other I remember, mentioned both together, which is some Confirmation of this Interpretation: To which let it be farther added, that as the *Shechinah*, or Glory of God that used to appear, is commonly called a *Cloud*; so this was reckon'd to consist of an Host of Angels. And agreeably to the foresaid Account, the Prophet *Ezekiel* gives us a lofty Description of God's Chariot, as a *Whirlwind*, a *great Cloud*, a *Fire*, and *Brightness*, *Chap.* i. 4. the living Creatures are represented with *Wings*, *v.* 9. the Chariot with *Wheels*, *v.* 15, 16. whose *Strakes* were of a vast Circumference, *v.* 18. their *Noise* as the Noise of a great Host, *v.* 24. And it is said, *v.* 28. *This was the Appearance of the Likeness of the Glory of the Lord*. And that they were Angels seems plain from *Chap.* x. 20. These Scriptures being well consider'd, there can hardly any doubt remain, that this Chariot of God belongs wholly to the good Angels, and that the bad have nothing to do with it. I go on with the Words of the Psalmist:

Even thousands of Angels.] This Passage must be owned to be very obscure, by reason of the Word *אנני* which is render'd *Angels*, but is not to be found in any other Place of the Bible. I will briefly mention all the Senses put upon the Words, and it will appear that which ever is chosen, it relates not to the evil Angels.

1. If we understand it as our Translators, and the *Targum* do, it is but reasonable to suppose they are such Angels as were referred to before, in those Words: *The Chariot of God is twenty thousand.*
2. If we take the Word, with others, to signify *falcatus currus*, or Chariots with sharp Hooks or Scythes; this will best suit the Power and Terror of good Angels, as constituting a formidable Army; which can't be supposed, according to the common Interpretation, of disarmed and captive Devils, led in Chains after the triumphant Conqueror.
3. If we follow the LXX in their ordinary Reading *χιλιάδες εὐθηνέων*, and render it *thousands of prosperous ones*, or the Reading of other Copies, mentioned by *Kircher* in his *Concordance*, *χιλιάδες εὐθυμέων*, with which the *Vulg. Latin* agrees, *millia letantium*, together with the *Æthiopic*, *thousands of such as rejoice* [They seem to have read in their Copies *שאני* by an

an easy transposing of the *א*] This can't belong to the evil Angels, who have no Cause of Joy, and especially had none at our Lord's Ascension. 4. If with the *Syriac* we render it, *The Lord rode with Myriads, and thousands of* (his) *Host*, or *Army*; the evil Angels are no Part thereof. 5. If we understand the Word to signify *doubled, reiterated, or repeated*, i. e. *many*; Or, 6. If we render the whole thus, which perhaps is as agreeable as any of the rest, *The Chariot of God is twenty thousand Times a Thousand doubled, or, several Times repeated* (as indeed they must be often repeated, to reach the Number expressed by the Prophet, *Dan. vii. 10.*) there can be nothing said of the Devil and his Angels; but, according to the latter rendering, they must all be supposed of a Sort.

The Lord is among them as in Sinai, in the holy Place.] The Expression of the *Lord's being among them*, is perhaps a Demonstration, that he speaks only of good Angels; and that consequently we have nothing hitherto to lead us to think the evil ones are at all referred to in the Context. But it must be owned that the Conciseness of the *Hebrew*, renders the Sense in other Respects obscure. The *Lord's being among them* may seem fully enough expressed; but after that we have nothing in the *Hebrew*, but *Sinai in Holiness*. Now tho' my Argument does not necessarily oblige me to it, and what is clear and express in the Original, is sufficient for my Purpose; yet, that I may explain the Psalmist, or excite others to attempt it, I will offer my own Conjecture, and a better Title I pretend not to give to what I can say concerning so obscure a Passage. I think then, that by Verse 18, where he speaks to Christ in the second Person: *Thou hast ascended*, we are led to take *אֲדֹנָי* in v. 17. in the *Vocative*, rather than the *Nominative* Case; and so I would render the Place thus: *Oh Lord, in them* [was thy Chariot] *Sinai being in Holiness* [i. e. when *Sinai* was a holy Place, by reason of the *Shechinah*] in them as thy Chariot (which I understand to be repeated *ἀπὸ καὶ ὡς*) *thou hast ascended up on high, thou hast led Captivity captive*, &c. Nothing looks more natural, than that as the Psalmist had represented the Angels as the *Chariot of God*, he should presently add two famous Instances of their being made use of as such; nor is it easy to imagine for what other Purpose they are spoken of as a Chariot, or how we can any other way discover a Connection in the several Parts of the Psalmist's Discourse. It will not be needful to say much, to show that what this Interpretation goes upon is Matter of Fact; and that the Angels were at Mount *Sinai* at the giving of the Law. See *Acts vii. 53. Gal. iii. 19. Heb. ii. 2.* and especially *Deut. xxx. 2.*

The Lord came from [or to, as Commentators usually expound it, and the Particle sometimes signifies] *Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten Thousands of his Saints, or his holy ones, i. e. his Angels.*

I think every Thing hitherto makes for this Interpretation. All that remains is to show that both the *Hebrew* and *Greek* Expressions will bear the Sense put upon them. It is agreed on all hands, that the Abstract is here used for the Concrete; and that by *Captivity* we are to understand *Captives*; nor would it be strange, if this *Captivity* should stand for such an entire *Subjection*, as is the ordinary Consequence of Captivity; and then we shall have the same Sense expressed, 1 *Pet.* iii. 22. *Who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers being made subject unto him.* Compare *Eph.* i. 20--22. *Philip.* ii. 9--11. And if St. *Augustine's* Gloss will justify the Use of the Expression when explained of Men, it will do it as well when it is understood of Angels. His Words are remarkable, and deserve transcribing: '*Ipsos itaque homines qui captivi tenebantur, appellat captivitatem. — Cur enim non sit captivitas felix, si & ad bonum homines possunt capi? Unde & Petro dictum est; Ex hoc jam homines eris capiens. Captivati ergo quia capti, & capti quia subjugati, sub leue illud jugum missi.*' It is true, if we were entirely to be guided by the Etymology, the Words *αἰχμαλωτεύω, αἰχμαλωτίζω, αἰχμαλωσία, αἰχμαλωτίζω*, &c. would relate to Persons taken captive in *War*; but nothing is more common, than for Words to come to be taken in a much laxer Sense than their Etymology will account for; and this I think is evidently true of these *Greek* Words. It may not be disagreeable to the Reader to observe how *Ælian, Var. Hist. Lib.* xii. c. 38. uses the Word *αἰχμαλωτίζω*. Again St. *Paul*, three several Times, uses the Compound *συναἰχμαλωτίζω*, for a Fellow-Captive, tho' the *Captivity* was not at all the Effect of *War*. The Places are *Rom.* xvi. 7. *Col.* iv. 10. *Philem.* 23. Thus he says the *Law in his Members brought him into Captivity to the Law of Sin*, *Rom.* vii. 23. where *αἰχμαλωτίζοντα* must import a *captivating*, not by absolute Force, but with his own Consent. In like Manner he uses the same Word, 2 *Cor.* x. 5. *Bringing into Captivity, αἰχμαλωτίζοντες, every Thought to the Obedience of Christ.* But if his alluding in these Places to *War* should be thought to render these Examples less proper; yet that in *Judith* xvi. 9. is full to my Purpose: *Her Sandals ravished his Eyes, her Beauty captivated his Soul, ἡχμαλωτίσθη ψυχὴ αὐτοῦ.* And thus St. *Paul*, 2 *Tim.* iii. 6. *Of this Sort are they who creep into Houses, and lead*

lead captive, αἰχμαλωτίζοντες, *silly Women*, not by Constraint, but by Persuasion and their own Consent. And in like Manner, *Justin Martyr*, in the Place referred to before, must use this Word for such a *captivating* as is with the Consent of those who are made Captives; when he says: 'It was prophesied, that Christ should lead us captive from our Errors, αἰχμαλωτῖσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης.

As to the *Hebrew*, I observe that the *Chaldee* Paraphrast thought the Expression would bear such a Sense as I put upon it; for he, supposing very strangely, that *Moses* was the Person spoken of in the Psalm, gives this for the Sense: *Thou hast led Captivity captive, thou hast taught the Words of the Law*; where he must make the *Israelites* the *Captivity led captive*; and certainly the Phrase may, with as little Harshness, be used concerning the good Angels. But I would farther observe, that the *Hebrew* שבה the *Syriac* שבא and the *Arabic* سبى have all the same Signification; and accordingly is the *Hebrew* rendered in both those Translations, and so is the *Greek* in *Eph.* iv. 8. We may therefore judge from the Sense of these Words in those Translations, in what Latitude the *Hebrew* may be used. Now, both the *Syriac* and the *Arabic*, thus render St. Paul's αἰχμαλωτίζοντες, 2 *Tim.* iii. 6. *Leading captive silly Women*; as they do likewise both of them, *Rom.* vii. 23. To the same Purpose the *Syriac* renders his συναἰχμαλωτῖσαι in all the three Places referr'd to above. Finally, As the *Evangelist* uses the Word αἰχμαλωτῖσαι, *Luke* iv. 18. *To preach Deliverance to the Captives*, where the Captives must be willing Captives; so the *Syriac* and *Arabic* render it by the same Term, as that is also used in the *Hebrew*, *Isa.* lxi. 1. And Dr. *Castel*, in his *Lexicon*, gives two Significations of the *Arabic* Verb much to the Purpose. 1. It signifies to enamour; *Rapuit amore, sc. femina cor viri* (just in the Sense in which ἡχμαλωτίζει is used in *Judith* in the Place before cited) whence one of the Derivatives מסביה (Masbiyaton) is render'd by him *captivans corda, sc. puella*. 2. To remove or carry any Thing from one Region or City to another. *Ex regione in regionem, sive ex urbe in urbem transiit, sc. vinum*; which shows in how great a Latitude this Word was used, and suits well enough the foregoing Account. So that I think, both the *Hebrew* and *Greek* will allow this Interpretation.

Give me leave to illustrate the whole by an easy Example. When any great Emperor, or General, was spreading his Conquests, and enlarging his Dominion, it was usual for him to have many Captives who were taken in Battle, actually opposing him, and making Resistance; while others either from Discontent under their old Government, or from a Love to, or the Terror of the Arms of the Inva-
der,

der, willingly yielded themselves to be his Subjects, without making the least Opposition against him. Now, tho' these were ordinarily treated in a different Manner, and more Favour was especially shown to such as appeared to have been most free and hearty in their Submission; yet both sorts were in a State of Servitude and Subjection, and might be consider'd as Captives. Thus, tho' the *Romans* distinguished the *captivi* and the *dedititii*, yet the latter were as truly Slaves as the former, supposing the Surrender was absolute, and not upon Terms stipulated between them. And this appears from the Form in which the *deditio*, or Surrender was made. See *Livy, Lib. i. c. 38. -- vii. 31.* and *Plaut. in Amphitr. Act. i. v. 69--71, 102, 103.* They who were employed to make the Surrender, gave up to those to whom they made it, themselves, their People, City, Lands, Water, Borders, Temples, Altars, Houses, Utensils, Children, and every Thing they had, whether divine or humane. And thus among the *Israelites*, the *Gibeonites*, who were *dedititii*, were Servants, and made *Hewers of Wood, and Drawers of Water, Josh. ix. 23.* Compare *Deut. xx. 10--14.* It is thus we should consider the Case here before us. Our Saviour being raised from the Dead, was appointed by God to be the universal King, and claiming this his just Authority, was opposed by some, as by the *Jews*, many of the *Gentiles*, and by all the evil Angels; but there were many others, who being convinced of his Greatness, Merit, and Right, willingly submitted themselves to him, and triumphed in their becoming his Subjects; among these were those good Angels, who formerly had been his *Fellows, Heb. i. 9.* being Viceroy's in their respective Provinces, as Christ was in *Israel*. These quitting all their Power, and resigning it to the raised and exalted Messiah, now constituted King of the World, willingly put themselves into the State of Captives under him, to be possessed, used, ruled, and disposed of by him, as he pleased; and these not as conquered, forced, and constrained, but as his willing Captives, he led with him in his triumphant Ascension into Heaven, a most glorious and honourable Train, fit for the Region to which they were led, and every way qualified to adorn the Triumphs of his stately Entry. And as they so cheerfully submitted to him, and became his Attendants and Ministers, God proposed them as an illustrious Pattern of that Subjection and Obedience, that should be paid by us to Christ. Let the impartial Reader upon the whole weigh the Reasons here candidly alledged, without pretending to impose an Opinion upon him. Nor may it be amiss for him, as he reads some other Places of Scripture, to consider whether the same Thing may not be intended in them, as particularly, *Psal. xlvii. 9.*

A
PARAPHRASE,
AND
NOTES
ON THE
Epistle of St. Paul
TO THE
PHILIPPIANS.

To which are added,
TWO DISSERTATIONS.

ONE ON
GAL. IV. 21. ---- V. 1.

The other on
MATTH. II. 13, 14, 15.

By the AUTHOR of the
PARAPHRASE and NOTES on the Epistle to the
COLOSSIANS.

L O N D O N :

Printed for J. NOON, at the *White-Hart*, near *Mercer's-Chapel*,
Cheapside; and S. CHANDLER, at the *Cross-Keys*, in the
Poultry. M.DCC.XXV.

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To the Right Honourable

PETER Lord *KING*, Baron of
Ockham, Lord High-Chancellor
of *Great Britain*.

MY LORD,

MY former attempt of this nature having been address'd to your Lordship in a lower character, decency requires an alteration in this, since Your Lordship is now advanc'd to the highest temporal dignity in the nation next to the Royal Family. It is the greatest pleasure likewise to me to take this opportunity of expressing my hearty concurrence in the national applause of His Majesty's wisdom and goodness in lodging this very important trust in the Person fittest for it. Never certainly did any prince give a more universal and intire satisfaction to his subjects than His Majesty has done by this promotion. The prefixing Your Great Name

DEDICATION.

to the *Paraphrase and Notes on the Colossians* gave it a considerable recommendation to the world ; nor can I doubt of an equal advantage from this repeated address ; especially since I can now say that Your Lordship was not displeased with the former performance, nor offended at the liberty I used in desiring Your patronage. Wherefore with the same submission are these papers now offered to Your Lordship by,

My LORD,

Your LORDSHIP's *very humble*

and devoted Servant.

T H E

P R E F A C E.

THE reception which the Paraphrase and Notes upon the Colossians met with, was much more favourable than I could expect. I have great satisfaction in the approbation of several whom all the world will allow to be the best judges, and who have express'd their desire of my endeavouring to explain some more of St. Paul's epistles. Upon such encouragement I have been willing to review and put in order the observations I had made upon this epistle to the Philippians; wherein the difficulties do not appear to be so many or great, as in that to the Colossians; and so there may be less to invite or gratify the curiosity of politer readers.

This may make it look strange that the Paraphrase and Notes upon this epistle should run out to a greater length than upon the other. And I own they might have been contracted into a much narrower compass than they are, and had been so, if the notes upon the Colossians had not been complained of as too obscure for common readers, whom I would gladly assist in studying the scriptures, as they more than others need all the help that can be afforded them. Upon this account I have given way to a somewhat more verbose stile than I should otherwise choose, and have as much as I could guarded against what might not be level to their capacities; and I
wish

wish I could have done it more than I have. Some may censure me as swerving herein from the pattern I proposed to my self to imitate ; Mr. Locke's Paraphrase and Notes upon the Galatians and Ephesians being much shorter, tho' the epistles themselves are longer. But I have this to plead, that tho' I proposed to my self to imitate that great man, yet I never suggested the least hope of coming up to him. Such a Genius as his is enough for an age to produce : I am sensible of the great distance at which I must unavoidably follow him. However, I believe those who have read him, have perceived that he too often supposed those things would not be difficult to others, which he found easy to himself ; and have therefore wished that he had here and there interspers'd some more notes, and enlarged others, for the better clearing the sense of St. Paul to the lowest readers. And to such it may be an advantage, if I myself have been more sensible of the difficulties which would be apt to hamper them, of which little if any notice would be taken by those of a quicker genius. I hope therefore to be excused by those who may think some of my Notes redundant ; for I had much rather they should be such for the sake of some readers, than that by being oversparing I should leave any thing in the dark which I am able to make plain to them.

The Advertisement at the end is intended to correct a very general mistake, and into which I had fallen my self by following Mr. Locke ; concerning which I shall not add any thing more, but barely refer the reader to what is said in it.

But I suppose it may not be amiss to give some account why the two dissertations are added, which have no manner of relation to any thing said on the Philippians. When I first design'd to write upon some of St. Paul's epistles, I had no design of treating on those which Mr. Locke had explained : but the difficulties which have of late been vehemently

ly urged against the manner in which the writers of the new testament, and St. Paul in particular, cite the words of the old, made me look with the more attention into such citations as might sometime come in my way, and of which I hope to treat, if God gives life and health. I could not however avoid observing, that tho' Mr. Locke had considered several of these citations to very good purpose, yet he had passed over some of them slightly. And indeed by some passages he has dropt here and there, he seems to have thought, that the histories of the old testament were originally design'd as allegories. See his Paraphrase on Gal. iv. 24. and his Notes on Eph. v. 32. and upon Rom. x. 13. This is, I confess, a way of interpreting scripture which I avoid as much as possible. I thought therefore it might be of service, if I indeavoured to clear those citations which that excellent writer seem'd to have mistaken, or too lightly examin'd. And what occur'd concerning these I intended to add by way of Appendix to what I might publish on other epistles. Accordingly I prepared three such Dissertations upon three of St. Paul's citations. The first of them is what is here offered to the reader, upon what St. Paul says of Hagar, Gal. iv. 21, &c. This is the only one in that epistle, with which Mr. Locke began, that needs clearing. It had many years exercised my thoughts, now and then, to no purpose. But whether I have now hit upon the true key is submitted to the reader. There were two other Dissertations that should have accompanied this: But they being too long, and not to be divided, the publication of them at the desire of the bookseller, is defer'd. The other Dissertation is not indeed upon any citation of this apostle; but 'tis upon one of the most difficult citations of the new testament, wherein

the enemies of revelation have always, and especially of late, very much triumph'd. So that I hope the occasion will vindicate me in my attempting to justify it. And I hope I have not wholly failed in my attempt. But of that the reader must judge for himself.

May the Father of lights lead us all more and more into the understanding of his lively oracles, and thereby promote holiness and peace, as well as truth, among us.

E R R A T A.

PAGE 13, line 4. in the notes, read *coloniæ*. p. 32. l. 24. for *herè*, r. *there*. p. 33. l. 5. from the bottom, r. *Stygius*. p. 36. l. 33. in the notes, r. *ἀλλήλων*. p. 37. l. 33. r. *ἀπέσταλκέ με*. p. 38. l. 5. from the bottom, r. *γενεᾶς*. p. 52. l. 4. from the bottom, r. *οὐ περὶ τοῦ*. p. 64. l. 3. in the notes, r. *his discourse*. p. 94. l. 35. r. *Νῆπ*. p. 95. l. 23. r. *This makes, &c.* *ibid.* l. 29. r. *His sense, &c.* p. 97. l. 16. for *ἰφ' τ. ὑφ'*. p. 101. l. 21. after *Ipsi*, put a comma. p. 103. l. 9. r. *Belibus*.

THE

Epistle of St. Paul

TO THE

PHILIPPIANS.

Written
from
Rome by
St. Paul
in bonds,
in the year
of our Lord
62. of
Nero 9.

S Y N O P S I S.

PHILIPPI, more anciently call'd *Crenides*, or *Crenida*; probably from the springs or fountains which arose there, it being, as *Appian* tells us, built upon a Hill, received its later name from *Philip*, the father of *Alexander* the Great, who very much improv'd it, and increased the Number of its Inhabitants, partly for the Sake of the gold mines there, and partly to make it a good fence against the *Thracians*; for so *Appian* De bello civ. l. iv. says, *Ὡς ἐπὶ Θράκας χωρίον ὠχύρωσε, he fortified it as a good fence against the Thracians.*

It was a city upon the borders of *Thrace*, and sometimes is reckon'd to belong to that country: but by *St. Luke* it is said to belong to *Macedonia*, and to be a *Colony*, *Acts* xvi. 12. *St. Luke's* here using the *Latin* word *κολωνία* instead of the proper *Greek* term *ἀποικία*, makes it very probable that he speaks of it as made a colony by the *Romans*, and not by the *Greeks*, which is farther confirm'd by his bringing in the *Philippians* afterwards, as calling them-

themselves *Romans*, v. 21. There is but little to be met with in history to account for the time of the *Romans* planting a colony there; whence I could only form an uncertain conjecture concerning it, till a learned friend was pleas'd to afford me his assistance, in whose reasons I doubt not the reader as well as I, will readily acquiesce. He thinks it evident that *Julius Caesar* planted the first colony at *Philippi*, and that other inhabitants were afterwards sent thither by *Augustus*. This appears by the coins of several *Roman* Emperors, particularly one of *Claudius*, with this inscription on the Reverse: COL IVL AVG PHILIP. See *Vallant. Num. ar. imp. in col. rom. 1. p. 160.* Which occasions *Spanheim* to say: *Quis jam Philippensem in Macedonia coloniam a Julio & Augusto deductam retulit, nisi praclari nummi adhuc superstites?* Tho' *Dio*, Lib. li. tells us that *Augustus* sent the people of those towns in *Italy* who had fallen in with *Antony*, from thence to inhabit *Philippi*, and other towns abroad. And as a farther proof that it was first made a colony by *Julius Caesar*, there is an inscription of an ancient Stone in *Sponius* with only his name: COL. IVL. PHILIP PENSIS. *Misc. p. 173.* 'Tis likewise called a colony by *Pliny*, lib. iv. 11. *Intus Philippi colonia*; and frequently in the *Pandects*.

Of the Nature of these colonies *Agellius* treats, *Lib. xvi. 13.* "They don't, says he, come from abroad into the city, or grow upon their own roots; but are as it were propagated from the city, and have all the laws and customs of the people of *Rome*, and not of their own making." Hence *St. Luke* brings them in saying concerning *Paul* and *Silas*, v. 20, 21. *These men being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe being Romans.*

As my Subject has led me to take notice of that text, *Acts xvi. 12.* I think it will not be amiss, before I dismiss it, to offer somewhat to clear a Difficulty in it. It is there said of *Philippi*, "ἥτις ἐστὶ πρώτη ἐν τῇ μακεδονίας πόλεις, which we translate, *Which is the chief city of that part of Macedonia.* Now to make ἡ here a relative, and to translate it *that* seems very forced. In the margin we have *first* for *chief*: But *Philippi* was neither the *first* nor the *chief* city of that part of *Macedonia*, wherein it stood. *Livy*, l. xlv. 29. tells us that *Paulus Aemilius*, who conquer'd *Macedonia*, order'd it to be divided into *four regions* or *parts*; of which "Unam fore & primam partem, quod agri inter Strymonem & Nessum amnem sit, &c." And in this *first part*, between those two rivers, stood *Philippi*.

lippi. But 'twas not the *chief* city of that division: for that was *Amphipolis*, as *Livy* soon after informs us: "*Capita regionum ubi consilia fierent, primæ regionis Amphipolim, secundæ Thessalonicens, &c.*" Nor was it the *first* city: for that was *Neapolis*, mention'd by *St. Luke*, v. 11. from whence 'tis there said they went to *Philippi*, which stood in the heart of the country, as appears by *Ptolemy's* Maps. My learned friend before refer'd to, very ingeniously conjectures that these difficulties may be easily removed by only supposing that $\pi\epsilon\phi\iota\lambda\eta$, thro' the inadvertency of some transcriber repeating the last syllable, crept in for $\pi\epsilon\phi\iota\lambda\iota\varsigma$. And then the sense will stand thus very plain and agreeable to history: *Which is a City of the first part of Macedonia*. And thus *Castellio*, according to his usual accuracy has turn'd it: "*Quæ urbs est primæ partis Macedonia.*" This is farther confirm'd by a Greek coin in *Golzius*, with this inscription, ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ *Macedonum primæ, scil. regionis or partis. Num. Græc. Tab. xxii.* Which shows that the *Greeks* themselves used the expression. Nor is what is said of *Philippi's* being in the heart of the country contradicted by that expression, *Acts* xx. 6. *They sailed from thence*: for *Grotius* has well explain'd it, that they sailed first down the river and then by sea. If any one dislikes this conjecture for want of an authority, I will venture to offer my own, that perhaps we may safely follow both *Chrysostom*, the *Syriac* version, and the *Cambridge MS.* in leaving out τῆς μερὶς, and read with the two former, $\pi\epsilon\phi\iota\lambda\eta$ τῆς Μακεδονίας: only I should then choose to read it in the Dative, $\pi\epsilon\phi\iota\lambda\eta$ for ἐν $\pi\epsilon\phi\iota\lambda\eta$, which will bring it to my friend's sense.

To return now from this digression; it appears by that chapter, *Acts* xvi. that *St. Paul* being in *Asia*, was by a vision admonished to go over into *Macedonia* to preach the gospel, c. 9, 10. and being with his company, *Luke*, *Silas*, and *Timothy*, arrived at *Philippi*, he staid there *certain*, that is, *many* days, c. 12, 18. There seems to have been but few *Jews* who then inhabited that city, since we find no mention made of any Synagogue they had in it. Nay, instead of *St. Paul's* going, according to his usual custom, to the Synagogue on the Sabbath-day, we read that he went to an *oratory* or *Proseucha* without the city: and says *St. Luke*, v. 13. *We sat down, and spake unto the women which resorted thither*. By which it seems probable, that the greater part of the assembly consisted of women, and that there were but few men of that nation at *Philippi*, at that time. It is not unlikely they might be more numerous after-

ward when St. *Paul* wrote this epistle : but at that time they seem to have been so few as not to need, or be able to afford a Synagogue. Whence it is plain some of the ancient *Greek* commentators must have been much mistaken, and have confounded the account of *Philippi* with that of *Corinth*, *Acts* xviii. 8. when they talk, of the chief ruler of the Synagogue at *Philippi*'s believing.

St. *Paul* being here, converted *Lydia*, cast the Spirit of *Python* out of a damsel who brought her masters much gain, by south-saying. These being enraged at their loss, drew *Paul* and *Silas* to the market-place, and accused them to the magistrates, who treated them shamefully, *1 Thess.* ii. 2. and with severity, for they *rent off their clothes, and laid many stripes on them, and then cast them into prison, charging the Jayler to keep them safely*, *Acts* xvi. 22, 23. The Jayler understood their meaning, and faithfully executed their commission, and used them with rigour : but was himself converted, the providence of God miraculously concurring in an extraordinary earthquake, and he and his household were immediately baptized.

The foundation of a Christian church being thus happily laid at *Philippi*, it was afterwards considerably increased, and was probably favoured with another visit from St. *Paul*, when he went over *Macedonia*, *Acts* xx. 2. And we read expressly of his being there afterwards, when he came out of *Greece* and was going into *Asia* : for he sailed from thence, *v.* 6.

Their behaviour was very commendable, as appears by the account he gives of them in this epistle : and particularly they had shown their zeal for the spreading the gospel, and their affection to St. *Paul*, by liberally contributing to his support and maintenance. This they did more than once, when he was at *Thessalonica*, where it might be thought he should not have needed contributions to be sent to him from any other place. Nay, the *Philippians* were the only Christian church of that country, that sent him any supply.

Being now in bonds, they were concerned for him, and sent *Epaphroditus* to him with a present. From him he had an account of their affairs ; and by him now returning home he sends this letter to them. The account he received, as we may guess from the epistle to them, was, That they were much concerned for the trouble he now suffered, that they hitherto continued stedfast in what he had taught them ; but that there were some who endeavour'd to divide them one from another, and to seduce them to a subjection to the legal ceremonies. Agreeably hereto, he testifies his great affection to them,

them, and the value he had for them, especially upon the account of their stedfastness; and expresses the grateful sense he had of the kindness they had shown him formerly, and in what they had then sent him. And to abate their trouble for him, he assures them that his bonds had been very serviceable in promoting the gospel, that he was perfectly easy under them, and was confident he should speedily be released from them, and have an opportunity of coming again to them. And considering they were not themselves free from persecution, he seems to make it his aim to divert them from the dark and melancholy view of such troubles, and to lead them to think of them as occasions of joy and thankfulness. To prevent the mischief of divisions, he urges upon them the strongest and most moving arguments to be unanimous, publick spirited, and concerned for each others good, which would be a great comfort to him, as well as advantage to them. It is probable that they who were sowing the seeds of division among them, were the same with those who endeavour'd to seduce them to a subjection to the ceremonial law, and to a seeking justification thereby, and not by Christ only; and that they attempted the former in order to their being the more successful in the latter. See *Rom.* xvi. 17, 18. However that be, it is certain that he earnestly cautions the *Philippians* against the attempts of the *Judaizers*, with whom he compares himself, to show them how much more reason they had to regard him, than such Seducers, of whom he also speaks in very severe terms. And here his design falls in with that of his epistles to the *Ephesians* and *Colossians*, and he sets forth the great advantages of the gospel, and the uselessness of the law. Thro' his epistle he suggests several moral instructions; and some of them toward the latter end of it, that seem to have a peculiar regard to the suffering condition in which they now any ways were, or to which they might hereafter be called.

PHILIPPIANS.

S E C T. I.

CHAP. I. 1, 2.

C O N T E N T S.

THESE two verses contain the inscription or introduction of this Epistle.

PARAPHRASE.

TEXT.

1. **P**AUL and *Timothy* the servants (a) of Jesus Christ, to all who profess themselves Christians at *Philippi*, with the bishops and deacons of the church: favour and peace be to you from God our Father, and from the Lord Jesus Christ.
2. **P**AUL and Timotheus the ^{servants of Jesus Christ,} to all the saints in Christ Jesus, which are at *Philippi*, with the bishops and deacons: Grace be unto you ^{and peace from God our Father, and from the Lord Jesus Christ.}

N O T E S.

¹ (a) *Servants.*] St. Paul in the inscription of most of his epistles styles himself an *Apostle*. Of the thirteen which have his name prefixed, there are but four (*viz.* the two to the *Thessalonians*, that to *Philemon*, and this to the *Philippians*) wherein he does not expressly in the inscription mention his being an *Apostle*. No doubt there was some reason why these four differed from the rest in this respect; whereof I propose the following account, as that which to me seems most probable. The two epistles to the *Thessalonians* were written before any of the rest, as I think all do agree: and the reason why he mention'd not his apostleship in them might be, because when he wrote them he had not met with the opposition he did afterwards, when there were some who endeavour'd to disparage him and undermine his authority. This was evidently the case when he wrote his next epistle which seems to be his first to the *Corinthians*, and so when he wrote to the *Galatians*, and the *Romans*; and this might well give him occasion to be so express in asserting his apostleship against such detractors, tho' before that opposition he did not think it necessary to mention it. Next as to his epistle to *Philemon*, tho' that was unquestionably writ a considerable time after he had taken up that custom; yet the nature of the epistle may suggest to us a reason why he mentions not his being an apostle in the inscription, *viz.* because he writes rather in the character of a friend to request a favour, than of an apostle to injoin any thing by virtue of his office. He styles himself therefore *the captive of Jesus Christ*, because he thought that would be a very moving consideration, in a case wherein he pretended not to use any authority. To this purpose he therefore again insists upon it, and shows the reason why he had before mentioned it, *v. 9. For love's sake I rather intreat thee, being such an one as Paul the aged, and now also the captive of Jesus Christ.* But there must be a very different reason for the omission in this epistle to the *Philippians*, which was written about the same time, and upon much the same occasion, with those to the *Ephesians* and *Colossians*, and wherein he writes with as much authority as in either of the other. The difference, if I guess right, is to be fetch'd from the present which they had sent him by *Ephraïmus*, and of which and some former like instances of their liberality, he designed in the epistle

to make a grateful acknowledgment. As an apostle he had a right to demand maintenance from the churches, while he was discharging his office. So he tells the *Thessalonians*, of whom he received nothing, 1 *Thess.* ii. 6. *We might, says he, have been burdensome*, i. e. chargeable, *as the apostles of Christ*. Compare also 2 *Cor.* xii. 12, 13. He seems therefore to omit the mentioning his apostleship to them, that he might not lessen their generosity and kindness to him, as tho' he thought what they did, flowed not from their bountiful temper, and that he counted himself not obliged to them, while they gave him nothing but what he could claim as rightfully due to him. Compare 2 *Cor.* viii. 8. ix. 5, 7. He might likewise omit his character, that so they might not imagine he claimed any farther assistance of the like nature from them by virtue of his apostleship. Whoever has observed the generous temper which he discovers in his epistles, must be sensible that what I have said, could not be foreign to it. For the same reason, perhaps, he uses not that expression he does to the *Colossians*, Chap. iv. 18. *Remember my bonds*. Nor does he thro' his whole epistle, as in those to them and the *Ephesians*, call himself the *captivity of Jesus Christ*: and when he could not well avoid speaking of his bonds, yet he seems to do it rather with a design to abate their concern, than to move their compassion upon the account of them. Nor does he recommend himself by the consideration of his bonds to their prayers, as he does to the *Ephesians* and *Colossians*: but as tho' he purposely avoided any insinuation of his farther need of their help by reason of his bonds, he speaks here more plainly and assuredly of his speedy deliverance; and perhaps, for this reason too, he takes such particular notice in the salutations he sends, of the Christian friends he had belonging to *Cæsar's* household, Chap. iv. 22. who, they might think, would not be backward to assist him.

S E C T. II.

CHAP. I. 3 — 11.

CONTENTS.

IN this section he acquaints the *Philippians* with the satisfaction he had in them, and how much he thanked God upon their account, and what was the matter of his prayers to God for them.

TEXT.

PARAPHRASE.

- | | | |
|--|---|------------------|
| <p>3. I Thank my God upon every remembrance of you,</p> | <p>I Thank my God for all your kind remembrance of me (<i>b</i>), always in every prayer</p> | <p>3.
4.</p> |
| <p>4: (always in every prayer of</p> | <p>of</p> | |

NOTES.

3 (*b*) *Επὶ πάσῃ τῇ μνησίᾳ ὑμῶν*. Upon every remembrance of you.] Mr. Locke in his note upⁿ on *Eph.* i. 15. thus explains this passage, that 'he gave thanks to God upon every mention that was made of them, upon every account he received of their continuing in the fellowship and profession of the gospel, as it had been taught them by him, without changing or wavering at all. 'Nor can there be any doubt, that *μνησία* signifies *mention* (as our margin renders it) as well as *remembrance*. But I confess the sense express'd in the paraphrase pleases me best. St. Paul seems

PARAPHRASE.

TEXT.

- of mine for you all (c) praying with joy, which
 5. joy is for your contributing toward the spread-
 ing of the gospel (d), as has been your constant
 practice ever since I began to preach among
 6. you, till this very time. And I am therefore
 thankful to God, and pray to him with joy for
 you, because I am persuaded that he who has
 begun a good work (e) in you, will carry it
 on until death, that so at the day of Jesus Christ
 7. you may receive the reward of it (f). Even
 as it is just and reasonable I should judge thus
 of

mine for you all making re-
 quest with joy) for your
 fellowship in the gospel
 from the first day until
 now; being confident of
 this very thing, that he
 which hath begun a good
 work in you, will perform
 it until the day of Jesus
 Christ: Even as it is meet
 for me to think this of you
 all, because I have you in
 my heart, in as much as
 both in my bonds, and in
 the defence and confirma-

NOTES.

seems to me to thank God, not for his own remembrance of them, or the mention made of them to him; but for their remembrance of him and the kind supplies they had sent him: and he prayed for them with joy, his joy being upon the account of their contributing to the furtherance of the gospel. Nor can there be any difficulty in the phrase *χαρὰ ἐπὶ τῇ μνήμῃ*, when we compare *Luke xv. 7, 10*. So that *for your fellowship in the gospel* serves to explain *for all your remembrance*. And all the obscurity of the place seems wholly owing to St. Paul's modesty in speaking of such a subject.

An ingenious and learned writer has lately consider'd this place, which he thinks needs an emendation, and accordingly proposes this as the true reading: *Εὐχαριστῶ τῷ Θεῷ μου (ἐπὶ πάσῃ τῇ δέήσει μου πάντοτε ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν μνήμην ποιῶμαι) ἐπὶ τῇ κοινωνίᾳ, &c.* But since no ancient copies or versions agree with this reading, or as far as I can find give the least countenance to it, it seems much safer to abide by the common reading, which I think yields a good sense, as I have explained it. Nor perhaps is his alteration *ἐπὶ πάσῃ τῇ δέήσει μου* conformable to St. Paul's stile elsewhere, who uses *ἐπὶ* with a dative case when it signifies *for*, or *upon the account of*; but with a genitive case when it signifies *in*. See *Rom. i. 10. 1 Thess. i. 2.*

4 (c) *Πάντοτε ἐν πάσῃ δέήσει μου ὑπὲρ πάντων ὑμῶν.* Always in every prayer of mine for you all. 'Tis hardly to be supposed that St. Paul never made any prayer to God, either publick or private, wherein he did not expressly mention the case of the *Philippians*. I have therefore given this a turn in the paraphrase, which the Greek will bear, and seems indeed to require.

5 (d) *Επὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον.* For your fellowship in the gospel.] I apprehend his meaning is, for your communicating or contributing to my support, while I have been employed in preaching and spreading the gospel. Of this he speaks again, *Chap. iv. 15, 16*. Compare *2 Cor. xi. 8, 9*. And indeed his phrase of *κοινωνία εἰς τὸ εὐαγγέλιον* seems to determine this to be his meaning: for had he intended what our translators have expressed, he would rather have said *τὸ εὐαγγέλιον*, for so he uses *κοινωνία* in that sense, *1 Cor. i. 9. Eph. iii. 9.*

6 (e) *A good work.*] St. Paul seems here to mean what is often spoken of in this manner, as being peculiarly and eminently a good work, I mean *liberality*. See *2 Cor. ix. 8. 1 Tim. ii. 10. vi. 18*. The rest of this section read attentively, will, I think, suggest this sense. His attributing to God the beginning this good work in them, is agreeable to truth, and to the stile and spirit of the sacred writers; and was very pertinent to the apostle's design of commending and encouraging the *Philippians*.

(f) *Until the day of Jesus Christ.*] Compare *v. 10*. The meaning is, *as long as you live, or till death*, that being all one as *till the Day of Christ*, since 'tis certain that in that day men shall receive from him a reward according to what they were at death. Compare *Rev. ii. 10, 25.*

TEXT.

PARAPHRASE.

tion of the gospel, ye all are partakers of my grace.
8. For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

of you all, because you have me now in your heart (*g*) in my bonds, being shortly to make an apology for or defence of the gospel; I say I judge thus of you all, because you have all been contributors to the gift I have received, in order to my being the better prepared for that my defence (*b*). Nor can you on the other hand have any reason to question my affection to you, since I confirm it by a solemn appeal to God, who knows the hearts of all, and is witness how

NOTES.

7 (*g*) Διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμῶν. *Because I have you in my heart.*] Men are said to have that in their heart which they *remember affectionately*, as the heart is generally put by the ancients for the seat of the affections. See *Luke* i. 66. & ii. 51. But the construction of the *Greek* is here ambiguous, and will bear either our common rendering, or that in the margin, which the paraphrase follows, *because ye have me in your heart*: and 'tis therefore by the connection we must judge which is to be prefer'd; which seems to me to carry it for this latter sense. To clear this let the reader observe, that *St. Paul* had told them, *v. 3, 4.* that he was *thankful to God* upon their account, and that he *prayed for them with joy*: and the reason of this joy he gives *v. 5.* it was because of their *κοινωνία*, their contributing liberally to the gospel on all occasions. And *v. 6.* he tells them, he was persuaded that God who had kept them hitherto in that good disposition, would continue to do so. The immediate ground of this persuasion is contained in this 7th *verse*, which may well be explained to this sense: 'As it is reasonable for me so to hope of you all, because [even now] you have me in your heart in my bonds, in the state of an apologist or defender of the gospel, being shortly as an accused person to make an apology for or defence of it.' Then follows the proof of this: 'All of you [*πάντες ὑμῶν*, answering to *πάντων ὑμῶν* you all, just before] having been [each according to his ability] partners in or contributors towards my gift, that is, the gift you sent me by *Epaphroditus*. After this, *v. 8.* as it was very proper, he shows on the other hand his great affection to them: and then he proceeds *v. 9.* to pray not barely for what he had before said he was persuaded of, but that this good disposition might more and more abound in conjunction with other Christian virtues. Thus the connection of his discourse seems just and natural.

(*b*) Συγκοινωνός με τῆ χάρις. *Partakers of my grace.*] I think rather, *Contributors to my gift*, as was said under the former note. *St. Paul* elsewhere uses *χάρις* in this sense for a gift. See *1 Cor.* xvi. 3. and especially *2 Cor.* viii. 4. where he is speaking of another instance of the same thing in these very persons. The greatest difficulty may seem to lie in *συγκοινωνός* being taken actively. We find *κοινωνία* so used *v. 5.* of this chapter, as likewise *2 Cor.* viii. 4. and *κοινωνός* is often used in that sense. *Xenophon* calls virtue *ἀρετὴ φιλίας κοινωνός*, the best not companion, but cause of friendship, according to the notion of the moralists, that a similitude of virtues is the source of true friendship. And *Plato* *De Leg.* has *κοινωνοὶ πρὸς ἑαυτοὺς*. And *Herodotus*, *Lib. v. 1.* *κοινωνός* καὶ συμβάλλος τῶν πεπραγμένων διοικήσεως. The apostle designing to exclude none from a share in the praise of that good work, seems to have chosen the compound *συγκοινωνός* as more emphatical, tho' the sense be the same. And may not the word be thus taken *1 Cor.* ix. 23. and the sense of that verse stand thus: *This I do* [i. e. use all the methods mentioned

9. how earnestly I long after you all in the bowels of Jesus Christ (*i. e.* as Christians tenderly beloved by Christ, and who love me as one beloved by him.) And this is the matter of my prayer for you, that your love towards me may abound yet more and more in knowledge and in all judgment, upon a thro' conviction that 'tis his cause and truth I defend and suffer for
10. (*i*). Now this can never be, if you take things upon trust, without examination: and therefore my prayer for you is that you may carefully try the things that differ and are controverted (*k*); that so you may be sincere, and without

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being

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mentioned in the foregoing verses] *for the gospel's sake, that I might* [with the greater advantage] *be in conjunction with others* [after his model way of speaking of himself] *a communicator* [or successful preacher] *of the gospel*? And is not this confirmed by his saying, he did this upon account of the gospel, or for the gospel's sake, as we render it? To do this that he might be partaker of the gospel, was to do it for his own sake: but if his view was that he might render his preaching more successful, this was indeed doing it for the gospel's sake. This sense will well agree with the following part of that chapter, in which he represents his own behaviour as a pattern: and it is much confirmed by what he says Chap. x. 32, 33. Concerning the meaning of ἀπολογία defence, see v. 17.

9 (*i*) *In knowledge and in all judgment.*] St. Paul was sensible of their love to him, by the evidence they had given of it, both formerly and now lately in the supplies they had sent him: but in this critical juncture, wherein there were some who were endeavouring to seduce them from the doctrine he had taught them, he was more concern'd for their establishment therein, than for their bare affection to himself: and therefore he here expresses his desire that their love to him might proceed from a more full and intire satisfaction of the truth of that doctrine which he had preached among them; which by the strain of his epistle, and especially by the 3d chapter, we may easily perceive was the same which he inculcated in the epistles to the *Ephesians* and *Colossians*, viz. the mystery of God's calling the *Gentiles* to partake of the privileges of the gospel, without taking upon them the yoke of the ceremonial law. This sense seems agreeable to his chief design, of which he may well be thought here to give a hint: and 'tis very much confirm'd by the next verse.

10 (*k*) *Ἐἰς τὸ δοκιμᾶν ὑμᾶς τὰ διαφέροντα.* *That ye may approve things that are excellent.*] Or rather, according to our marginal reading, *That ye may try things that differ.* He was desirous the *Philippians* should compare his doctrine and course of life, and the *Judaizers* together, as may be seen Chap. iii. These were widely different, and by comparing and trying both, they might form a good judgment to what they ought to adhere, the doctrine and directions they had received from him, or those suggested by the *Judaizers*.

This should be compared with that rule he gives the *Thessalonians*, 1 Thess. v. 21. *Πεισθε δοκιμάετε.* *Prove (or try) all things: hold fast that which is good.* Nor can a man's holding fast any controverted opinion in religion, be of any advantage, unless he hold it fast upon such

TEXT.

PARAPHRASE.

11. filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

without offence (*l*) against the day of Christ, being filled with the fruits of liberality (*m*), which are by Jesus Christ unto the glory and praise of God.

11.

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a trial: nor is there any other way for men to approve themselves *sincere* against the day of Christ, while they neglect this course, as is here plainly intimated.

(*l*) Ἀπερίσκητοι. *Without offence.*] The word is it self doubtful, and sometimes signifies the *not giving offence to others*, 1 Cor. x. 32. nor can it be denied that by neglecting the trial St. Paul directed them to make, they might be in danger of being perverted themselves, and by their ill example offend, and lay a stumbling-block in the way of others. But considering the word with which it is here joined, *sincere*, I rather think we are to understand him thus, That you may do *nothing to offend your selves*, to wound or grieve your own consciences, but may have ἀπερίσκητον συνείδησιν, *a conscience void of offence both towards God and man*, Acts xxiv. 16.

11 (*m*) καρπῶν δικαιοσύνης. *The fruits of righteousness.*] In the paraphrase 'tis render'd, *The fruits of liberality*: in which sense the word is often used both in the LXX and in the new testament; and in this place 'tis most pertinent to the subject of the apostle's discourse. That righteousness is sometimes to be thus understood we may see by Ps. cxii. 3, 9. 2 Cor. ix. 9, 10. *His righteousness endureth for ever.* And a reason why acts of liberality are spoken of under this name, may be fetch'd from Deut. xxiv. 13. where it is said of such liberality, *It shall be righteousness to thee before the Lord thy God*: In which place the LXX read *alms* instead of *righteousness*; just as some copies read *righteousness* instead of *alms*, Matth. vi. 1. which Dr. Mills thinks the truest reading. In this sense *righteousness* seems to be said to *deliver from death*, Prov. x. 2. xi. 4. at least the writer of the book of Tobit probably so understood it, as he seems to have borrowed his thought from thence, Chap. iv. 10. xii. 9. I think many passages in the new testament will justify this interpretation of those places in the Proverbs, as well as the explication of the text under consideration, that the way to be *sincere and without offence till the day of Christ*, is to be *filled with the fruits of liberality*. See Jam. ii. 13. Matth. xxv. 34, &c.

PHILIPPIANS.

S E C T. III.

CHAP. I. 12—26.

CONTENTS.

THE *Philippians*, according to the great affection they bore to St. *Paul*, being very much concerned upon the account of his present sufferings, he labours in this section to abate their concern, by representing to them how useful his bonds had been to promote and spread the gospel, how calm and easy he was under all his trouble, and how entirely resigned he was to the will and service of Christ; and withal lets them know he was verily persuaded he should be freed from his bonds, and have another joyful opportunity of visiting them.

PARAPHRASE.

TEXT.

12. **B**UT as you have shown your concern for me in my present circumstances as a prisoner, and have sent your liberality to me that I might be the better prepared for my defence before the Emperor; it is proper you should know what success has attended me: and therefore I now acquaint you, that what has befallen me has turn'd to the furtherance of the
13. knowledge of the gospel: so that my bonds are known to be for Christ (*n*) thro' all the palace (*o*), and to all other persons; and many Christian

BUT I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel: so that my bonds in Christ are ma-

NOTES.

13 (*n*) *φανερὰς ἐν Χριστῷ*. In Christ are manifest.] It is doubtful whether *in Christ* is to be joined with *my bonds*, or with *are manifest*. The position and order of the words in the Greek, seem to make the latter more probable: and therefore the paraphrase is adapted to that sense.

(*o*) *Ἐν ὅλῳ τῷ πραιτωρίῳ*. In all the palace.] The very learned *Perizonius* in his *Dissert. de prætorio*, Sect. 35. pleads that the word here is to be understood of the camp of Pretorian soldiers. But much may be said on the other hand in defence of our version. The word is originally Latin, and comes from *praetor*, whose house, especially in the provinces, or rather perhaps a part of it, the guard-room, and hall where he heard causes, with the other apartments annexed, went by that name. So 'tis taken, *Mark* xv. 16. *Tiberius* was the first who brought the pretorian

TEXT.

PARAPHRASE.

14. nifest in all the palace, and
in all other places; and
many of the brethren in the
Lord waxing confident by
my bonds, are much more
bold to speak the word
15. without fear. Some indeed
preach Christ even of envy
and strife; and some also of

Christian brethren take encouragement from the
satisfaction they perceive I have in my bonds,
and from their great usefulness to the cause of
Christianity, and become more bold and fear-
less in publishing the word of God (p). This
is a great satisfaction to me: but I could wish
it were done by all as sincerely as it is by some.
For there are some who preach Christ out of
envy and contention, (i. e. in opposition to me)
(q) but others do it out of good-will to me.

14.

15.

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pretorian troops into a camp at Rome. So Suetonius, in *Tib.* c. 37. *Roma castra constituit, quibus pratoriana cohortes, vaga ante id tempus, & per hospitia dispersa continebantur.* After this indeed we find the sense of the word *pratorium* so enlarged sometimes, as to take in that body of soldiers or their camp. So Suetonius, *Ner.* c. 9. *Antium colonium deduxit, adscriptis veteranis e pratorio.* But however after this action of Tiberius, the word continued in common use to signify the pretor's palace, (as appears from the place in St. Mark refer'd to already, and some other passages which might be mentioned;) and not only so, but any magnificent houses of great men, particularly the Roman Emperors. Thus Suetonius speaking of Titus, c. 8. *Cuncta pratoriorum suorum ornamenta operibus ac templis destinavit.* To which might be added that in the *Pandects*, and the writers *De re rustica*, *pratorium* is generally taken for any large splendid house, or the chief apartment in it. Farther, *castra pratoria* were near the walls of the city Rome, as Pliny tells us, *lib.* iv. c. 5. a great way from the Emperor's palace, as appears from Suetonius, *Ner.* 48. And had St. Paul been confined there, as he was in the *περίωριον* of Herod, *Act.* xxiii. 35. the explaining the passage under consideration to refer to the pretorian camp might seem more probable: but he lived in his own hired house, *Acts* xxviii. 30. And that his conversation was more with those of the palace than the camp, may be not improbably conjectured from *Chap.* iv. 23. where he tells the *Philippians*, the saints of Cæsar's household saluted them. Whence it may be thought most likely that he means the palace in the place before us. Otherwise one would have expected to hear rather that some of the camp saluted them. And when he here says, v. 25 *I know I shall abide*, why may it not be supposed that he had some intimations from his friends in the palace, how things were like to go with him? This is part of what may be pleaded against the interpretation of that learned writer, and the matter is left to the judgment of the reader.

14 (p) *Τὸν λόγον λαλεῖν.* To speak the word.] The ancient *Syriac* and *Vulg. Latin* versions, together with the *Ethiopic*, and many of the best MSS. as well as the ancient commentators and writers, here add *τῷ Θεῷ*, of God: and accordingly it is added in the paraphrase, it being probably the original and true reading of the place.

15 (q) *Some indeed preach Christ even of envy and strife.*] It is very proper here to inquire who these preachers were; the right stating of which may give some light to this epistle. There can be no doubt they must have been professed converts to the Christian religion: for no unconverted *Jews* or *Gentiles* would ever give themselves the trouble to preach Christ. And in all probability these preachers must have been converts from *Judaism*. For

1. By comparing what St. Paul says in his other epistles, it appears that the greatest opposition, disturbance or hindrance he met with from any who professed themselves Christians, was from them.

16. They who preach Christ with a design to oppose and provoke me, don't do it sincerely (*r*) supposing (*s*) they shall thereby aggravate the trouble of my bonds: but they who preach
17. Christ with an hearty affection to me do it as persons assured (*s*) that I lie in bonds in order to make an apology or defence of the gospel (*t*), and consequently that they do well to ad-
18. here to me. But what of that? Let their intentions be what they will, Christ is both ways preached,

good will. The one preach 16. Christ of contention, not sincerely, supposing to add affliction to my bonds: but 17. the other of love, knowing that I am set for the defence of the gospel. What 18. then? notwithstanding every way, whether in pre-

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them. Nor could he indeed well be opposed by any others but *Jewish* converts, or such as were seduced by, and fell in with them.

2. Who, beside these, were likely to endeavour to add affliction to St. Paul's bonds? He continually represents the cause of his bonds to be his preaching and asserting the liberty of the *Gentiles*. Now they who were most displeased with that conduct which brought his sufferings upon him, were likely enough to be most forward in endeavouring to aggravate his trouble under them. And who can they be but the *Jewish* converts?

16 (*r*) 'Ουχ ἀγνώς. Not sincerely.] This may refer to the matter of their preaching; it was not sincere, pure, and uncorrupted gospel which they preached: but they adulterated it by mixing *Judaism* with it, and so they perverted the gospel of Christ, Gal. i. 7. Or it may refer to the intentions of the preachers, they acted not sincerely in what they did, but while they pretended their great end was to preach Christ, instead of that, they made it their chief business to preach down the apostle, and to lessen his reputation. The next words supposing to add affliction to my bonds, seem to carry it for the latter sense; that he speaks here of their intentions; and so does what he says of their preaching, v. 18. that it was in pretence, in opposition to its being in truth, that is, in sincerity and uprightness.

17 (*s*) The different way in which he speaks of the two sorts of preachers deserves to be observed. The one acted upon a supposition (but a mistaken one) *οἰόμενοι*, supposing that they should add affliction to his bonds; and v. 18, 19. he shows that they were deceived in their supposition, and mis'd of their expectation: but the other who preached Christ out of good will, did not only suppose or imagine, but upon clear evidence knew and were assured *ἐνδύσεσ*, that St. Paul was a prisoner in order to his defending the gospel.

(*t*) Ὅτι εἰς ἀπολογία τῷ εὐαγγελίῳ κείμεαι. That I am set for the defence of the gospel.] If the words are taken in the sense given by our translators, they will yield another argument to prove that the opposition St. Paul met with was from the *Jewish* converts: for he then here shows what sort of preachers he opposes to them; even those who preached Christ out of good will, and love to him, knowing that he was set for the defence of the gospel. They were such as were highly pleased with him for that at which others took offence. If then we can learn what that gospel was for the defence of which he was set, we may from thence judge who they were who preached Christ out of envy and opposition against him. Now this cannot be unknown to such as are versed in St. Paul's epistles. It was to him the apostle of the *Gentiles* that the gospel of the uncircumcision was committed, and he often speaks of himself as in a peculiar manner the minister thereof, even in contradistinction to the other apostles. See Mr. Locke upon Eph. iii. 7. and compare Gal. ii. 7. and Col. 1. 23. And that St. Paul was set for the defence of this

TEXT.

PARAPHRASE.

19. tence, or in truth, Christ is preached; and I therein do rejoyce, yea, and will rejoyce. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit

preached, whether it be under such dissimulation, or whether it be in sincerity; and I therein rejoyce, yea, and I will rejoyce. And I have good reason to rejoyce in this: for I know that this preaching of Christ, of which my bonds are the occasion (*u*), shall turn to my advantage and

19.

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this gospel, the calling of the *Gentiles*, may appear by his being so peculiarly intrusted with the revelation of it, his calling it his gospel, *Rom. xvi. 25.* (upon which see Mr. *Locke*) his insinuating so perpetually upon it, and his being careful on all occasions to defend it, and that against St. *Peter* himself, *Gal. ii. 5, 11, 12.* Nor can it be doubted that the word *κεῖμαι* will bear the sense in which our translators have taken it, as it does in that place *Luke ii. 34. This child is set κείται for the fall and rising again of many in Israel.* But considering what 'tis here joined with, the sense given in the paraphrase may seem more agreeable. The proper sense of ἀπολογία is an *apology*, or a *defence upon an accusation*; and so it is used before, *v. 7.* and the sense seems to be this, *I lie [in bonds] in order to make an apology [or defence in a way of apology] for the gospel before Nero.* This was a more moving consideration to others, and would sooner excite their love and tenderness, than barely because he was set for the defence of the gospel, as we translate it.

There are two things farther to be remarked concerning the 16th and 17th verses. 1. The one is, that our translators seem not to have chosen the best construction of these verses, while they render them thus, *The one preach Christ of contention — the other of love, i. e. preach Christ of love.* Hereby they make the *preaching Christ of contention*, and the *preaching him of love*, to belong to the predicates, whereas they seem to me to belong to the subjects of their respective sentences. The apostle had said in the verse before, that some preached Christ of envy and strife, and some of good-will: it does not therefore look very likely that he would here assert the same things over again, as he really does according to our translation: for what difference is there between *preaching Christ of envy and strife*, and *preaching Christ of contention*? or between *preaching Christ of good-will*, and *preaching Christ of love*? I therefore think, that following the distinction he had just made, he here goes over each again, and that οἱ μὲν ἐξ ἐχθρίας, the *contentious*, or *those who preach Christ of contention*, is the subject of the first enunciation, and what he asserts of them now, which he had not before, is that *they preached not Christ sincerely, supposing to add affliction to his bonds*: and again, οἱ ἐξ ἀγάπης, the *affectionate*, or *those who preach Christ of love*, is the subject of the other enunciation, which is elliptical, and to be thus supplied, *they do it as knowing, &c.* or from the preceding assertion thus, *but they of love, preach Christ sincerely, knowing that I lie in bonds for the defence of the gospel.*

2. The other thing to be here remarked is that the order of these two verses is inverted, the 17th being placed before the 16th in the *Vulg.* *Syriac*, *Ethiopic* and *Coptick* versions, in some few *Greek MSS.* and ancient writers. The authority on the other side for the common order of these two verses must be owned to be very considerable, and seems to me to be much confirmed by the context: for both in the verse before, and in the verse after these, that is, *v. 15, 18.* he speaks of these two sorts; and as he in both places mentions those who acted out of envy first, it seems very probable he observed the same order in the 16th and 17th verses that come between the other.

19 (*u*) Οἶδα γὰρ ὅτι τὸτο. *I know that this.* The reason of the paraphrase which refers the *this* to Christ being preached upon the occasion of St. Paul's bonds, is to be fetched from the foregoing verse, where he says *Christ is preached*, and ἐν τούτῳ in this *I rejoyce.* And here

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and comfort (ω), thro' your prayer for me, and thro' what will, I doubt not, be the consequence thereof, the affording farther measures of the spirit of Jesus Christ to render my indea-
 20. vours successful. And this is agreeable to that earnest hope and expectation which I entertain, that I shall have no reason to be ashamed of any thing which befalls me; but that in the most publick manner (x) Christ, as he always has been, so he shall be still magnified in my body, either by my life, which if prolonged will be
 for

of Jesus Christ, according to: to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by

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he gives a reason why he rejoiced *in this*, because he knew that *this* he rejoiced in would turn to his account.

(ω) τὸ μοι ἀποδίδεται εἰς σωτηρίαν. *This shall turn to my salvation.*] The same expression is used by the LXX, Job xiii. 16. and, as it seems, in much the same sense with that given in the paraphrase. It is not absolutely necessary that the word σωτηρία should always be taken in the sense in which it is frequently used in the new testament, for *eternal happiness*. Mr. Locke has observed that it is used otherwise 2 Cor. i. 6, to which we may add Act. vii. 25. xxvii. 34. and perhaps we have another place in this epistle where it is used to signify *comfort*, or *advantage*, as that seems to be the meaning of it in this place: and so σωτηρία may be considered as opposed to ἑλπίς, v. 16. This sense seems confirmed by the next verse, where he tells them that this was *according to his earnest expectation and hope*, *that he should in nothing be ashamed*, that is, that he should have cause to rejoice in all the troubles that befel him: and so he was satisfied his present bonds in particular should issue in his comfort, according to the expectation and hope he had concerning all the providences of God in general, which related to him. If any one should think that the word σωτηρία is here used in the more ordinary sense, the difference will not be great, since what was for his present comfort, would likewise promote his eternal salvation.

Farther, I would offer it to the consideration of the reader, whether σωτηρία here may not signify *safety*, or *deliverance from his bonds*. Perhaps, in this way his discourse may become more easy and plain than in any other: since the progress of the gospel by those who preached out of love would gain St Paul friends; and the preaching of the *Judaizers* out of envy, would give his friends an opportunity to represent to the emperor and those in power, that he was persecuted by the *Jews* out of malice, and not for any real crimes against the state. He might be sensible what good use would be made of this to favour his release. I am not positive in this: but think it may deserve examination.

20 (x) ἐν πάντῃ παρρησία. *With all boldness.*] There is no doubt that the word παρρησία does often signify *boldness*: but St. Paul seems here to speak not so much of his own courage in going thro' his troubles, as of the publickness of them. In this sense our translators have well rendered ἐν παρρησία *openly*, John vii. 4. *There is no man that doth any thing in secret, and he himself seeketh to be known openly.* If thou do these things shew thyself to the world, Coloss. ii. 15. So according to this sense of the word, the phrase here should be rendered *with all openness*, or *publickness*, that is, as it is expressed in the paraphrase, *in the most publick manner*. And this sense

TEXT.

PARAPHRASE.

21. life or by death. For to me
to live *is* Christ, and to die
22. *is* gain. But if I live in
the flesh, this *is* the fruit of
my labour : yet what I shall
23. choose, I wot not. For I
am in a strait betwixt two,

for the service of the church, and for spreading
the gospel, or by my death, if I should die a
martyr in these bonds. For Christ, or the
serving and honouring Christ, is the great gain
or advantage I propose to my self in living and
dying (*y*). But if my lot should be to live
longer in the flesh (*z*) this magnifying or ser-
ving Christ will be the fruit of my labour, (and
therefore I know it will turn to my comfort)
and I know not (*a*) what to choose. For I
am in a strait between the two things I men-
tioned, life and death, for while my settled in-
clination

NOTES.

sense seems to me confirmed by what he adds *in my body, whether it be by life or by death*. Had he intended that Christ should be glorified by his free and courageous speaking in his own defence, I can hardly think he would have said he should be glorified in his *body*, but rather by his discourse : but if this be understood of the publickness of the appearance he should make, all the expressions very well agree.

21 (*y*) Ἐμοὶ γὰρ τὸ ζῆν, χρεὺς ἐστίν, καὶ τὸ ἀποθανεῖν, κέρδιον. For to me to live is Christ, and to die is gain.] The sense given in the paraphrase seems most adapted to St. Paul's argument. The γὰρ for shows that he designed by this sentence to confirm what he had asserted in the verse before, that his earnest expectation and hope was, that Christ should be magnified in his body, whether it were by life or by death : but according to the sense expressed in our translation, he clears only one part of his assertion, and says nothing of the other ; he shows his hope was Christ should be magnified by his life, but his asserting that Death was counted by him gain, is not a proving (unless very remotely) that his hope was Christ should be magnified by his death. The interpretation of the paraphrase given by Mr. Aitay is commended by the learned Gataker in *Marc. Antonin.* lib. ix. sect. ult. And if any credit were to be given to *Valesius's* various readings, this sense would be confirm'd effectually : for thus he reads the next verse, Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, ἔστίς μοι καρπὸς ἔργου. But if I live in the flesh, he is the fruit of my labour. But there is no need of having recourse to that reading : for we have much such another construction, *Heb.* vii. 4.

22 (*z*) Εἰ δὲ τὸ ζῆν ἐν σαρκὶ. But if I live in the flesh.] The expression in the Greek is elliptical, and must be supplied some such way as is taken in the paraphrase, which in sense is the same with our translation. Farther, there seems here to be some emphasis in the manner of his expressing himself, to live in the flesh, and so again *v.* 24. to abide in the flesh. He seems hereby to intend to show the little value he set upon life for its own sake, and therefore to speak of it by way of contempt and disparagement ; as tho' he had said, ' If I must yet live 'longer in this painful miserable flesh.' He thought life valuable and important, considered with respect to Christ and his service, according as he had spoken of it before : but by this variation of his stile, or his adding in the flesh, he may be understood to hint that he was not fond of life, as men commonly are, knowing that his life, if continued, must, as formerly, be a life of labour and fatigue. This may be farther intimated in the next clause, *This is the fruit of my labour*, q. d. of the great toil wherewith my life will be filled up.

(*a*) Οὐ γινώσκω, I wot not.] The ordinary sense of this verb is to make a thing known ; according

- clination and desire is to depart hence (*b*) and be with Christ (*c*), which must be much happier for me, than to be here; I perceive that my continuing longer in the flesh is more necessary upon your account. And this I know assuredly that I shall live yet longer, and have an opportunity of visiting you all (*d*), for the further-
- having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh, is more needful for you. And having this confidence, I know that I shall
24.
25.

NOTES.

according to which he should mean that he would not plainly tell them what he would choose; but the next verse shows that he was at a loss himself in the matter; nor does he seem to conceal his thoughts from them. It is necessary therefore to understand him as our translators have done. And thus used for *Scire, to know*, γινώσκω has been reckoned by some Critics among the ἀπαξ λεγόμενα. Beza has this remark upon the passage: *Novi pro ex oīda*. And a late Writer in his diligent and useful inquiries into the stile of the New Testament, says, he has not observ'd this sense of the word in the heathen writers; *Sacred Classics*, p. 34. However, *Isocrates* had so used it long before St. Paul in his discourse ad Nicodem: ἄλλος τις λόγους τις περὶ ἀλλήλων ἢ περὶ γινώσκω ἅμα τις λέγοντας, ὅποιοι ἢ τίνες εἰσιν, ἢ περὶ ὧν ἂν λέγωσι; *Hear what persons say one of another; and endeavour to know both what and who the speakers are, and of whom they speak.*

And in this sense too the word seems to have been used by the LXX. Job xxxiv. 25.

23 (*b*) Εἰς τὸ ἀναλῦσαι. *To depart.*] There is no doubt that hereby St. Paul means to die; nor can any fault be found in the translation which has taken the best notion of the word. If any one desires to see in what other ways it is, or may be used to signify *to die*, he may consult Mr. Gataker, *De Nov. Instr. Stilo*, cap. vii. where he has copiously treated of that matter.

It must be own'd that the expression τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι is unusual; which has given occasion to the learned author of a late piece, intitled, *Epistola duæ ad celeb. Virum T. V. professorem Amstelodamensem scriptæ*, to offer an emendation, and instead of εἰς τὸ ἀναλῦσαι he would read τὸ ἀναλῦσαι. The leaving out the εἰς is warranted by the *Clermont* and St. *Germain's* copies, and, as Dr. *Mills* adds, by *Chrysostom*: and as to the other alteration he observes that in old MSS. and ancient inscriptions we find oftentimes, and almost always ο written for ω. And if an emendation of the place is necessary, I can't see how a more easy and natural one can be devised.

(*c*) *And be with Christ.*] Since St. Paul made no doubt of the safety of his state, but was persuaded that Christ should be magnified by his death as well as by his life, he must mean by this that he should immediately upon his departure or death be with Christ in a state of happiness. And indeed otherwise what could give occasion to his being in a strait between life and death? If death only put him into a state of insensibility, one would think the case was too plain to leave him at a loss what he should choose: for certainly to be good a man as St. Paul, to continue here in the world to serve Christ, and I add to be happy with Christ also in a good degree, must appear vastly preferable to a state wherein he should lose all sense and knowledge of him, and all capacity of serving him.

25 (*d*) Οτι μὲν ἢ συμπαρασμένῳ πᾶσιν ὑμῖν. *That I shall abide and continue with you all.*] Tho' our translation is exact enough; yet as it is hardly to be supposed that St. Paul intended to fix his abode among the *Philippians*, and leave off his custom of travelling up and down among the churches he had planted, I have chosen in the paraphrase to express his meaning by

TEXT.

PARAPHRASE.

26. abide and continue with you all, for your furtherance and joy of faith: that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

furtherance and joy of your faith (e); that for you may the more abundantly triumph in Christ Jesus upon my account, when you shall see me again present with you (f). 26.

NOTES.

by *visiting* them, it seeming to be the same thing with his *coming to them again* mentioned in the next verse.

(e) *Εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως.* For your furtherance and joy of faith.] Tho' the construction in the paraphrase be not absolutely necessary, it is what the Greek will bear, and seems most agreeable. The *furtherance of their faith* he might expect would be effected by the exhortations he should give them, and the spiritual extraordinary benefits he should impart to them, whereby their faith would be confirmed and established. See *Rom. i. 11*. How this coming would promote the joy of their faith he shows in the next verse.

26 (f) They who opposed St. Paul, and were endeavouring to draw the *Gentile* converts at *Philippi* to *Judaism*, were probably very forward to upbraid them with the suffering condition in which the teacher they adhered to, now was: but his coming again among them would furnish them with a full answer to all such confident insults; and when they saw how God had appeared for him, they would be the more established in the faith he had taught them, and become the more joyful and triumphant in the profession of it. And thus he expected to give them occasion to glory on his behalf, that they might have somewhat to answer them which gloried in appearance, and not in heart; as he speaks to the *Corinthians*, 2 *Cor. v. 12*.

PHILIPPIANS.

SECT. IV.

CHAP. I. 27. — ii. 18.

CONTENTS.

THE design of St. *Paul* in this section is to press upon the *Philippians* a perseverance and unanimity in the faith which he had taught them, notwithstanding the opposition they met with upon the account of it: and withal he urges them to be peaceable and condescending to one another, and ready to perform all offices of kindness and service one toward another. This he presses upon them by various moving considerations, and particularly that of the condescension of Christ, and his blessed reward, which he sets out in very strong and lively terms. And to the same end he suggests to them the regard which they owed to himself.

PARAPHRASE.

TEXT.

27.

HOWever I expect to see you shortly, yet there is one thing which I cannot but earnestly recommend unto you in the mean while, and that is, that you would behave yourselves in such a holy and worthy manner as the gospel of Christ does direct (g); that so when I come and see you, and in the mean time while I continue absent from you, I may have the satisfaction of hearing a good account of your affairs,

ONLY let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one

NOTES.

27 (g) *Ἀξίως τῆς εὐαγγελίας τῆς χειρὸς πολλοῦ ἐκέλευε.* Let your conversation be as it becometh the gospel of Christ.] The same thing he expresses, Col. 1. 10. by walking worthy of the Lord to all pleasing; and, Eph. iv. 1. by walking worthy of the calling wherewith they were called; and, 1 Thess. ii. 12. by walking worthy of God who had called them: which may be all explained from what he says, 1 Thess. iv. 1. You have received of us how you ought to walk and to please God. Nor can there be any doubt that the having their conversation worthy of the gospel of Christ, spoken of in this place, must import in general their living according to the direction of the gospel, and answerably to the great favour vouchsafed them: but the latter part of this verse, together with the next, shows what he had here principally in view, viz. their continuing stedfast in the doctrine he had taught them, concerning the liberty which God had granted them as Gentiles.

Paul

TEXT.

PARAPHRASE.

spirit, with one mind, striving together for the faith 28. of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of per-

affairs, that ye stand fast in one spirit (*b*), striving together, as it were, with one soul for that faith of the gospel which I have taught you (*i*); without being in the least startled, or 28. frightened out of your way by those *Jewish* converts who oppose you (*k*), (which conduct of yours they will esteem a certain evidence of your destruction (*l*): but you may well judge

NOTES.

Paul did not esteem them to do this; who being converts from among the *Gentiles*, were drawn away to *Judaize*.

(*b*) *Εν ἐνὶ πνεύματι*. In one spirit.] This is rather to be understood of their own spirit or mind, than of the holy spirit: for beside that no article is here prefixed, the next words *μὴ ὡχέσθαι* with one temper, or affection, seem to determine this to be the sense.

(*i*) *Τῆς πίστεως τοῦ εὐαγγελίου*. The faith of the gospel which they were to contend for with one mind, was what was then opposed, *ver.* 28. and it appears evidently from *Chap.* III. that they who opposed it were such as earnestly pleaded the absolute necessity of circumcision, and a conformity to the ceremonial law: and therefore this faith of the gospel can be no other than that of God's calling the *Gentiles* to be his people, without subjecting them to the *Mosaic* law.

Farther, in this verse *St. Paul* proposes, as it were the two heads upon which he intended chiefly to insist, they being things about which he was much concerned for them. They are, 1. Their unanimity, of which he treats in this section. 2. Their withstanding and opposing such as were endeavouring to seduce them to a subjection to the *Jewish* law, concerning which he discourses particularly *Chap.* iii.

28 (*k*) *Μὴ πτοεσόμενοι ἐν μηδενὶ ὡς τῶν ἀντιτακόντων*. In nothing terrified by your adversaries.] Mr. *Locke* in his note upon *Eph.* i. 15. has very well shown that to be *St. Paul's* sense which is given in the paraphrase. 'In nothing startled by those who are opposers; so the words are, says he, and not your adversaries. Now there was no party at that time, who were in opposition to the gospel; which *St. Paul* preached, and with whom the *Gentile* converts had any dispute, but those who were for keeping up circumcision, and the *Jewish* rites under the gospel. These were they whom *St. Paul* apprehended alone as likely to affright the convert *Gentiles*, and make them start out of the way from the gospel, which is the proper import of *πτοεσόμενοι*.'

(*l*) *Ἡ τις αὐτοῖς μὲν ἐστὶν ἔνδεξις ἀπολείας*. Which is to them an evident token of perdition.] This is by many misunderstood, who think *St. Paul* speaks here of the perdition of the opposers just mentioned: but the constancy of the *Gentile* converts at *Philippi*, could not be an evidence of the perdition of the *Jewish* converts, the only evidence of that must be their own wickedness, and accordingly he lays their destruction upon that, *Chap.* iii. 19. The sense therefore is this, These *Judaizers* were very confident they were in the right, and that God did absolutely insist upon circumcision and a submission to the ceremonial law, in order to any persons being accepted by him as his people; and when they saw they could not by all their endeavours prevail upon the *Gentiles* to comply with what they took to be the condition of salvation (*Acts* xv. 1.) they would esteem them (the *Gentiles*) obstinate and incorrigible, and as abandon'd of God to everlasting perdition. It is no new thing for men to make such things the conditions of salvation, as God does not, and then unmercifully to damn those who do not submit to them.

(m)

judge it to be an evidence of your salvation ; and such an evidence this is as can never deceive you, since it proceeds not from the prejudices
29. of men but from God himself (m), for God has vouchsafed you (n) in the behalf of Christ (o), not only to believe on him, calling you hereto when you were *Gentiles*, but has likewise granted you the honour of suffering for his
fake)

dition, but to you of salvation, and that of God. For 29; unto you it is given in the behalf of Christ, not only to believe on him, but also

NOTES.

(m) Καὶ τὸ τοῦ Θεοῦ. *And that of God.*] According to the common interpretation, this refers to the *salvation* just mentioned before, and so the sense is, *This is an evidence of the salvation which God will bestow upon you* : but the sense given in the paraphrase seems more agreeable to St. Paul's scope and design. There was no doubt that *salvation* must be bestowed by God, whoever the persons were who obtained it, even as the *perdition* which the *Jews* expected to be the lot of the *Gentiles*, they expected from him, that is, to be inflicted according to his sentence and judgment : the altering this therefore was not much to his purpose. But nothing could be more pertinent, when he had spoken of the different conclusions which the *Jews* and *Gentiles* formed from the same facts, than for him in the strongest terms to assert the justness and strength of the one, whereby he implies the weakness of the other. He therefore here declares that the conclusion the *Gentiles* drew, was warranted by God himself, being intirely built upon his proceedings : and he implies, that consequently the conclusion gathered by the *Jews*, was of quite another nature, that God had not at all warranted it, but it proceeded wholly from their own fond prejudices. And St. Paul in the next verse appeals to the course God had taken with these *Gentile Philippians*, and thereby confirms them in their way of reasoning : and that does farther establish this interpretation. In a somewhat like manner he writes to the *Thessalonians*, and reckons their patience and faith in all the persecutions and tribulations they endured, to be a manifest token of the righteous judgment of God, that they might be counted worthy of the kingdom of God, for which they also suffered, 2 Thess. i. 4, 5.

29 (n) ὑμῖν ἐχαρίσατο. *Unto you it is given.*] St. Paul very skilfully diverts them from viewing persecution under its most frightful appearance ; and leads them to consider it as a gift and an honour confer'd upon them. The like we may observe in the discourse of another apostle, 1 Pet. iv. 12 — 16. I must own that the proper sense of the word is to bestow such things as are grateful and agreeable ; and that therefore this use of it may seem harsh. But it is obvious in all languages that words are frequently extended to a sense contrary to what they originally had. So among the *Latins* *gratiam referre* originally meant to *requite a kindness*, but it is likewise put to signify *requiting an injury*. Thus *κερδαίνειν* signifies properly as we render it *Acts* xxvii. 21. to *gain* : but to *gain a loss*, as it is here used, gives it a quite different turn. If St. Paul is the only writer, who can be thought thus to use the word *χαρίσεται* in this place, yet I think we must be content unless we can find a better sense. I only add that the Greek commentators *Chrysostom*, *Theophylact* and *Oecumenius* understand the word in the same manner.

(o) Τὸ ὑπὲρ Χριστοῦ. *In the behalf of Christ.*] I have left this in the paraphrase, just as I found it in our translation, because, to say the truth, I am at a loss for the meaning of it. It seems doubtful to me to what the τὸ here refers : if we suppose it to be the same with τὸ τοῦ, or that the sense is to be supplied by δῶκεν, χάριμα, or some such word, the meaning will be that this gift was bestowed upon them for the sake of Christ, that is, his merit : or perhaps more agreeably

TEXT.

PARAPHRASE.

30. to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me. If there be therefore any consolation in Christ, if any

sake) (*p*). And to such steadfastness and constancy encourage your selves by my example, since you meet with the same opposition and trouble, which you saw I did when I was among you (*q*), and which I have told you I indure now I am at a distance from you. If therefore (*r*) there be any mutual Christian consolation (*s*), if there be any comfort proceeding from the mutual love, which ought to be between Christians,

30.

1.

NOTES.

to the use of the preposition, *with relation to Christ*. But if we allow of a pleonasm in the words, and suppose that the *τὸ* refers to their sufferings, and so that with it we are to join *πάσχειν* mentioned in the last clause of the verse, the sense will stand thus, *To you it is given to suffer for Christ, I don't say, only to believe on him, but also to suffer for him*. This he esteemed a great addition to the favour, and therefore lays an emphasis upon it. This latter sense pleases me best.

30 (*p*) Unless men will needlessly make a solocism in St. Paul's discourse, it is manifest by looking into the *Greek*, that this verse is to be joined with the former part of *v.* 28. and that what comes between must be read in a parenthesis, as it is put in the paraphrase.

(*q*) *Τὸν αὐτὸν ἀγῶνα ἔχοντες*. *Having the same conflict*.] If this be understood of persecution in general, such as the *Philippians* indured from the *Gentiles*; then as to his own case he may be thought to refer to what he formerly suffered from them at *Philippi*, *Acts* xvi. 19, &c. *1 Thess.* ii. 2. and to what he now suffered at *Rome*. But to say the truth, I can find no other evidence of the *Philippians* suffering persecution from the *Gentiles* at this time but what is built upon the text before us. It therefore seems more natural to me to explain what he says of the conflict he had with the *Judaizers*; and that the *Philippians* met with the same, appears from many passages in the epistle. Of his conflict with them at *Philippi* they had been witnesses when he was among them; and of that he had with them now at *Rome* he had given them some account in this chapter: and to that I suppose he refers in those words, *and now hear to be in me*.

1 (*r*) *Therefore*.] *This therefore* has, I think, a reference to what he had before declared, *Chap.* i. 25, 26. of his willingness to continue yet longer in the flesh for their sakes. And the connection will stand thus, 'I am contented, as you may perceive by what I have said, to abide longer in this wearisome and afflicted estate, and to be kept from that happiness, on which I have fixed my most earnest expectation and desire; and the reason why I am easy to continue thus here, is that I may be serviceable to you in improving your faith, and promoting your joy: and since such is my affection to you, do you make me a suitable return, and therefore take care to comply with the exhortation I give you, that you may be a comfort and joy to me.' This his exhortation he strongly enforces in the following verses.

(*s*) *Εἰ τις παράκλησις ἐν Χριστῷ*. *If there be any consolation in Christ*.] The word *παράκλησις* is used sometimes to signify *exhortation*, and sometimes *consolation*; and where the context does not determine the sense, it is doubtful which way it should be understood. It may, perhaps, be thought by some that this is the case here in this place; and therefore it may not be improper to express what must have been his meaning, in which ever way he used the word. If then it be taken in the former signification, it is as tho' he had said, 'If a christian exhortation is of any weight with you.' If it be taken in the latter signification, his meaning is, 'If Christianity

2. fians, if there be any communion of the Spirit (τ), if there be any bowels of mercy and compassion; let me have a complete joy and satisfaction (u) in your manifesting the same disposition toward me, which I have declared I have toward you all (w); have the same love to me and to one another, as those whose souls are, as it were, united (x), and all attend to one and the same thing. Let nothing be done by any

comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain-glory, but in lowli-

NOTES.

‘Christianity affords any consolation.’ The other expressions here joined with this, seem plainly to carry it for this latter sense, wherein our translators have well understood it.

(τ) Εἰ τις κοινωνία πνεύματος. *If any fellowship of the Spirit.*] This by a common hebraism may signify, If there be any spiritual fellowship: or if we suppose that the holy Spirit is hereby meant, it is evident that as that Spirit dwells in and animates all Christians, who are all members of the same body, of which Christ is the head, there must be a fellowship and communion between them. Which ever way we take it, such a fellowship and communion obliged them to be concerned for the comfort and ease of one another, and of St. Paul, even as he was concerned for them all.

2. (u) Πληρώσατέ μου τὴν χαρὰν. *Fulfil ye my joy.*] He had told them, Chap. i. 25. that his coming again to them would be for the promotion of the joy of their faith: now in these words he demands of them a suitable return, and that they would by their behaviour promote his joy. This I think confirms the account before given of the relation the first verse of this chapter has to his foregoing discourse. Compare Rom. i. 11, 12.

(w) ἵνα τὸ αὐτὸ φρονήτε. *That ye be like minded.*] St. Paul appears to those who carefully read him, to be so far from writing loosely and at random, that he hardly uses a word without some particular design, and that has not some weight in it. Hence it seems reasonable to suppose, that by this expression he means something that is different from what he intends by τὸ ἐν φρονήσει being of the same mind in the last words of the verse. If we refer the τὸ αὐτὸ to v. 25. of the former chapter, and understand him to exhort them to be like minded with himself; this may, possibly, make all easy: for then the τὸ ἐν φρονήσει or the being all of one mind, will signify their agreement with one another.

There is yet another way to account for these two expressions, viz. by understanding the first expression, as our translators do, to require the *Philippians*, to be like minded; and by taking τὸ for τὸτο in the latter, and rendering it, attending to this one thing [especially] that nothing be done thro’ strife, as the *Vulgate* which keeps the *Greek* ellipsis, may fairly be understood. If neither of these should be sufficient, I own I do not yet perceive where the difference between the two expressions lies; nor am I able to clear his words from a needless tautology, tho’ I am far from suspecting upon that account that the apostle is guilty of any such thing; it being very easy to suppose that another may hit upon that solution which has escaped my observation.

(x) Συμψυχοι. *Being of one accord.* This answers to what he had said, Chap. i. 27. Μία ψυχὴ συναβυσσῆς, striving together with one mind, i. e. with the like zeal and affection.

I don’t take τὴν αὐτὴν ἀγάπην ἔχοντες and συμψυχοι to be two different and independent members; but consider love as the certain consequence of an union of soul: and therefore the paraphrase renders it as tho’ ὡς were here understood. In like manner our translators have inserted it, 1 Pet. ii. 4.

TEXT.

PARAPHRASE.

ness of mind let each esteem
other better than them-
selves. Look not every man
on his own things, but every
man also on the things
of others. Let this mind be
in you, which was also in
Christ Jesus: who being in
the form of God thought

any of you out of a desire of contending and quarrelling, or from a vain affectation of honour and applause, while he indeavours to set up himself above others: but let every one behave himself with modesty and humility, showing an inclination to esteem others as better than himself, and being accordingly ready and forward to serve them (y). Let no one among you be only solicitous for his own profit (z): but let every one desire, and, as he has opportunity, further the profit of others. For ye ought to be of such a kind and beneficent, of such a humble and condescending disposition as Christ Jesus himself was, who being in the form or likeness of God (a), was not
eager

4

5

6

NOTES.

3 (y) It can't be imagined, that St. Paul required Christians of the longest standing and the greatest eminence in the church, to count themselves inferior to such as had but just enter'd into it. He certainly can mean no more than that every one should be lowly and condescending, and ready to serve the lowest and meanest Christian. This was the temper of St. Paul, 1 Cor. ix. 19. And this was the temper of a greater than he, even our Lord himself, who has made his example a rule for us, Matth. xx. 26—28. *Whoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Compare Rom. xii. 10. 1 Pet. v. 5.

4 (z) Ταῖς ἑαυτῶν. *On his own things.*] That hereby St. Paul means *their own temporal profit*, may appear by comparing v. 21. where he again uses the same words, *All seek their own things.* This is the rather inserted in the paraphrase, that it might not seem to carry in it an insinuation, that St. Paul gave any incouragement to a busy and pragmatical temper, which he elsewhere utterly condemns, 1 Thess. iv. 11. 2 Thess. iii. 11, 12. 1 Tim. v. 13.

6 (a) Ὁς ἐν μορφῇ Θεοῦ ὑπάρχων. *Who being in the form of God*] The meaning of this expression can't be, that Christ had the form of God in the metaphysical notion of a *form*: nor is, perhaps, such kind of language ever to be met with concerning any thing, That it should be said to be in its own form: for the form being essential to every thing, it cannot possibly be without it.

By the *form of God* we are then to understand the appearance and likeness of God; which will, I believe, be found to be the constant use of the word here render'd *form* in the holy scriptures. Thus the word is again used by St. Paul in the very next verse, *He took upon him the form of a servant*: concerning which more will be said presently. It is used only once more that I can find in the new Testament; Mark xvi. 12. *After that, he appeared in another form unto two of them, as they walked, and went into the country.* Where no one, I suppose, will imagine that the word *form* is used metaphysically, or that any thing more is intended, than that he appeared in a different figure, shape, garb, or likeness, from what he did before to

- eager in retaining that likeness to God (b):
 7. but on the contrary he emptied himself of that
 form

it not robbery to be equal
 with God: but made him-
 self of no reputation, and
 took upon him the form of

NOTES.

Mary Magdalene, v. 9. who took him for the gardener, *John* xx. 15. The LXX have likewise used it in these several places, *Job* iv. 16. *Isa.* xliv. 13. *Dan.* iv. 36. v. 6, 10. & vii. 28. And whoever will take the trouble to examine them, will find that not one of them will admit that sense which some would here affix to this word. In *Cicero's* books *De nat. Deorum*, the question frequently occurs *de forma Deorum*, where I believe it always signifies the *shape*, and is therefore sometimes explained by *figura*.

If it be here inquired, wherein did this form or likeness of God lie? it may be answer'd,
 1. He was in the form or likeness of God by reason of his resembling God in glory and majesty. It may, perhaps, deserve remarking, that the LXX have used only this one word, for the two that are in the *Chaldee*, which we have render'd *honour and brightness*, *Dan.* iv. 36. And again, *Dan.* v. 6. where they use the word *קֶדְשׁ*, our translators render it in the common reading, *Then was the king's countenance changed*: but instead of *countenance*, their marginal reading is *brightness*. However this might be accommodated to *St. Paul's* discourse, and he often uses the stile of that translation; yet I do not lay any great stress upon it. Nor need I, since the resemblance he bore to God in glory and majesty are sufficiently declared in other places of scripture; as particularly where he is said to be the *image of God*, *1 Cor.* iv. 4. the *image of the invisible God*, *Col.* i. 15. *the brightness of his glory, and the express image of his person*, *Heb.* i. 3. Consonant hereto is the assurance he has given us, that he *had a glory with the Father, before the world was*, *John* xvii. 5. And it was the general sense of the primitive Christians, that under the old dispensation he often personated him, making a visible appearance in his name and stead: and they thought no other was so fit for this, as he who was the next Being to the Father, by whom also he made the worlds. But the truth of their opinion I do not assert.

2. He is said to have been in the form or likeness of God, upon the account of that authority, dominion, and power, with which he was intrusted, and which he exercised antecedently to his coming into the world. *God* is a relative term, and denotes authority: whence angels under the old dispensation were styled Gods, and so are magistrates, and so *Moses* was *Aaron's* God, and *Pharaoh's* God. In the highest and most eminent sense there can be but one God, that is but one to whom absolute and supreme dominion and authority does belong: but others being vested by him with authority, may be, and are styled gods, as resembling him herein. And thus our Saviour, antecedently to his incarnation, having the *Jews* committed to him by God, and being the prince of that people, or the king of *Israel*, was in the form and likeness of God. This latter sense appears to me the most easy and natural, because the *form of God* and *form of a servant* seem to be opposed; and consequently as the one imports the likeness of a slave, the other will signify the likeness of a ruler or a sovereign Lord. This may be farther confirmed by the account here given of his *exaltation*, and the name given him above every name, viz. that *every tongue should confess that Jesus Christ is Lord*, v. 9, 11. *Lord* and *God* are terms of much the same import in this case: and as his exaltation was a restoring to him the honour he had before, but a restoring it in a higher degree, the giving him this name, and making him *Lord*, may well be consider'd as a rendering to him the *form of God*, which for a time he had laid aside.

(b) Οὐχ ἀπαγγυμὲν ἰσῆσαστο τὸ εἶναι Ἰσα Θεῶν.] The sense our translators have given to these words, is *That he thought it not robbery to be equal with God*. But it is not easy to perceive how this sense can agree to the place. For,

NOTES.

1. The asserting him to be equal to God, must of necessity carry in it an assertion of a plurality of Gods. If there be a God, and another who is equal to him in nature, perfections, and dominion, the latter must be as truly a God in the highest and most absolute sense, as the former: and when men have said all they can, a God and a God are as certainly two Gods, as a man and a man are two men. Nor can this be evaded by pretending that they are not two Gods, because they are one and the same being, and so one and the same God: for the inspired writers are utter strangers to such assertions, that a Being is equal to itself.

2. Could it be upon any subtil invention supposed, that he was equal to God, yet what occasion could there be to talk of robbery in the case? To be equal with God, provided he was so, could not carry in it the least resemblance of robbery, or the taking away from God any thing that was his. Such interpreters must therefore judge the expression to be elliptical, and that it ought to be thus supplied, *He thought it not robbery for him to assume or pretend to be equal with God.* But it can't be imagined that St. Paul would assert that he assumed or pretended to be equal with God, without appealing or referring tacitly to some famous and evident pretensions our Lord made to such an equality; and could any such be found in the history we have of him, it might do some service to this interpretation: but since in fact we meet with nothing of this nature in any of the gospels; nay, since his assertions were constantly of a directly opposite and contrary strain, there can be little reason for men to assent to such an interpretation. Besides; if such an equality were to be believed, it must rest wholly upon this one text, since it is never asserted in any other: and it would be very strange, that so important and absolutely necessary an article of faith, as some would persuade us this is, should be delivered in this one place only, and especially since the interpretation of this is itself liable to so many and strong objections.

3. This expression is wholly superfluous, as it stands joined with the former, and as they are both explained by such interpreters. The sense according to them must run thus, 'Who having the same nature, and all the same perfections with God, thought it not robbery to be equal with God in nature and perfections.' To have the same nature and all the same perfections, bespeaks the most absolute equality: what need then could there be of his asserting the same thing over again in the latter expression, *He thought it not robbery to be equal with God?*

4. I think there is a great deal of strength in Dr. Clarke's reasoning, *Script. Doctr.* num. 934. The following words [ΑΑΑΑ' ἐαυτὸν ἐκένωσε, BUT emptied himself,] show those immediately foregoing, not to be part of the preceding character of Christ's greatness, but part of the consequent account of his humiliation. For so the construction is more usual and natural, and the connection plainer; [That he was in the form of God, yet he was not greedy of being honoured as God, BUT (on the contrary) willingly emptied himself of his glory.] But in the other interpretation, the word [ἀλλὰ, but] has not so natural a place: [*He thought it not robbery to be equal with God; but yet nevertheless* (not so properly ἀλλὰ, but rather ἀλλ' ὅμως, or ὅμως ὅ) *he emptied himself, &c.*]

5. Of what was it that Christ emptied himself, according to this interpretation? The apostle's discourse, one would think, naturally leads us to interpret this expression thus, 'He emptied himself of that form of God which he had before; and when he emptied himself of that, he took upon him another form, viz. that of a servant:' but if the form of God signifies the nature and perfections of God, and an equality with him; how was it possible he should empty himself of that form, since one of those perfections is immutability?

But to come now more closely to consider the import of these phrases themselves. As to the first ἐχ' ἀεπαγμὲν ἡγήσατο, I do not find any instance produced of ἀεπαγμὲς as ever used by any author but St. Paul in this place, and such as have taken occasion to treat of it: and so no argument can be brought to confirm any interpretation from the express use of the word. But if ἀεπαγμα be synonymous to ἀεπαγμὲς, as βάπτισμα is to βαπτισμὲς, φῶτισμα to φωτισμὲς, μίγμα to μιγμὲς, ἀγνισμα to ἀγνισμὲς, and many others of the like nature, the proper meaning of it seems to be a prey or booty, which is of a middle sense, and may be either just or unjust. And so 'tis used by Josephus, *antiq.* lib. xi. c. 5. Ουτως ἀεπαγμα σάβλων ἐλάτρευεν γεγόναμεν. Hence because a prey or booty is what persons readily embrace,

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and eagerly retain, as a thing of which they count it an advantage to be possessed : agreeably to this notion in all the passages produced out of *Heliodorus*, where this word is used, it seems plainly to denote a *fortuitous advantage*, or as we say, a *lucky hit* put into a person's hands, and not to be let slip or parted with. This sense is perhaps much confirm'd by one of these passages, ἐχ' ἀεπαγµα, εἰς ἐξµακρον ἠγάται τὸ πένυχµα, where beside the phrase of ἀεπαγµα ἠγάται, the ἀεπαγµα is explained by ἐξµακρον or *lucrum insperatum*. *Horace* seems to have expressed the same idea, as if he had in his mind those two Greek words, when he says, *Serm. L. ii. S. 3. v. 67.*

— — — — — *An magis excors
Rejecta praeda, quam praefens Mercurius fert?*

I think therefore they hardly give us the exact signification of ἀεπαγµα, who explain it by a *thing very desirable*, or to be *coveted*. For a thing may be *desired* or *coveted* which 'tis not in a person's power to obtain. And while 'tis only *desir'd* it is not in his power actually : but nothing is properly a *prey* or *booty*, till it be in one's possession ; or at least in one's power to possess it. According to this sense therefore the apostle may be supposed to say : *Who being in the form of God was not eager or tenacious in retaining τὸ ἴσθ' ὅσα Θεῶν*, of which more presently.

I can't but add what I think is very material, that not one of the primitive Christians, who lived before the council of *Nice*, as far as appears, understood this phrase in the same way our translators do. The testimonies of the churches of *Lions* and *Vienne* in *France*, in *Euseb. Hist. Eccles. Lib. v. c. 2.* *Origen* on *John* p. 34. & *Novatian De Trinit. c. 17.* are very clear to this purpose. Nor was the common interpretation contrary to the sense of the *Antenicene* Fathers only, but of some of the *Postnicene* also, as is evident from the testimony of *Hilary*, a very zealous advocate for orthodoxy, *De Synod. p. 238. De Trinit. lib. viii. p. 111, 112.* and of *Phabadius*, *Tom. 4. Bibl. Patr. p. 178.*

This is so plainly disagreeable to the sense of the phrase, that it has been rejected by *Er. Schmidius*, *Gratius*, Archbp. *Tikotson*, *Bp. Bull*, and others, whom no man will suspect of being partial in favour of the notion against which this text is frequently alleged.

As to the other phrase τὸ ἴσθ' ὅσα Θεῶν which our translation renders *to be equal with God*, *Dr. Whitby* has by many examples clearly shown that it often imports no more than *to be like God*. If we suppose that *μορφή Θεῶν* and *ἴσθ' ὅσα Θεῶν* denote the same thing, it will not seem very proper or indeed consistent to say, that while he had the former he did not covet the latter. And if by the *μορφή Θεῶν* we are to understand the *glory which he had with the Father before the world was*, I think it must be the same as *ἴσθ' ὅσα Θεῶν*, since he did not divest himself of that glory, till he assumed the human nature ; and then he prays only for the *restitution of the same glory*, *John xvii. 5.* Besides, τὸ ἴσθ' ὅσα Θεῶν appears farther to be what Christ had actually in possession, till ἐκένωσε ἑαυτὸν *he emptied himself* ; by the use of the present tense ἴσθ'. For if it was only something future, and what he had in prospect, it should rather have been ἐσθ' ὅσα Θεῶν. Nay farther, this sense seems necessary from the apostle's argument. In *v. 4.* he recommends two things to the *Philippians*, 1. *Not to be wholly intent upon their own profit* [even in those things wherein strictly speaking they had a right, and might justly attend to it] *but in some cases to neglect it, or recede from it, in order.* 2. *To their endeavouring to assist and be helpful to others.* Nor does he in the former member caution them against a pursuit of what they had no present right to, tho' it might be for their profit. In *v. 5.* he enforces his advice from the example of Christ. Whom he shows *v. 6.* to have relinquish'd his own right or profit, & *v. 7, 8.* to have been highly beneficial to others. It may therefore be questioned whether that translation is exact : *Who being in the likeness of God, did not hastily covet to be honoured as God* : by which I suppose is meant, *He did not covet it*, till he had accomplish'd that work, for the doing which as his reward, *he was to be honoured as God.* But this seems not to be a direct instance of the apostle's precept in *v. 4.* For he does not caution them against *hastily coveting what they had not an immediate claim to* ; but *to omit or relinquish their present right or profit, and suffer it to give way to an opportunity of assisting others.* And to this the example of Christ will exactly correspond,

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PARAPHRASE.

a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of

form of God (c), taking upon him a very different form or likeness, even that of a servant (d), when he was made in the likeness of men (e). And tho' his becoming man was a great instance of his humility and condescension, yet he did not stop at that : but when he was actually in the same condition and state with men

8;

(f),

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spond, if the sense given of v. 6. be just. I may add, that τὸ εἶδος ἰσα. Θεῶν can hardly be thought directly to signify, *to be honoured as God*, tho' it may denote that which may be a foundation for such honour. Nor upon the whole does it appear that the apostle in this v. has any view to what Christ should receive as the reward of his parting for a time with his glory ; but only that he affects that he did do it. The former indeed is declared afterward, v. 9—11. as an encouragement to imitate his example. But if any are minded farther to examine this matter, they are refer'd to polemical writers, it not being the design of these papers to expatiate in controversies, but only to clear the sense of the sacred writer.

7 (c) ἅλλ' ἐαυτὸν ἐκένωσε. *But made himself of no reputation.* More properly is this render'd, *But emptied himself*, which naturally leads the reader to what it was of which he emptied himself, viz. of that form of God he was in before. See the preceding note. To which may be added for the satisfaction of some persons, that St. *Jerom* shows he understood the expression as I do : for upon Gal iii. 13. he says, referring manifestly to this place, *Ille se de plenitudine & forma Dei evacuavit, formam servi accipiens.* 'He emptied himself of the fulness, and form of God, taking upon him the form of a servant.'

(d) Μορφὴν δούλου λαβὼν. *And took upon him the form of a servant.* Had this been render'd *Taking the form of a servant*, it would have better expressed what seems to be St. *Paul's* sense, that his emptying himself of the form of God was BY taking the form of a servant.

Farther, our Saviour, while he was here on earth, was not properly a servant or a slave : but he took on him the form and likeness of one. 1. By his condescending to such offices as used to be done by servants. Hence he speaks thus of himself, *Luke xxii. 27. I am among you as he that serveth.* This his condescension he proposes to his disciples as an example to be imitated by them, *Matth. xx. 26—28.* as he does one particular and wonderful instance of it, his washing their feet, *John xiii. 4—17.* And in like manner does St. *Paul* here recommend his example to the *Philippians*. 2. By his submitting to the treatment which servants or slaves used to meet with. Of this nature might be reckon'd all the scornful and reproachful usage he endured, which must by those who were guilty of it, be esteemed very unfit for an ingenuous person, and proper only for one of the lowest rank and meanest condition, or at least for one whose crimes had so degraded him as to set him upon a level with such. If St. *Paul* had not afterwards mentioned it as a distinct consideration, it might be added that the death he came into the world to undergo, was the death of a slave, and not of a free-man ; and he might very well in that respect be said to take upon him the form or likeness of a servant or slave. And this account of the form of a servant confirms the sense before given of the form of God.

(e) Ἐν ὁμοιώματι ἀνθρώπων γενόμενος. *And was made in the likeness of men.* This I understand as referring to both expressions before used, and so should choose to render the whole thus, *He emptied himself, taking the form of a servant, when he was made in the likeness of men.* He came into the world with this view.

If it be here inquired, why does St. *Paul* say, *He was made in the LIKENESS of men?* Was he not truly and properly a man ? the answer is easy, That *men* signifies such animated bodies as ours are, inhabited each by a rational soul ; and so as to his body he was in all respects a man just as we are, he having taken part with us in flesh and blood, and having a body prepared

- (f), he humbled himself yet farther, by becoming obedient to God unto death, and that too the death of the cross, which was attended with the greatest reproach as well as torment.
- g. And upon this account, God has advanced him higher than before (g) and freely bestowed the cross. Wherefore God g. also hath highly exalted him, and given him a name which is above every name:

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prepared for him. The likeness therefore belongs not to that, but to the other part of man the *τὸ ὑγεμονικόν*, the rational spirit, wherein he was vastly more than man, the *Word* or *λόγος* that was in the form of God, being so transcendently superior to the most noble Soul that ever inhabited any other human flesh.

8 (f) Καὶ *χρηματί* εὐεθεὶς ὡς ἀνθρώπου. And being found in fashion as a man.] *Εὐεθεὶς* is often no more than the *Latin existens*, or *being*; and so it answers to *γενόμενος* in the verse before, as does *χρηματί* in *fashion* here to *ἐν ὁμοιώματι* in the *likeness* there; and so these two phrases appear to me to be exactly of the same import; and yet I don't think there is any faulty tautology in St. Paul's discourse: but having represented his condescension in becoming man, he goes on here to set forth the most amazing instance of it, when he was made man, according as the paraphrase expresses the sense: and by varying the phrase, while the same thing is intended, he avoids the very semblance or show of a tautology.

9 (g) Διὸ καὶ ὁ Θεὸς αὐτὸν ὑψώσας. Wherefore God also hath highly exalted him.] St. Paul having set forth the humility of Christ, begins here to represent the glorious reward of it, that he might by that consideration the more effectually engage the *Philippians* to an imitation of him; and so this well suited the particular exhortation he was giving them. But beside that, as what he here says of Christ tended to greaten their thoughts of him, it was very pertinent to his grand design of establishing them in their adherence to Christ.

I think our translation hardly reaches his design in the word *ὑψώσας*, which can hardly be expressed without a *periphrasis*. I take his sense to be this, 'It was a high state of dignity and honour which Christ was in before his incarnation, when he was in the form of God: but the consequence of his condescension is not a bare restoration to that former dignity; no, he is exalted now to a vastly higher dignity and honour than he had formerly: for God has given him a name above every name, &c. And in like manner you may be assured that you shall never lose by abasing and humbling your selves: this in the end, when God shall reward you, will turn to your exaltation, and procure you a higher degree of glory.'

The right stating the difference between the dignity of our Lord before his incarnation, and that which followed upon his resurrection, is of considerable importance in order to our understanding several places in the Scriptures: I shall therefore here endeavour to do it as well as I can; and the rather because I perceive that the shortness of the hints given upon *Col. ii. 15.* and the not setting down the words of the texts sometimes refer'd to, which upon so unusual a subject ought to have been done, have render'd the matter obscure to some readers, who may perhaps be convinced, if they will examine it, not by the schemes and systems they have received of men, but merely by the holy scriptures, which alone can be our sure guide in the case. I hope I shall treat of this with all due modesty and caution, and not venture a step farther than the scriptures clearly lead me.

The scriptures then seem plainly to represent this to have been the state of things antecedently to our Saviour's coming into the world, That God allotted to the angels provinces and dominions, one being appointed to preside over one country, and another over another. Let me

now

now transcribe the places at length, which were only refer'd to before, as evidences of this. The places are all taken out of *Dan. x.* wherein is related a vision of an angel sent to *Daniel*, in the third year of *Cyrus*, king of *Persia*. The description of this angel, and the whole account of him and his message, shows him to be a good angel: and thus he speaks, *v. 13.* *The prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one* [or as in our margin, *the first*] *of the chief princes came to help me, and I remained* [or was left] *there with the kings of Persia.* I pretend not to understand the vision: only that it related to the fates of the *Jews*, seems plain from *v. 14.* *Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.* But my argument does not at all depend upon the certain understanding of the whole vision. It is sufficient for my purpose to take notice that the angel by speaking of the *prince of the kingdom of Persia* means another angel, and not the proper king of *Persia*. This, without mentioning here what we shall meet with afterward in the chapter, seems evident from these two considerations. 1. That in his discourse he appears to distinguish between שׂרִים *princes* and מְלָכִים *kings*: and as it is certain that the former is applied by him to the angels when he calls *Michael one of the chief princes*, it is but reasonable to understand that word in his discourse concerning the angels. 2. This is much confirmed by what he says of the *prince of the kingdom of Persia*, that he *withstood him one and twenty days*, and that *Michael one of the chief princes came to help him*. By the account we have, *Is. xxxvii. 36.* of the slaughter of 185000 made in one night by an angel in *Sennacherib's* army, we may easily learn that the resistance of an earthly prince could signify nothing against an angel: this prince therefore of the kingdom of *Persia* must have been himself an angel in order to his being able to contest with one who was undoubtedly an angel. And farther, had he not been an angel that withstood him, what need could he have of the assistance of *Michael one of the chief princes* in order to his overcoming him? If then an angel was the *prince of the kingdom of Persia*, what I have advanced seems fully established: for we have then an angel intrusted with such a dominion over a particular country as I plead for. This is farther confirmed by the two last verses of that chapter, to which also I refer'd, where the same angel says, *Now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come.* But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but *Michael your prince*. So that we have here the prince of *Persia*, the prince of *Grecia*, and the prince of the *Jews* spoken of: and what reason can we have to question whether the like was not the case of other countries, that they had in like manner their respective presidents or princes? This leads us farther to consider the state of our Saviour himself before his incarnation. As the heathen nations were committed to other angels, so God's peculiar people the *Israelites* were committed to Christ who was the angel of the covenant, or of God's covenanted people, who was the king of *Israel*, in such a peculiar manner as he was not the king of any other people on the earth. He is by the angel called *Michael*, and said to be the prince of the *Jews*; *Michael your prince*, that is the prince of you *Jews*: and again he is thus described, *Chap. xii. 1.* *Michael the great prince which standeth for the children of thy people.* And to whom can these characters better agree than to our Saviour? St. *John* leads us into this interpretation, when he calls him *Michael the archangel* *v. 9.* for however men have devised an order of archangels comprehending many of them, yet the scripture never speaks in any place of more than one archangel. And indeed the word ἀρχαγγέλῳ, which we translate *Archangel*, being two words join'd together, agreeably to the use of the *Creek* language, signifies the *chief angel*, or *prince of angels*; as ἀρχιερεύς denotes the *chief priest*, or *high priest*, which being always so render'd, every body perceives to have been but one. Nor will it, I suppose, be much doubted that by *Michael* we are to understand Christ, *Rev. xii. 7.* *Michael and his angels fought against the dragon, and the dragon fought and his angels:* and as the victory was *Michael's*, so it is attributed to the power of God's Christ, *v. 10.* which seems plainly to imply that God's Christ is the *Michael* before spoken of. And here let it be observed that the angels are said to be *Michael's*, they being now placed all in a subjection to him, as they were not before our Lord's resurrection. And this is to me an argument that by *Michael* we are to understand Christ, as the angels are said to be his, *Matth. xiii. 41.* *The Son of man shall send forth his angels,*

angels. See also *Chap.* xxiv. 31. *Mark* xiii. 27. and *2 Thess.* i. 7. which is to be understood concerning what they should be at the time spoken of, when he should send them : for otherwise they were not then his. But where shall we find in the scripture that the angels are said to be the angels of any other than of God, or of Christ ? for I suppose no one will object against this *Matth.* xviii. 10. it being upon a quite different account they are called the *angels of the little ones*, viz. they are there considered as ministering for their good, and not as under their direction and rule. The same person seems to be spoken of, *1 Thess.* iv. 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel.* Where I take what follows after *καλέσμεν*, which we translate a *shout*, to be only exepctical, how and by whom it was perform'd : as if it had been said : *Which [καλέσμεν] is made by the voice of the prince of the angels, and the trump of God.* So *John* v. 28. 'tis said : *All that are in the graves shall hear his [Christ's] voice.* And in *Matth.* xxiv. 31. I take the order of the words to be : *And he [the Son of man] with a great sound of a trumpet [that is the trump of God] shall send forth his angels, and they shall gather, &c.* Nor need it be any great difficulty, that the *Lord* seems to be distinguished by *St. Paul* from the archangel : for this is easily accounted for by the manner of speaking known among the *Jews*, and often met with in the old testament, as *1 Sam.* iii. 21. *The Lord revealed himself to Samuel in Shiloh, by the word of the Lord*, that is by his own word. This is imitated by *St. Paul*, *1 Cor.* i. 7, 8. *Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ*, that is, in his own day. The opinion of the ancients was, that he was the angel whom God sent before the children of *Israel*, to keep them in the way, in whom he tells them *his name was*, *Exod.* xxiii. 20—23. and that he was the same person who appeared to *Joseph*, and stiled himself the *prince of the Lord's lost*, *Gen.* v. 14. and by the *lost* we may here understand God's people *Israel*. See *Exod.* xii. 41. He was *prince* over them as he was not over any other nation : for however the *Gentiles* were promised to him, yet they were not given into his hand till after his resurrection. See *Isa.* ii. 8. Nor does this relate to such *Gentiles* only as cheerfully submitted to him, but to those who were obdurate against him, and whom he was to break with a rod of iron for their disobedience, *v.* 9.

The scripture has very much left in the dark the manner of the administration of the world under the presidents that were thus set over them. It seems probable that they were appointed under such limitations and restrictions as God saw fit to give them, to act for the good of their respective provinces, in which they seem to have been set as so many distinct, and, as to one another, independent sovereigns, who might oppose one another, as the interests of the countries committed to them might happen to interfere. We are indeed accustomed to think of them as acting with a kind of infallibility, which would leave no room for any such opposition among them : but however we may suppose them not liable to fail in holiness, I can't see we have sufficient reason to assert they could not fail thro' a defect of knowledge. What measures of knowledge God might communicate to them, or what great and wise purposes he might bring about by hiding some things from them, we know not : but this seems to be matter of fact, that they did sometimes act contrary not only to one another, but to *Michael* or Christ also. Thus it appears, *Dan.* x. 13. that the prince of the kingdom of *Persia* opposed both the angel that talked with *Daniel*, and *Michael* who came to help him. Nay by the last verse of that chapter we learn, that at that time there was none of the princes that sided with that angel but *Michael* the prince of the *Jews*, which was probably the reason why that particular angel was sent to *Daniel* to inform him of what should befall the *Jews*. And by the way I am the more persuaded of the truth of the interpretation given of Christ's *leading captivity captive*, (see the *Appendix* to the *Paraphrase* and *Notes* on the *Colossians*) by considering not only the sovereign authority of which they were divested at our Lord's resurrection, but the opposition they once made against him, not out of malice, but thro' mistake, when they had not had an opportunity of looking into those things, which are now made known to us and them, *1 Pet.* i. 12. This is reason enough for their being spoken of as *captivated*, however pleased they might be with their captivity.

When



TEXT.

PARAPHRASE.

10. that at the name of Jesus
every knee should bow,
of things in heaven, and
things in earth, and things
11. under the earth; and that
every tongue should con-

ed on him an authority (*b*) that is superior to
what he ever granted to any other, that by 10.
virtue of the authority of Jesus all should be
constrain'd to submit to God, whether they are
heavenly or earthly Beings, or such as are
under the earth (*i*), and that every tongue 11.
should

NOTES.

When our Lord came into the world, he laid aside that form of God he was in before, and was made for a little time, that is, till his resurrection, lower than the angels, they still continuing their dominion, while he parted with his. At our Lord's resurrection an intire change was made in this state of things, and an end was put to this rule of angels, they themselves together with all nations were put under one head, even Christ, whose authority and power was then so highly advanced above what it was before; he being intrusted with an universal dominion, and all that were rulers and governours before being made his subjects and ministers. For unto the angels hath he not put in subjection the world to come, Heb. ii. 5. whereby is implied, that the world had been put in subjection to them, before the commencement of the world to come; but that this world to come was intirely placed in subjection to Christ. Agreeably to this he is called the Father of the world to come, Isa. ix. 6. according to the best copies of the LXX and the Vulg. Latin. That this authority was confer'd upon Christ at his resurrection, is clear from Heb. i. 6. Eph. i. 20, 21. 1 Pet. iii. 21.

This notion seems not to have been in the main disagreeable to the primitive Christians, who seem to have been led into it by the LXX's translation of *Deut. xxxii. 8.* He set the bounds of the people according to the number of the angels of God. This is followed by many both of the Greek and Latin Fathers, and among others by St. Clement of Rome, Epist. i. c. 29. It would be very apposit to my purpose, were not the LXX singular in so translating it. I don't therefore lay any stress upon it, tho' the sense of our Hebrew copies, according to the number of the children of Israel, is very obscure.

(*b*) Εχαρίσατο αὐτῷ ὄνομα. Hath given him a name.] By name we are here to understand dignity and authority, as Heb. i. 4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Compare also Eph. i. 21. This advancement of Christ is here attributed to God's free gift.

10 (*i*) Καταχθονίω. Things under the earth.] 'Tis obvious that the dead are herein included, as Christ is made Lord both of the dead and living, Rom. xiv. 9. But I see no necessity of confining the expression to them: for the fallen angels may be also comprehended in it. 'Tis true the ἄβυσσος or the deep may seem to be spoken of as their proper place, Luke viii. 31. where the devils besought Christ, that he would not command them to go out into the deep. And it may be thought that the deep rather refers to the sea, than to any place under the surface of the earth. But we find that the deep is manifestly used to signify a place under the earth, viz. the grave, Rom. x. 7. Who shall descend into the deep? that is, to bring up Christ again from the dead. Thus Pluto is called by Homer Ζεὺς κατὰ χθονίος. Il. i. v. 457. Jupiter infernalis, or Jupiter Stygius, as Virgil calls him, Æneid. IV. v. 638. Farther, as the living are frequently said by Homer to be ἐπὶ χθονί, upon the earth, so the souls of the dead are represented by him sometimes to be in Hades, and sometimes to be κατὰ χθονός, which shows their opinion to have been that Hades or the place of separate souls was somewhere under ground. Thus *Iliad*, Ψ. v. 100.

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PARAPHRASE.

TEXT.

12. should acknowledge that Jesus Christ is by this gift of God, Lord of all (*k*), to the glory of God the Father (*f*). Wherefore, (*m*) my beloved, as you have always obeyed me with the greatest humility and concern (*n*), not only when I have

Jesus, that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always

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Ψυχὴ δὲ κατὰ χθονὸς ἡὺτε καπνὸς
ὤχετο τετειγνία.

But the soul went with a murmuring noise under ground, like smoke.

And as St. Peter seems to speak of Tartarus as the place of the fallen angels confinement, 2 Pet. ii. 4. God spared not the angels that sinned, ἀλλὰ σειροῖς ζῶνι ταρταρώσας, παρέδωκεν εἰς κέσιν τετειγμένους, but casting them down to hell or Tartarus, delivered them to be kept to judgment in chains of darkness; so Homer's description of Tartarus is very remarkable, when compared with St. Peter's words, and with Luke viii. 31. Thus then he brings in Jupiter threatening his Gods in case any of them should disobey him, Il. Θ. v. 13.

Ἡ μιν ἐλὼν ῥίψω εἰς Τάρταρον ἡρόεντα,
Τῆλε μάλ', ἢ χι βαθίον· ἀπὸ χθονὸς ἐστὶ βέρεθρον.
Ἐνθα σιδήρεαι τε πύλαι, καὶ χαλκὸς ἔσθλος.

Or I will take him and cast him to dark Tartarus that is vastly distant, where is the deepest gulf under the earth, where there are iron gates, and a brazen entrance.

11 (*k*) *That Jesus Christ is Lord.*] God is here said to have therefore exalted Christ, and given him a name above every name, that all might own him as Lord, that is, as made so by God. This is agreeable to what St. Peter says, Acts ii. 36. Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Thus the author to the Hebrews, chap. iii. 2. Christ was faithful to him [God] who appointed [or made] him.

(*f*) *To the glory of God the Father.*] As God the Father is the author and giver of Christ's lordship and dominion, whatever praise and glory is due upon the account of it, must be primarily and chiefly due to the Father; and so the acknowledgment of the Son as Lord must ultimately terminate in the glory of the Father who made him Lord. With this we may compare Isa. xlix. 7. Thus saith the Lord, the redeemer of Israel, his holy one [that is, the holy one of Israel. See Chap. xlviii. 17.] to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy one of Israel, and he shall chuse thee.

12 (*m*) *Wherefore.*] No wonder that interpreters show themselves at a great loss to give an account what this *wherefore* relates to, since they seem universally to take it for granted, that in this verse a new duty is recommended which had not at all been mentioned before. But if St. Paul's discourse here is read with attention, it will be found, as I imagine, that having dispatched his argument from the example of Christ, he comes now to apply it to the purpose for which he brought it, namely, to press upon them a kind and friendly temper and carriage toward one another, mentioned v. 3—5. This is still more plain, if we observe that v. 14. he continues his discourse upon this subject in the general.

(*n*) *Μετὰ φόβου καὶ τρέμους.* With fear and trembling.] Our translators, together with all commentators

TEXT.

PARAPHRASE.

obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with

have been present with you, but more especially since I left you (o), I am the more incouraged to urge upon you by this example of Christ, the duty I have recommended to you of looking to others things as well as your own, and
of

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mentators, join this expression with the last clause of the verse, as signifying the manner in which they were to work out their own salvation. And many will be apt to think, that this acting with *fear and trembling* does much better suit so important an affair, as that of Christians working out their own salvation, than the regard the *Philippians* paid to St. Paul. And it must be granted, that there can be nothing more proper than to urge men to discharge their duty to God, or in general to work out their own salvation, with fear and trembling. Thus *Isa. ii. 11. Serve the Lord with fear, rejoice with trembling.* But he that observes how this expression stands in the *Greek*, as readily to be joined with the former part of the sentence, according to the paraphrase, as with the latter, according to our translation; and withal considers how it is used by St. Paul in the three other places, wherein alone it is to be found in the new testament, will soon perceive there is no strength in these objections. These three places shall be presently mentioned, after I have offered what I take to be the meaning of the expression. Now hereby may be design'd one of these two things, or rather, as I think, both of them.

1. Humility or meekness; than which nothing more disposes persons to pay a regard and deference to such as have any rightful authority over them. Hence is that direction, *1 Pet. iii. 15. Be ready to give an answer to every man [magistrate] that asketh you a reason of the hope that is in you with meekness and fear.* Where the two words *meekness* and *fear* serve to illustrate one another. Thus *fear* is put for *humility*, *Rom. xi. 20. Be not high minded, but fear*: and for *modesty*, *1 Pet. iii. 2. While they behold your chaste conversation coupled with fear.*

2. This may import solicitude and concern, which is apt to produce *trembling*, and so the effect may be put for the cause. And 'tis obvious that *fear* which uses to accompany *trembling*, is often used in this sense, *Jude ver. 23. Others save with fear.* *1 Pet. i. 17. Pass the time of your sojourning here in fear.* Compare *Heb. iv. 1.* And since St. Paul in this place uses two words, *fear and trembling*, I see no reason why we may not take in both senses.

Let us now see how the same expression is used by the apostle elsewhere. *Eph. vi. 5. Servants be obedient to them who are your masters according to the flesh with fear and trembling.* And if the relation of a master called for fear and trembling, much more were these due to a person vested with the authority of an apostle, and an immediate commission from God. Mr. Locke upon the place thus explains the expression: 'With great respect and subjection.' But I can see no harm in supposing that hereby are intended the two things before mentioned, viz. humility and concern. Another place where he uses this phrase is *2 Cor. vii. 15. And his [Titus's] inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.* And why might he not as well commend the *Philippians*, as the *Corinthians*, for such a behaviour? The third place varies the phrase a little, *1 Cor. ii. 3. I was with you in weakness, καὶ ἐν φόβῳ, καὶ ἐν τρόμῳ πολλῷ, and in fear and in much trembling*; that is, says Mr. Locke in his paraphrase, 'In humility and fear of offending you.' So that upon comparing these places it cannot be thought that any violence is offered to these words when they are explained in the sense given in the paraphrase.

(o) As ye have always obeyed not in my presence only, but now much more in my absence.] The meaning is: 'Since you have always shewed your great respect to me, and your readiness to

13. of promoting each others welfare (*p*). And you have good reason for this, because in so doing you comply with the motion of God himself, who works in you to be inclined and to act out
fear and trembling. For it is 13.
God which worketh in you,
both to will and to do of

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* submit to my directions; and that not only when I was present with you, and so you might have a dread of me upon the account of that miraculous power I have as an apostle of Christ; but especially as you have given a more convincing proof of this good disposition, by your cheerfully obeying my commands since I left you, I can from this evidence of your affection and constancy be the more free in pressing upon you the duty before mentioned, and which I have now recommended to you from the example of Christ's behaviour; and the reward he received of it.*

(*p*) Τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθαι. *Work out your own salvation.*] I assure the reader, the reason why the paraphrase does not follow the rendering of our translators, is not the least dislike to the thing they have expressed, it being past doubt with me, that 'tis the duty of all men to work out their own salvation, and withal to do it with fear and trembling. But however I like the thing it self; yet I can't think it to be the sense of this place. And a great difference is to be made between the acknowledging a thing to be in general a duty, and the owning it to be urged in this or that particular text of scripture. The true sense of the words seems to me to be this, 'Promote one anothers welfare, prosperity or comfort.' It were easy to shew that the word σωτηρία, here render'd *salvation*, has oftentimes this sense in profane authors: but that would not be much to our purpose, because 'tis certain the sacred writers often use *Greek* words in a sense peculiar to themselves; and particularly they sometimes thus use the words σώζω, σωτηρία, &c. as relating to that eternal salvation which the gospel reveals, and of which no mention could be expected to be found in heathen writers, because they knew nothing at all of it. That the writers of the new testament thus use this word σωτηρία is to me unquestionable from many places. Thus *Acts* xiii. 47. *Salvation* is the same as *everlasting life* in *v.* 46. Nor can I think any thing else can be understood by it, when Christ is said to be the *author* of eternal salvation to *all them that obey him*, *Heb.* v. 9. or when mention is made of those who *shall be the heirs of salvation*, *Heb.* i. 14. Compare also *Rom.* x. 10. *Eph.* i. 13. *1 Thess.* v. 9. *2 Thess.* ii. 13. *2 Tim.* iii. 15. *1 Pet.* i. 5. I have refer'd to these places, because I have reason to think that a doubt has been made whether σωτηρία has ever this sense. But however clearly this appears to be the meaning of the word in several places, it cannot, I think, be deny'd, that it is sometimes used in the new testament, as well as frequently by the LXX, in the more ordinary and common sense, I mean as relating to temporal welfare, safety or comfort. See upon Chap. i. 19. note (*w*) Whether σωτηρία must be thus understood in this place, is to be judged from the context. If we render ἑαυτῶν *one anothers*, supposing it to be put for ἀλλήλων, 'tis evident the place can bear no other sense. Now this seems to me the most agreeable from the tenour of St. Paul's discourse, wherein he is giving them directions for their conduct one towards another in readily performing mutual offices of love and kindness, *v.* 3, 4, 5. And having alleged the example of Christ to enforce his advice, he returns to the same subject, as is manifest from *v.* 14. *Do all things without murmurings and disputings*: and it would be very strange that *v.* 12, 13. should be inserted in the middle of his discourse upon a particular subject, without having any relation to it. I grant that ἑαυτῶν is far from necessarily signifying *one anothers*; nay, tho' it appears several times in this epistle, yet it is never elsewhere therein to be so render'd. But still as it has sometimes this sense, 'tis only by the context;

TEXT.

PARAPHRASE.

14. *his* good pleasure. Do all things without murmurings, and disputings: that

out of good will (9). And therefore take care that you do all such good offices cheerfully without murmurings or disputings, as tho' you did

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that is, the nature of the duty here urged, that we are to judge whether it should be thus understood in this place. Our own translators have thus render'd that word in the following texts, *Eph.* iv. 32. *Τίτεθε δὲ ἑς ἑαυτοὺς ἀλλήλους χρηστοί, ἐυσπλαγῆχοι, χαρίζόμενοι ἑαυτοῖς.* Be kind one to another, tender-hearted, forgiving one another. Where *ἑαυτοῖς* seems to be used instead of *ἀλλήλοις*, to prevent the repetition of the same word standing just before. So *Col.* iii. 16. *Ταχίζετε καὶ ἀποφύγετε ἑαυτοὺς ὁ ἓν ἑαυτοῖς.* Teaching and admonishing one another. *Heb.* iii. 13. *Ἐκhort one another daily.*

This seems to me to be the easy and natural sense of the place. But if any one should fix upon the other sense of *τὴν ἑαυτῶν σωτηρίαν*, it will make no great difference in the main, provided he makes St. Paul's discourse coherent, and understands him thus: 'Since Christ by abasing himself, and condescending to act in such a manner for the good of others, obtained a glorious exaltation, do you in like manner endeavour to secure your advancement and salvation by condescending to perform all offices of kindness and love one towards another.'

13 (9) *Ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν, καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.* Which worketh in you both to will and to do of his good pleasure.] The sense is either, 'that God works in you to be willing and to act in this manner, that he may promote good-will among you.' Which would be a strong motive why Christians should behave with such good-will toward one another, viz. because God does so much to promote it: and that *ὑπὲρ* is used in this sense may appear by comparing these texts, *John* vi. 71. xi. 4. *2 Cor.* xii. 19. Or else, which is the sense given in the paraphrase, 'That God works in you to be inclined to, and to act from this principle of good-will.' Our translation determines this *good will* to be God's by putting in the word *his*, which is not in the Greek: but I see no reason why *εὐδοκίας* may not as well here, as *Chap.* i. 15. be understood of the *good will* of men.

I am sensible a difficulty has been lately made concerning the reading of this text, by a learned writer, who cannot persuade himself, that St. Paul would say *ἐνεργῶν ἐν ὑμῖν* — *τὸ ἐνεργεῖν*, and therefore instead of *ἐνεργεῖν*, he conjectures we should read *ἐπιτελεῖν*. This conjecture he thinks confirmed by *2 Cor.* viii. 11. where *θέλειν* and *ἐπιτελεῖν* are in like manner opposed. *ἵνα καθάπερ ἡ προθυμία τῶν θέλειν, οὕτω καὶ τὸ [forte τῶν] ἐπιτελεῖν ἐκ τῶ ἐχεν.* However neat this conjecture may seem, I cannot readily give into it, seeing the author pretends not that 'tis warranted by any one Greek MS. There is no need to change *τὸ* into *τῶ* in this passage to the *Corinthians*: for as the verb substantive must necessarily be supplied in the first clause of the verse, it may as well also in the last; and then the *τὸ* is unexceptionable. Nor do I perceive any more reason to scruple the expression of *ὁ ἐνεργῶν ἐν ὑμῖν* — *τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας*, than that of *Luke* iv. 18. *ἀπέσταλκέ με ἀποσείλαι τὰς τεθρασυμένας ἐν ἀφ᾽ ὧν.* And supposing the word *ἐνεργεῖν* were used in different senses in the two parts of the verse, yet such an *antanaclasis* might be justified by other texts where the like is found. So *Matth.* viii. 22. *Let the dead bury their dead*, is commonly understood in that manner. And thus the LXX exactly agreeing with the Hebrew have render'd *Gen.* xxxix. 22. *καὶ πάντα ὅσα ποίῳ ἐκεῖ, αὐτὸς ἦν ποίῳ.* And whatsoever they did there, he was the doer of it: Where *ποιῶν* and *ποιῶν* must be understood in a somewhat different sense, and as the former imports only that Joseph was the orderer and director only, the latter must signify that they who were with him were the immediate actors or doers of it. But there is hardly any need to suppose we have two different senses of *ἐνεργεῖν* in this verse: for if we render it, 'Tis God who worketh in you both to will and to work out of good will, the sense is good. This working what is before

15. did them by constraint (*r*), That so you may appear by a ready compliance with God's will, to be blameless and sincere, the sons of God that cannot be blamed or reproached (*s*), in the midst of so crooked and perverse a generation as the *Jews* now are (*t*), among whom see that
- ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the

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willed is the same as *doing* it, according to our translation, or *performing* it, as it is well rendered by the *Vulg.* *perficere*. And it might as well be argued that our translators did not read in their copies as we do, because they translate it, *be worketh in you to do*, as it can be argued that the authors of the *Vulg.* did not find in the copies they used the word *ἐνεργεῖν* in the last part of the verse, because they there translate it *perficere*, and in the former *operari*. Farther, 'tis a mistake, when 'tis said the *Vulg.* renders the word in the first part *operari in*: for that *in* is not a rendering the *ἐν* in composition, but the *ἐν* that immediately follows *ἐν ὑμῖν*. And to say the truth, the signification of *ἐνεργεῖν ἐν* is to incite and quicken others to any thing, but *ἐνεργεῖν* alone imports to *act*, or *do*, or *perform* a thing, without regard to any influence it may have upon other persons. Nor does the *Syriac*, as far as I can perceive, give any countenance to the offer'd amendment. 'Tis true they use a different word in their translation in the two parts of the verse, which is agreeable to what I have already said. In the first part they have *ܘܨܬܐ*, which properly signifies to *incite*, in the last they use the word *ܚܕܝܢ* which imports to *act* or *work*: and which is very remarkable to our purpose, by this latter word they often render the Greek *ἐνεργεῖν*: but they never once make use of it in the whole new testament to render *ἐπιτελεῖν*, however near a-kin those two Greek verbs are to each other.

14 (*r*) Πάντα ποιεῖτε χάρις γογγυσμῶν καὶ διαλοισμῶν. *Do all things without murmurings and disputings.*] This, as has been before observed, shows that St. Paul is still urging the same duty in general of courtesy and benignity, which he had recommended in the beginning of the chapter. Compare *v.* 3. Nothing could be more properly advised concerning such offices, than that they should be done heartily and cheerfully: *without murmurings*, or *without grudging*, as our translators render the same word, where another apostle gives the like advice, 1 *Pet.* iv. 9. *Use hospitality without grudging ἀνευ γογγυσμῶν*. And when St. Paul adds here, *without disputings*, or *reasonings*, he means that they should not indulge frivolous pretences or excuses, which betray a backwardness to a good work. We may see an instance of such disputings or reasonings against kind offices to our brethren, *Deut.* xv. 9. The rule here given by St. Paul, is agreeable to what he delivers elsewhere upon the like occasions. See 2 *Cor.* ix. 7. *Rom.* xii. 8.

15 (*s*) That ye may be blameless and harmless, the sons of God, without rebuke.] They who would evidence themselves to be the sons of God, must do it by resembling their heavenly Father; in order whereunto it is necessary that they be pure and holy, as he is, and particularly that they be beneficent, and as he has manifested the greatest good will to mankind, they ought to be conformed to him by bearing a good will to all, and especially their fellow Christians. See *Matth.* v. 45.

(*t*) Ἐν μέσῳ γεννᾷς σκολιᾶς καὶ διεστραμμένης. *In the midst of a crooked and perverse nation.*] That the *Jews* of that time are here particularly intended cannot well be doubted, if we observe how these characters are fixed upon them elsewhere: the former by St. Peter, *Acts* ii. 40. *With many other words did he testify and exhort, saying, save your selves, ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης* from this untoward [or crooked] generation, meaning plainly the *Jews* of that

TEXT.

PARAPHRASE.

16. world : holding forth the word of life ; that I may rejoyce in the day of Christ, that I have not run in vain, neither laboured in vain.
17. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and re-

that ye shine as bright stars in the world (u), 16.
holding fast that word of life which I have taught you, and they would now wrest from you, that so you may be a glorying to me against the day of Christ, making it appear that my course and ministerial labours have not been vain and ineffectual. Nay I will not only glory in my labouring successfully among you ; but if it should please God, that for the compleating the sacrifice and service of your faith as believing *Gentiles*, I should be made as a drink offering, and have my blood shed, I will rejoyce in it, and

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age ; the latter character is fixed upon them by our Saviour, when he thus bespeaks them, *Matth.* xvii. 17. *Luke* ix. 41. Ὁ γενεὰ ἀπίστῃ καὶ διεσπασμένῃ, O faithless and perverse generation. And indeed this character had been given their ancestors long before by God himself, *Deut.* xxxii. 5. from the LXX's translation of which St. Paul seems to have taken his expression : for they have it exactly the same, γενεὰ σκολιὰ καὶ διεσπασμένη. Farther, with reference to what he here says of the *Philippians* being in the midst of that generation, it is to be observed that as Christ came and preached first to the *Jews*, and Christianity took its rise from among them, Christians were at first looked upon in the world as belonging to them, and as being a sect of *Judaism* : according to those noted words of *Suetonius*, *Claud.* c. 25. *Judeos, impulsore Chresto, assidue tumultuantes Roma expulit.* Where I think 'tis agreed that he comprehends the *Christians* under the name of the *Jews*, upon which account *Aquila* and *Priscilla*, who were Christians, were forced to leave *Rome* by virtue of this edict, *Acts* xviii. 2. And perhaps by *assidue tumultuantes*, no more is intended than their frequent assemblies for worship, to which the historian has given that invidious turn. It looks more probable that St. Paul speaks of the *Philippians* as being in the midst of that generation upon the account now given, than upon the account of any great number of *Jews* that resided ordinarily in their city : for as I observed in the *Synopsis*, they seem to have been but few at his first preaching there ; tho' it is likely that some zealots of that nation might at this time be come from other places, in order to pervert the *Gentile* converts. One may easily perceive the reason why he gives them here such a character ; the danger the *Philippians* were in from them ran in his thoughts, as we may see from chap. i. 30. and he hereby lays in a caution against them, before he comes more directly and expressly to dispute against them in the next chapter. It is true those who were likely to seduce them, were themselves professed converts to Christianity : but notwithstanding that, they retained much of the crooked and perverse disposition of that age ; and he that observes how severely he speaks of them *Chap.* iii. 18, 19. will not wonder at what he says here.

(u) ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Among whom ye shine as lights in the world.] I prefer the reading of our margin, which makes φαίνεσθε to be the imperative mood, Among whom shine ye as lights, &c. It seems thus better to connect with what follows, Holding fast the word of life, which is to be consider'd as a means in order to the shining required of them.

The

PHILIPPIANS.

PARAPHRASE.

TEXT.

18. and congratulate you all upon it. And by way of requital, do you rejoice, and congratulate me on my being honoured to do you this service.
- joyce with you all. For 19. the same cause also do ye joy, and rejoyce with me.

NOTES.

The *Philippians* by a holy conversation, and adhering to the pure doctrine of the gospel, would answer the end of their being made the people of God: for by this means they would be the light of the world. See *Matth.* v. 14, 16.

SECT.

S E C T. V.

CHAP. II. 19 — 30.]

C O N T E N T S.

ST. *Paul* having declared his readiness to lay down his life to serve the *Philippians* (among the other Gentile churches which were in the like circumstances) seems to have apprehended how tenderly they would take his mentioning such a thing to them : and therefore to prevent their being over much concerned, he here tells them, that however willing he was to die for them, yet he did not expect to do so presently ; that he rather thought he should escape now, and in a little time be freed from his present bonds. And that he might testify his earnest and affectionate concern for them, he acquaints them that he look'd shortly to see which way his affair was like to turn, and that then he should be able to spare *Timothy*, whom he would send to them, from whom he expected a very pleasing account of their good estate. He farther tells them, that he hoped shortly to have an opportunity of visiting them himself : but in the mean time, while he was not at liberty to come himself, nor could well spare *Timothy*, he thought it necessary to send back *Epaphroditus* to them, of whom he gives an excellent character, recommending him to be kindly and courteously received by them.

T E X T.

P A R A P H R A S E.

19 **B**UT I trust in the Lord Jesus, to send *Timothy* shortly unto you, that I also may be of good comfort, when I know your
20, state. For I have no man

BUT however I have said I should be glad 19. to dye to serve you ; yet I would not have you think I reckon upon this speedily : for I really do not, but am expecting that Christ Jesus will so order matters, as that I shall shortly be able to send *Timothy* to you, that he may learn in what estate your Affairs are, and may bring me such an account as may prove reviving and comfortable to me (*w*). And him I choose to 20. send

N O T E S.

19 (*w*) The great thing which he seems concerned to know of their estate, was their
G unanimity

21. send rather than any other, because I have none with me to send who is like-affected (κ), and will sincerely be concerned for your welfare: for even those who preach the gospel are too much concerned for their own accommodation and conveniency, and too little for promoting the interest

like-minded, who will naturally care for your state. For all seek their own, not 21. the things which are Jesus

NOTES.

unanimity in maintaining the doctrine he had taught them, and their not being prevailed upon by the judaizing seducers. In receiving an account of this he promised himself much satisfaction.

20 (κ) ἰσόψυχον. *Like minded.*] There are two senses given of this word. 1. That of our margin which renders the place thus, 'I have no man so dear unto me: ' as tho' he had said, I have no man whom I value as my self, as my own soul, but him. This sense is preferred by some, because the LXX seem to have thus used it, *Psal. lv. 13.* Now tho' there be no doubt that the word may properly enough have this signification; yet it hardly seems to me to suit this place, it being joined with a consideration that looks to be of a different nature. The turn of the period seems odd, *I have no man so dear to me, who will naturally care for your state.* One would expect that when things are thus joined the ἰσόψυχον should signify somewhat of *Timothy's* temper that would infer his being so careful for their state, whereas his being dear to *St. Paul* does not, very obviously at least, carry any thing of that nature in it, tho' it may be forced to have perhaps some remote relation to it. Had this been his sense I am apt to think he would have expressed himself to this purpose, 'I have no man so dear to me; and I know that he will naturally care for your state.' But what most overthrows this interpretation, is *St. Paul's* reasoning in the two following verses, of which somewhat will be added presently. 2. The other sense of the word is that expressed in our common translation, *like minded*, or rather *like affected*, which is agreeable enough to the import of ἰσ ϕ in the like compositions. But then it may be questioned to whom does this relate? Is his meaning I have no man *like affected to Timothy*, or I have no man *like affected to my self*? The *English* readers, commonly, I believe, understand it in the former sense: but the latter, upon farther consideration, is perhaps preferable. This is agreeable to *St. Paul's* way of commending such as he employed and sent to preach the gospel. Thus he commends *Titus*, 2 *Cor. xii. 18.* *Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?* And thus he commends *Timothy* also, 1 *Cor. xvi. 10.* *Now if Timotheus come, see that he may be without fear: for he worketh the work of the Lord, as I also do.* This sense of the word here, is, I think, much confirmed by the context: for he here gives a reason of what he had said in the verse preceding, *viz.* he hoped to be of good comfort when he should have sent *Timothy* to them, and from him should have learn'd their state, because he had no man so much of his own temper as *Timothy*, and consequently he would make the same inquiry which *St. Paul* himself would have done, if he could have been among them, and he could intirely depend upon his judgment whether their state was such as he could wish or desire. The same appears by the two following verses, where he renders a reason why he thought he had no man with him like affected to himself as *Timothy* was: For, says he, *all seek their own, not the things which are Jesus Christ's.* But ye know the proof of him, that as a son with the father, he hath served with me in the gospel. This was a proof that he was like affected with *St. Paul*, and consequently would, as he did, sincerely care for their state. But the sense is not so easy or clear, if we take it either of the other ways. It may be farther added, that the *Vulg.* and *Syr.*

TEXT.

PARAPHRASE.

22. Christ's. But ye know the proof of him, that as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will

interest of Christ (*y*). But you have had experience of *Timothy's* being just of my temper, that he has prefer'd the publick good to any private advantage, and has carried himself with the respect that a son would to a father, being always willing to be directed by me, and to go and preach the gospel where-ever I thought it proper to send him, and being contented with such treatment as I my self was. Him therefore I hope to send to you speedily, as soon as I shall see what my confinement will issue in.

22.

23.

But

NOTES.

both seem to have taken the word in this sense, however the latter is by some alleged to favour another. The *Vulg.* thus renders the verse: *Neminem enim habeo tam unanimem, qui sincera affectione pro vobis sollicitus sit.* Where they must understand St. Paul to mean that he had none so unanimous with himself: and so they took the word to be equivalent with *συμφύχον*, which they render also *unanimis*, v. 2. The *Syr.* thus translates it: 'I have no other here who is as my soul, who will sincerely [or *diligently*: for the word signifies either] take care of your affairs.' I have, as the reader may observe, all along prefer'd the expression of *like affected*; whereby I design'd to avoid an ambiguity. I don't find St. Paul ever uses *ψύχην* for the seat or principle of thought, but often for that of the affections; between which and *πνεῦμα* he seems to make the same distinction as the *Latins* do between *animus* and *anima*, as 1 *Thess.* v. 23. *Heb.* iv. 12. *Philip.* i. 27. In like manner he seems to use it in composition. Thus 1 *Thess.* v. 14. the *δωροψύχοι* *feeble minded*, seem to denote those who are under the influence of some passion or affection: for what infirmities persons more than the prevalency of doubt, fear, or the like? And therefore *ισόψυχον* is best render'd *like affected*, or *disposed*. This accounts for the difference between *Timothy* and the other persons refer'd to. They were not ignorant of their duty, but were biassed by their affections to choose their own ease and convenience, as *Timothy* did not. Our translators have render'd *γνησίως* *naturally*: but the *Vulg.* and *Syr.* better render it *sincerely*, which must infer the doing it *heartily* or *diligently*: and even ours have render'd *τὸ τῆς ὑμετέρας ἀγάπης γνησίον* *the sincerity of your love*, 2 *Cor.* viii. 8. Concerning *Timothy's* sincere affection to them St. Paul might well appeal to the experience of the *Philippians*, as he had, together with him, been before among them.

21 (*y*) It can hardly be supposed, that St. Paul intended here absolutely to tax every one of those who were about him, and assisted him in preaching the gospel, with an utter neglect of the interest of Christ, and a seeking themselves wholly. The *ὃ* which we render *not*, might perhaps better be render'd *rather than*, as 'tis *Matth.* ix. 13. He may be understood to speak comparatively, and to mean no more than this, that the other preachers were defective in their resolution and courage, being too prone to consult their own ease, and decline such work as was fatiguing and hazardous. The case was this: The interest of Christ at that time required that somebody should go to *Philippi*: St. Paul could not then spare *Timothy*, as is plain from his saying only he *hoped to be able to send him*. But no body else cared to undertake the fatigue of the journey, and to risk such treatment, as they knew the apostle had before met with there.

24. But I doubt not that I shall be set at liberty ; and I trust that the Lord will so order matters, as that I my self shall come shortly and see you.
25. In the mean time, while I am not able to come to you my self, nor can well spare *Timothy* ; I thought it necessary to send to you *Epaphroditus*, who is my brother, fellow-labourer, and fellow-soldier, but your apostle, and who
26. is now to act for me with you (z). And this I have done the rather, because he longed after you all, and was troubled upon the account of your

go with me. But I trust 24. in the Lord, that I also my self shall come shortly. Yet 25. I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. For he long-26. ed after you all, and was

NOTES.

This reluctance he taxes in the preceding verse, as a *not sincerely caring for the concerns of the* Philippians ; and in this verse, as a *preferring their own concerns to those of Christ*.

It was probably this temper he so highly resented in *Mark, who went not with him and Barnabas to the work, Acts xv. 38.* but avoiding the trouble and inconveniencies thereof, returned from *Pamphilia to Jerusalem, Acts xiii. 13.* Nor is it necessary to suppose it was more than this he censured in *Demas, 2 Tim. iv. 10.* *Demas hath forsaken me, having loved this present world, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia.* 'Tis probable *Demas* was gone to preach the gospel at *Thessalonica* : otherwise it signified so very little whether he was gone, that it could hardly be worth *St. Paul's* while to mention it ; and especially he would hardly have mentioned it in the same manner as he does the departure of the other two, upon whom he passes no censure at all. But he seems to speak so hardly of him, because he did not, as the other two, follow his direction, but went where the apostle saw there was less need of him, and chose to go to *Thessalonica* for his own ease and convenience. And the like temper (as has been before suggested) may well be thought to have been the occasion of his speaking so sharply concerning some persons in this place. Such a temper was very contrary to *St. Paul's*, who sought not his own profit, but the profit of many that they might be saved, *1 Cor. x. 33.*

25 (z) *Τμῶν δὲ ἀπόστολον, καὶ ἀεὶσσεργόν τῆς χρείας μου.* But your messenger, and he that ministered to my wants.] This translation does so exactly suit the errand upon which *Epaphroditus* came, viz. to bring a present to *St. Paul* from the *Philippians*, that 'tis the less wonder that it has generally passed current. But when the matter is more closely and thro'ly consider'd, there may perhaps appear good reason for our receding from this interpretation and receiving that in the paraphrase. I confess it seem'd to me not very agreeable to *St. Paul's* grateful temper, that he should here bestow upon *Epaphroditus* the messenger, the honour which was certainly and primarily due to his principals, the *Philippians* themselves ; and especially that he should do this in a letter he was writing, not to *Epaphroditus*, but to them. If we compare the mention he makes of this matter, *Chap. iv. 18.* we may observe that he is careful to speak expressly of them as the principals, *Having received of Epaphroditus the things which were sent from you.* And had he design'd what our translators have express'd, it seems not unlikely he would have said, and be whom you sent to minister to my wants. They therefore who acquiesce in our translation, should perhaps understand his *ministering to the apostle's wants*, not to refer to the present.

TEXT.

PARAPHRASE.

full of heaviness, because
 27. that ye had heard that he
 had been sick. For indeed
 he was sick right unto
 death: but God had mercy
 on him; and not on him
 only, but on the also, lest
 I should have sorrow upon
 28. sorrow. I sent him there-

your having heard that he had been sick (and indeed he was so sick as to be like to dye: but God had mercy on him in recovering him; and not on him only, but on me also, lest I should have sorrow upon sorrow) (a). I have sent him therefore the more speedily (†) to you, that when you see him again after his dangerous

27.

28.

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sent he brought, but the attendance he gave St. Paul when he was come to him. Again: he does not say *λειτεργὸν τῇ χρείᾳ* or *ταῖς χρείαις μου* which would have determined the sense according to our translation: but for *λειτεργὸν τῆς χρείας μου* the minister of my want, to signify him that ministers to my want, or a supply of my want putting the genitive case for the dative, is at least uncommon. It seems therefore natural to inquire whether all difficulties may not be removed by fixing upon some other sense of the place. Now we shall have a very agreeable one in all respects, if we suppose the word *χρεία* in this place does not signify want, but an office or business. Thus we have it render'd Acts vi. 3. *Whom we may appoint over this business*, that is to take care of the poor. In like manner the *Vulg. Syr.* and all the modern translations render the word in that place. Taking the word in this sense, Epaphroditus was the minister of St. Paul's business, that is, was to act in his behalf and discharge his office to the Philippians. And if the arguments before urged are not thought sufficient to overthrow the common, and establish this interpretation; yet there is another which may be fetched from St. Paul's design in this verse, and seems to me decisive. He is giving such a character of Epaphroditus, as might raise their esteem of him, and induce them to honour him. And accordingly v. 29. he bids them honour such. Now this character consists of two parts: first what Epaphroditus was to the apostle, and secondly what he was to the Philippians. The opposition is plain by *ὁ δὲ* after *ὕμῶν*. He was the apostle's brother, fellow-labourer, and fellow-soldier... All honourable titles. But now to tell them on the other hand that he was their messenger is no grand character. And then what follows, that he ministered to his wants, does not intimate so much what he was to the Philippians, as what he was to the apostle: which destroys the opposition. *Castellio* therefore justly, I think, renders the words, *Vestrum autem apostolum, & mei muneris vicarium*. The first is a high character that called for their regard; and the last tells them in what respect he sustained that office. St. Paul here styles Epaphroditus *ὕμῶν ἀπόστολον*, your apostle; in like manner as he in speaking of himself says he was *ἐθνῶν ἀπόστολος*, the apostle of the Gentiles, Rom. xi. 13.

27 (a) Sorrow upon sorrow.] Some think the meaning is, sorrow for Epaphroditus's death, upon sorrow for his sickness. This may well be allowed, without excluding the other circumstances St. Paul was in. For the loss of such an excellent person, and especially when his attending and serving the apostle was the occasion of it, must have been a great addition both to the sorrow of his confinement, and to the sorrow he had from the opposition made against him by the Judaizers; of the latter of which we find he could not write to the Philippians without weeping, Chap. iii. 18.

28 (†) Σπουδαίοντες. The more carefully. The *Vulg.* renders this *festinantis*; and this is prefer'd in the paraphrase, as best agreeing with the apostle's scope. Nor is it unreasonable to suppose this word should respect time, since all its conjugates frequently do.

PARAPHRASE.

TEXT.

rous sickness, you may rejoice; and that I may be the easier with respect to you, when I know you have such an one among you, who will not fail to inculcate the same things upon you, which I should myself, if I were present
 29. with you. Receive him therefore with all gladness as a Christian minister, hearken to his
 30. instructions, and honour such as he is; because to do the work of Christ he was nigh unto death, exposing his life to the most imminent danger (*b*) that he might fill up the remainder of your beneficence to me (*c*.)

fore the more carefully; that when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in 29; the Lord with all gladness, and hold such in reputation: because for the work 30; of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

NOTES.

30 (*b*) Παρεβουλευσάμεν^ο τῇ ψυχῇ. *Not regarding his life.*] There can hardly be any doubt that the other reading παρεβουλευσάμεν^ο is the best; and consequently that the meaning is, that Epaphroditus exposed his life to the utmost danger, just as they did who took care of people infected with the pestilence, who were called *parabolani*, or *parabolarii*. Vid. *Cod. de Episcop. & Cleric.* Lib. i. Tit. iii. l. 18. or as they did who fought with wild beasts. Vid. *Socr.* H. E. Lib. vii. c. 22.

(*c*) ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. *To supply your lack of service toward me.*] The translation in the paraphrase seems preferable, 'That he might complet [or 'fill up] the remainder [or residue] of your beneficence to me:' that is supply me with your farther contributions. *Αναπληρῶν* has this sense 1 *Thess.* ii. 16. *Εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας*, *That they might complet [or fill up] their sins.* The word ὑστέρημα is used in this sense *Col.* i. 24. He calls it the *remainder* or *residue*, having before acknowledged their former kindness and liberality, chap. i. 5. and *λειτουργία* is used for *beneficence* or a *charitable contribution* 2 *Cor.* ix. 12. 'Tis not expressly said how Epaphroditus exposed his life to such great danger: and from this passage alone we can form any conjecture about it. Now according to the sense given of these words, Epaphroditus must have indanger'd his life before he deliver'd the *Philippians* present to St. Paul. And this he might do probably either thro' a disorder contracted at sea, or thro' his over haste afterward to get to Rome, that he might execute his commission, which might occasion a fit of sickness upon his arrival there. And it may seem the more reasonable to suppose this from the account of his illness in this chapter. For it appears to have been a considerable time before the writing this epistle, from v. 26. where he tells them Epaphroditus had been full of heaviness, because they had heard he had been sick. It seems therefore that this news had not only been carried to *Philippi*, but the knowledge of their being acquainted with it, had been brought back from thence to Rome. This, considering the great distance of the two places, must have taken up a considerable deal of time. And besides the apostle speaks of this as what had been past and over some time before. If we add to all this, that St. Paul sent him back to *Philippi* sooner than he would otherwise have done, v. 28. that they might have the pleasure of seeing him well again, and he of seeing them; and yet that this illness must necessarily be placed so long before his return with this letter, it seems highly pro-

NOTES.

probable, that the occasion of it was in some such manner as has been before represented. This is much more probable than the conjecture of those who think his danger was from St. Paul's persecutors, upon the account of his coming to and owning him. For the danger he was in was from *sickness*, and not from confinement, or any threatening of a violent death. And indeed tho' the visiting and owning a sufferer for Christianity, might have been the occasion of a person's confinement and martyrdom at another time; yet it is not likely it could be so now. See *Acts* xxviii. 30, 31. Nor need it be any difficulty, that *Epaphroditus* is spoken of as thus hazarding his life *for the work of Christ*. For his discharging the province of carrying the *Philippians* present to the apostle in his confinement, might very justly deserve to be so expressed. Thus when *Servius Sulpicius* was sent by the senate to *M. Antony*, as their ambassador, to endeavour to bring him to terms, but died in the execution of that affair before he reached *Antony*; *Cicero* moved in the senate, that a statue might be erected to his memory, *Cum ob rempub. in legatione mortem obierit. Because he died for the service of the state in his embassy.* *Philipp.* IX.

SECT.



PHILIPPIANS.

SECT. VI.

CHAP. III. 1.—IV. 1.

CONTENTS.

THIS section contains the chief argument of the epistle. And here it falls in with the main design of the epistles to the *Ephesians* and *Colossians*; which was to arm the *Gentile* converts against the attempts of some, who from among the *Jews* had embraced and made a profession of the Christian religion. These were very zealous to persuade the *Gentiles* to submit to the ceremonial law, and mix *Judaism* with Christianity. In order to this end they seem to have talked big, and to have made a great boasting in their being circumcised, and their keeping the law of *Moses*. *St. Paul* seems here to have consider'd the temper of these men, and how much advantage such commonly promise themselves from, and too often make of their assurance and confidence; and therefore in opposing them he seems to have raised his stile in some measure. He very prudently minds the *Philippians*, that these men could not pretend that he spoke against the things they so much magnified, out of envy, since he could make as great pretensions to them as any of the *Jews* could do; and possibly greater than such as were endeavouring to seduce them; but that he was convinced they were mistaken in their fond opinion of these things, and that it was in quite another way, even by Christ, and not by the ceremonial law, they were to seek for justification. And as these *Judaizers* seem to have endeavour'd to recommend their opinion by their example, he reminds the *Philippians* of what they could not but know his course had been; and insinuates, that upon comparing his own example and theirs together, they might easily judge which was most worthy of their imitation. And he particularly and expressly observes, that his thoughts and care were taken up about more noble things than theirs; that they were minding earthly things, but he heavenly. And so upon the whole he exhorts them to follow the example he had set them, and to continue stedfast in their adherence to Christ.

TEXT.

PARAPHRASE.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you & it is safe. Beware of dogs,

NOW to make an end of this matter (d) as I know you will rejoice in *Epaphroditus's* coming, so I would have you do it in the Lord, showing your respect to Christ, by gladly receiving the instructions I send, and he brings you in his name. And to write them (e) down is not very troublesome to me : but it may be useful for you. Beware of those zealous

NOTES.

¶ (d) Τὸ λοιπὸν. *Finally.*] Thus we have render'd the same phrase, *Chap.* iv. 8. which common readers understand as tho' he were just concluding his epistle, altho' in this place he is got but little above half way to the end of it, and he is now entering upon his chief design in it.

It indeed sometimes denotes only a transition to a new argument, and so does not so much respect what went before, as what is to follow. Thus *furthermore* in *English* will answer to it. But the expression that follows, *To write the same things to you, &c.* will not easily suffer us to take the words in this sense, it seeming clear that he here treats of the same matter he had before. It seems therefore more natural to take it in the other sense in which it is used for *in summa*, or *in short*, or perhaps *finally*, as *2 Cor.* xiii. 11. *Eph.* vi. 10. but then I think it must relate wholly to the matter he had just been upon ; and thus it will yield the sense express'd in the paraphrase, as tho' he had said, ' Now to conclude with respect to *Epaphroditus* ; as I told you (*Chap.* ii. 25.) I sent him, that you might rejoice at his coming, so I only now add with relation to that matter, that you should rejoice in the Lord.'

(e) τὰ αὐτὰ. *The same things.*] Interpreters are not agreed, with what these things he writes in this chapter are said to be the same. Some think he means the same he had formerly taught them when he was preaching among them. They who are of this opinion might, perhaps, have thought it confirmed by *v.* 18. if they had compared it herewith : *Many walk, of whom I have told you often, and now tell you even weeping.* But I confess such a manner of bringing in τὰ αὐτὰ the same things, does not appear easy and natural. Others imagine he means the same things that he had written to other churches ; which would be agreeable enough, if he had before in the epistle made any mention of his writing to them upon the like occasion : but as we meet with no such thing in the epistle, this interpretation is rather worse than the former.

There is yet another way to remove this difficulty together with that mentioned under the foregoing note, and that is by reading in this place ταῦτα instead of τὰ αὐτὰ. For then the sense of the whole would run thus, *Furthermore, my brethren, rejoice in the Lord. 'Tis not a trouble to me to [go on and] write these things [which follow] to you, &c.* Such a mistake might easily be made by a transcriber, and the emendation is very natural. But however as there is not one ancient MS or version that favours that reading, it is much safer to adhere to the common reading, in case a tolerable account can be given of it.

Since there is a difficulty in each of these accounts of the words, the reader, 'tis hoped, will the more easily bear to have another conjecture offered him. St. Paul then had sent *Epaphroditus* to the *Philippians*, as has been observed before, to supply his place, till he should be able to come himself, or send *Timothy* to them : and agreeably hereunto he must be understood to have given him some things in charge to them : and as they were to receive him in the Lord with all gladness, *Chap.* ii. 29. that is, readily to submit to the Christian instructions he brought them,

lots for *Judaism* who are fierce like dogs (f), be- beware of evil workers,
ware of the evil labourers (g), beware of the beware of the concision.
concision

NOTES.

them, it may be thought that he refers hereto in speaking here of the *same things*. His sense then will stand thus, 'I have, as you may perceive by what I have said already, directed *Epaphroditus* what instructions and warnings he should give you: but since the having the *same things* set before you by my self in this my epistle to you, may add weight to them, and render them the more likely to do you good, and fortify you against the danger you are in, and since it will be no great trouble for me to write the things I have told him and he will relate to you, I will readily do it.'

2 (f) *Beware of dogs.*] The *Jewish* deceivers were cruel, fierce, and mischievous, as appears by what the same apostle says of them, *Tit. i. 10—12*. And that might be the reason why they are here called *dogs*, as it is why the crucifiers of Christ are so termed, *Psal. 22. 16*. *Dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet*. But there is one place in the prophet *Isaiah*, which speaks of the watchmen, that is, the rulers or teachers among the *Jews*, and does so exactly agree with what St. Paul here, and elsewhere says of the *Judaizers* who set up for teachers, that he may be imagined to have had it in his thoughts, and from thence to have borrowed the name he here gives them. *Isaiah lvi. 10—12*. *His watchmen are blind: they are all ignorant, [compare 1 Tim. i. 7.] they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant*. Compare with this what St. Paul says of them, *v. 19*. of this chapter, and *Tit. i. 11, 12*.

It seems most natural thus to interpret St. Paul's expression from the obvious qualities of those creatures and the comparisons used in the old testament, rather than from any proverbial speeches among the heathens: altho' if recourse be had thereto, it is more likely that the apostle alludes to the way in which they called to one another to beware of mad dogs in the way, than to such dogs as were set to guard their doors, with an inscription thereon, *Beware of the dog*. Farther, 'tis not unlikely that as the *Jews* treated the *Gentiles*, and used to speak of them as dogs, St. Paul might here intend to turn upon themselves that name of reproach; for which he had good reason from their conduct and behaviour.

(g) *Τοὺς κακὰς ἐργάτας. Evil workers.*] St. Paul seems not hereby to mean that they lived wickedly, however that appears to be true from what he says of them afterwards. The word *ἐργάτης* signifies *operarius*, a labourer in any business or occupation. The only place in the new testament where it can be suspected to have the sense it is commonly taken in here, to signify a man's doing any action or work, is *Luke xiii. 27*. *Depart from me ye workers of iniquity*: but when the word is thus understood in that place, it will appear to be more emphatical: for hereby will be intended not barely that they committed iniquity, but that they made this as it were their trade and business, were industrious and constant in it, just as that phrase is understood by many, *1 John iii. 8*. *Ο ποιών ἀμαρτίαν, He that committeth sin*. When therefore St. Paul here calls them *ἐργάτας*, he does not refer to the general course of their actions, but he considers them as labourers, who set up to be teachers, as the word is frequently used in that sense. And when he calls them *κακὰς ἐργάτας*, evil labourers, I am apt to think we are to explain his meaning from the sense which *κακουργίαν* often carries in it, to *work fraudulently and deceitfully*, as *κακουργία* and *κατέργημα* and *κακῶς* are used in like manner for *fraud or deceit*. See *Bud. Comm. ling. Græc.*

Perhaps

TEXT.

PARAPHRASE.

3. For we are the circumcison, which worship God in the spirit, and rejoice in Christ Jesus, and have

concision (*b*). I don't call them the circumcision: for we who believe in Christ, *Gentiles* as well as *Jews*, are the true circumcision (*i*), who worship God, tho' not according to the letter, yet according to the true design of the law (*k*), and therefore glory in Christ Jesus, as our greatest honour and advantage (*l*), and place no

con-

NOTES.

Perhaps we have a somewhat like instance of St. Paul's resolving a compound word into its primitives, Col. ii. 18. *Θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ* being put for *ἐν ἐθελοταπεινοφροσύνῃ, καὶ ἐθελοθρησκείᾳ*. The latter of these he makes use of v. 23. and the former being not properly *Greek*, he has there expressed barely by *ταπεινοφροσύνῃ*, but by his discourse it is evident it must be understood as tho' thus compounded, and that it imports a *voluntary* or *affected humility*.

If this be allowed, he gives the like account of the same sort of men, 2 Cor. xi. 13. *For such are false apostles, deceitful workers, ἐργάται δόλιοι, transforming themselves into the apostles of Christ*. Nor is any thing more common with him than to charge, or insinuate a charge against these men, as deceivers. Rom. xvi. 18. 2 Cor. ii. 17. Eph. iv. 14. Col. ii. 4, 8. Tit. i. 12.

(*b*) *Τὴν κατατομήν. The concision.*] That is, those who rend and divide the church. Compare Rom. xvi. 17, 18. They gloried in being the *περιτομή* the *circumcision*; which name and character St. Paul will not here allow them, but claims it for Christians in the next words, and calls them the *κατατομή* or *concision*, expressing his contempt of their pretences, and censure of their practices.

3 (*i*) *We are the circumcision.*] That is, we have that which was signified by circumcision. For that is not circumcision which is outward in the flesh. But — *circumcision is that of the heart, in the spirit, and not in the letter.* Rom. ii. 28, 29. To which may be added, that he consider'd baptism as the Christian circumcision, which availed to all the valuable religious purposes which the ancient circumcision did. See Col. ii. 11.

(*k*) *Οἱ πνεύματι Θεῷ λατρεύοντες. Which worship God in the spirit.*] If this were to be explained from John iv. 21, 23, 24, the sense would be, 'We are they who worship God with our hearts, without regarding the place where the worship is performed.' But the true interpretation seems to be, that the *spirit* here is to be understood as importing the *intent* and *meaning* of the law in opposition to the *letter* of it, according to the distinction he himself makes, Rom. ii. 29. *Circumcision is that of the heart, in the spirit, and not in the letter.* The same distinction he uses Rom. vii. 6. 2 Cor. iii. 6—8. This, I think, best suits with his discourse here. The *Jews* valued themselves upon their having circumcision which was God's covenant, and upon their having *τὴν λατρείαν* the worship or *service of God*, as we render it, Rom. ix. 4. Now as the apostle had before claimed the true circumcision for those who believed in Christ, so here he claims for them the true *worship* also, that is, that worship which was agreeable to the design, tho' not to the letter of the law. The next expression does, I imagine, well agree with this interpretation.

(*l*) *Καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ. And rejoice in Christ Jesus.*] It should rather be rendered *we glory or boast in Christ Jesus*, whom he consider'd, if I mistake not, as the *spirit* of the law in contradistinction to the *letter* of it. So that this is the sum of what he says, 'We are the true

- confidence in observing the law in order to our
 4. being justified and accepted of God (*m*). And let not any one suppose I speak thus slightly of these things, out of envy, and because I want them. I might have such confidence, if I thought these things a sufficient foundation for it. And if the person who is come among you, and would persuade you to *judaize*, thinks he has some reason to trust in such fleshly things,
 5. I may say, I have more (*n*). I was circumcised precisely, according to the rule fixed in the law, on the eighth day (*o*), I descended lineally from *Israel*, and am of the tribe of *Benjamin*, and so am a natural *Jew*, and not a proselyte, being a true *Hebrew* of the *Hebrews*
 (p)

no confidence in the flesh : though I might also have 4. confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the 5. eighth day, of the stock of *Israel*, of the tribe of *Benjamin*, an *Hebrew* of the

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‘ true circumcision, who worship God by Jesus Christ, and have our whole dependance upon him ; and to this it was the design of the law to lead men.’ See *Gal.* iii. 24. *Rom.* x. 4.

(*m*) *Kai ên ên σαρκὶ περισσώτερος.* And have no confidence in the flesh.] ’Tis evident from St. Paul’s stile in several other places of his epistles, and from the things which he afterwards reckons up in this chapter as belonging to the flesh, that by the flesh he means the ceremonial law, the ordinances of which were carnal, making such distinctions as chiefly related to and affected the flesh. The *Jews* relied on their fleshly, that is, their natural, descent from *Abraham*, and the fathers, upon fleshly institutions, such as circumcision; and the various sacrifices and washings prescribed in the law : but Christians, with St. Paul, put no confidence in these things, depending intirely upon Christ Jesus.

4 (*n*) *If any other man thinketh that he hath whereof he might trust in the flesh, I more.]* It can’t be supposed, that there were absolutely none who could pretend the same grounds of confidence in the flesh, which St. Paul here mentions. I think therefore his expression is to be understood to be limited to such as he had an eye to. If there was but one person at *Philippi* who was endeavouring to seduce them, no doubt he here speaks of him ; if there were more, he may be thought to aim at the principal and chief man among them : for he seems here to speak only of a single person. His meaning therefore is, ‘ If the person who attempts to draw you to *judaism*, thinks he has ground for confidence in the flesh, I am able to out-do him, and go beyond him in all his pretences.’ In such a covert way he uses to speak of this kind of men. See *1 Cor.* iii. 10. *2 Cor.* x. 7. *11.* xi. 4, 12, 16, 18, 20, 21.

5 (*o*) *Circumcised the eighth day.]* Whatever doubt there may be, whether we are to read *περιτομῇ* or *περιτομῆν*, there can be none at all as to the sense, which must be that given in our translation. This and the following particulars must be understood to be plain evidences that St. Paul had more reason to trust in the flesh, than the person upon whom he reflects : and therefore it seems highly probable, that he was only a proselyte, and not a *Jew* by birth.

(p)

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PARAPHRASE.

Hebrews ; as touching the
6. law, a Pharisee ; concern-
ing zeal, persecuting the
church ; touching the right-
eousness which is in the
7. law, blameless. But what
things were gain to me,

(*p*) : and I was of the strictest sect of our religion, and which pays the exactest regard to the law, a Pharisee (*q*). Nor was I wanting 6.
in a zeal for the law : for so great was my zeal for it, that it carried me to persecute the church (*r*) ; and so exact was I in that ceremonial righteousness described in the law, as to be blameless (*s*). But when I became a Christian, I disclaimed all trust in those things which I before esteemed the surest ground of confidence of finding acceptance with God : and this 7.

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(*p*) *Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews.* Compare herewith Rom. xi. 1. 2 Cor. xi. 22. When he says he was an Hebrew of the Hebrews, he seems to mean that he was not an *Hellenist Jew*, as probably the person who endeavour'd to seduce them was. See *Acts* vi. 1. where the *Hellenists* are contradistinguished to the *Hebrews*.

(*q*) See *Acts* xxiii. 6. xxvi. 4, 5.

6 (*r*) *Concerning zeal, persecuting the church.* St. Paul was far from accounting this a virtue, or any solid ground of confidence toward God : he freely condemns it elsewhere as a grievous sin, 1 Cor. xv. 9. 1 Tim. i. 13. All therefore he can mean by what he says, is, That if a zeal for the law were, as the *Jews* thought it, a ground of confidence, he could with a witness pretend to it, since his zeal had been so great for it, as to lead him to persecute the Christians, because he thought they dishonoured it.

(*s*) *Κατὰ δικαιοσύνην τὴν ἐν νόμῳ, γενόμενος ἀμωμτος.* Touching the righteousness which is in the law, blameless.] The righteousness here said to be ἐν νόμῳ in the law, is v. 9. said to be ἐκ νόμου, of the law, and both expressions signify the conformity he lived in to the ritual or ceremonial part of the *Mosaic* law : and that he means this righteousness only, and not a conformity to the moral part of the law, may appear from the following considerations. 1. Because he is here speaking of the righteousness which is in the law, according to the notions of the *Jews*, as his subject led him to do, and the tenour of his discourse plainly shows he did. Now it was of the ceremonial righteousness of the law that the *Jews* were generally very fond, and upon this they chiefly built their confidence, while they indeed paid too little regard to the moral righteousness required by the law. 2. Because he speaks of such a righteousness as was reckoned matter of confidence in the flesh, which is his way of describing the positive part of the *Mosaic* law, which was of a carnal nature, related to and affected the flesh ; whereas the moral righteousness therein required was not fleshly, nor is it, that I remember, ever spoken of as such. 3. He opposes this righteousness in or of the law, to that which is thro' the faith of Christ, or which is of God by Faith, v. 9. And he that compares what he here says with Rom. iii. 16. cannot, I think, be at a loss to understand what part of the law he speaks of in both places. 4. This alone was to his purpose. It was only about the ceremonial law that there was any dispute, whether the *Gentiles* ought to be subject to it : for St. Paul never asserted that they ought not to conform to the moral part of the law. 5. Tho' he has proved elsewhere, that our moral righteousness is not sufficient to justify.

8. this I did for the sake of Christ, and that I might depend wholly on him (*t*), counting they would be a prejudice to me, if I should any longer depend on them. Nay, I certainly continue of the same mind, and still count all those things to be loss or damage, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have cast them all away, as goods are cast over board, when they bring a ship in danger (*u*), and do account them but dung, or things

those I counted loss for Christ. Yea doubtless, and 8: I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have

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justify us, because it is not perfect, but all both *Jews* and *Gentiles* are sinners, to which purpose are the three first chapters of his epistle to the *Romans*; yet he could not say that he counted that degree of moral righteousness to which he had attained to be loss, or a prejudice to him. This seems not well to consist with the commendation he gives himself elsewhere for it, as particularly where he says, *I have lived in all good conscience before God, until this day, Acts xxiii. 1. I serve God from my fore-fathers with a pure conscience, 2 Tim. i. 3.* Nor did his integrity turn to his prejudice, since he obtained mercy, because in persecuting he acted *ignorantly in unbelief, 1 Tim. i. 13.* Perhaps some may think I should have added another reason, namely, that as touching the righteousness in the moral law he could not say he was *blameless*, if it were for no other reason than what he mentions, that he had *persecuted the church.* But since his expression may relate to the *Jews*, and import no more than that he was blameless in their account, and that they found nothing wherewith to reproach or spot him, I choose not to insist on it. Upon the whole, this is what he here says, That he had been a strict observer of those fleshly ordinances upon which the *Jews* depended, and could not be reproached with any neglect of that kind.

7 (*t*) Διὰ τὸν Χριστὸν. *For Christ.*] The same thing he expresses thus in the next verse, Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου. *For the excellency of the knowledge of Christ Jesus my Lord.* The meaning may be, that the conviction he had of the excellency of the knowledge of Christ, made him treat those things with contempt, in comparison of him, however they were set in competition with him: or else, That the earnest desire he had to know Christ as the only Saviour, caused him to neglect such things, as disserviceable and prejudicial to him, while they tended to divert and weaken his hope in Christ.

8 (*u*) Τὰ πάντα ἐζημιώθην. *I have suffered the loss of all things.*] For the understanding this passage, together with the context, 'tis very proper to observe that St. Paul here carries on a very handsome and agreeable allegory, in which all the metaphors are taken from traders or merchants. The first metaphors he uses are *profit* and *loss*, the next lies in the word *cast away*, the third in the word *refuse*, and the last in the word *arrive*.

As to the first of these, which here properly falls under our consideration; Κέρδις has two significations, *gain* which is the common sense, and as a consequence, because persons usually think so, *benefit* or *advantage*. So Hesychius, Κέρδις, ὠφέλεια. In like manner ζημία has also two significations, *loss*, and the usual consequence of it, *damage* or *detriment*. Hence ζημία is sometimes opposed to ὠφέλεια; as in that of Xenophon, Εμοὶ ζημία μᾶλλον ἢ ὠφέλεια εἴσιν. The verb ζημιῶσθαι has also two senses, the one to *suffer loss* or *damage*, the other to *part*

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PARAPHRASE.

suffered the loss of all things, and do count them but dung that I may win
9. Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :
10. that I may know him, and

things of no value (*w*) that I may gain Christ (*x*), and may be accepted of God for his sake 9.
(*y*), not as having my former righteousness which depended upon the ceremonial law, but *that* thro' the faith of Christ, that is to say the righteousness which is appointed of God by faith : which righteousness consists in knowing 10.
Christ

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part with, or *throw away*, in order to prevent a greater detriment, as when goods are thrown over board, to save the ship, which the *Latins* express by *jacturam facere*. And thus St. Paul willingly parted with or threw away his advantages and expectations from the law, that he might gain or secure Christ. Perhaps *Mattb.* xvi. 26. may be thus explained where we have the same construction. See *Grotius* upon that place. Our translation by taking the verb ἐζημιώθην in the sense not applicable to this place, makes St. Paul to speak improperly, if not inconsistently.

(*w*) Ἡγύμας σκύεαλα ἴδ). *Do count them but dung.*] Mr. Gataker in his *Alvers. Miscell. poemata*, c. 43. has treated very largely and learnedly of the signification of the word here used, showing that it is put for *dung*, *drags*, *drift*, *chaff*, the *beard of Corn*, *bran*, the *strigs or leaves* that fall from trees, the *fragments or scraps* that fall from the table, or the *bit of bread*, with which they used to clean their hands after meat, and which they then flung to the dogs. It makes no difference, which ever sense we choose, since they all of them were consider'd as things of no value, and so would serve to set forth the cheerfulness of the apostle in parting with them upon the account here mention'd. Our translation agrees with the *Vulg.* and *Syr.* And the same way of speaking was in use among the *Romans*. So *Plautus, Trucul.* Act ii. sc. vii. ver. 5. says of a prodigal person who lavished away what he had in presents to his mistress ;

Qui bona sua pro stercore habet, foras jubet ferri. 'He counts his goods but dung, and orders them to be carried out of the house.' And thus *Apuleius, Florid.* c. 14. speaks of *Crates*, when he turned *Cynic* : *Rem familiarem abjicit velut onus stercoris, magis labori quam usui.* 'He casteth away his goods as an heap of dung, that was more troublesome than useful.'

(*x*) Ἰνα Χριστὸν κερδήσω. *That I may win Christ.*] The paraphrase prefers the word *gain*, as better suiting with the allusion of the place, and with what he had said Chap. i. 21. He seems here to consider Christ as the most important and valuable thing which he was therefore solicitous to secure to himself above any thing : and his meaning is, 'That I may attain the true knowledge of Christ, and faith in him, so as to have him for my Saviour, and be intitled to all the advantages which belong to those who are found in him.' To which purpose is his next expression.

9 (*y*) *And be found in him.*] For the understanding this I think we must have recourse to St. Paul's stile, and the manner in which he uses to think and speak of Christ. Two places occur very much to our purpose. *Gal.* iii. 27. As many of you as have been baptized into Christ, have put on Christ. So that as Mr. Locke says on that place, 'By taking on them the profession of the gospel, they had as it were put on Christ : so that to God now looking on them, there appears nothing but Christ. They were as it were cover'd all over with him, as a man is with the clothes he hath put on.' The other place is *Rom.* xiii. 14. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. That is, 'Be so intimately conformed to Christ, as that his life may appear to be expressed in yours.' St. Paul in the place before us is speaking of what should commend him to God. The Jews thought their ceremonial

- Christ (z), and the power of his resurrection (a), and the fellowship of his sufferings (b), being made conformed even unto his death (c),
11. that any way, as it shall please him, I may arrive safe at my desired haven, the resurrection
12. of the just (d). And compare now the sloth and

the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead: not as though I had already at-

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ceremonial righteousness would effectually do this: but the apostle was convinced of the contrary; and therefore desired, that when God looked upon him he might not appear to him as a person depending upon such a righteousness, but as one who had put on Christ, and had an interest in the benefits obtained by him; that is, he desired God should accept him as a Christian, and not as a Jew.

10 (z) Τὸ γινῶναι αὐτόν. *That I may know him.*] I take τὸ γινῶναι to stand as a *gerund*, or verbal substantive of the genitive case after δικαιούμενον in the preceding verse. Much such another construction we have v. 21. κατὰ τὴν ἐνέργειαν τῇ δύναμει αὐτοῦ, *according to the working whereby he is able*, &c.

(a) *And the power of his resurrection.*] The resurrection of Christ is one of the strongest confirmations of our holy religion; and therefore yields the greatest encouragement to the hopes and expectations of Christians. Hence 1 Pet. i. 3. God is said to have *begotten them again to a lively hope by the resurrection of Jesus Christ from the dead*. Some may perhaps imagine that St. Paul had not here a due regard to order in placing his words, because he speaks of his resurrection first, and then of his sufferings: but if I am not out in my conjecture, his reason for this was because a lively hope effected by the consideration of Christ's resurrection, was absolutely necessary to make men willing to be conformed to him in his sufferings.

(b) τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ. *The fellowship of his sufferings.*] 'Tis doubtful to me whether Christ's sufferings here signify those he endured in his own person, or those which he allots to his servants in his cause and for his sake. I am inclined to prefer the latter, and to understand the apostle as expressing his hearty willingness to have his share of sufferings in the cause of Christ, because he knew to what account they would turn to him. This interpretation seems to be much favoured by what follows.

(c) Συμμορφούμενον τῷ θανάτῳ αὐτοῦ. *Being made conformable unto his death.*] The συμμορφούμενον does, as Grotius observes, refer to εὐφραδῶ v. 9. And this expression appears very consistent with the rest of the allegory, and may intimate St. Paul's readiness to submit to any difficulties that might attend him in his voyage, in order to gain the desired haven. And tho' a dying to sin is several times spoken of as a conformity to Christ in his death, Rom. vi. 3, &c. 1 Pet. ii. 24. yet the other conformity to his death, by dying for his sake, seems to be more agreeable to the scope of this place. See Rom. viii. 17. 2 Tim. ii. 11, 12. 2 Cor. iv. 10—14.

11 (d) Εἴ πως κἀνλήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. *If by any means I might attain unto the resurrection of the dead.*] Our translation seems to imply that St. Paul was in some doubt concerning his future happiness. But he so often intimates in his writings his firm expectation thereof, that 'tis not easy to think he designs here to insinuate that he was in any danger of miscarrying by his using the particles εἴ πως. For εἴ is not always *dubitative*, but is often put for ὅτι, and may be expressed in English by the word *because*, as 1 Tim. v. 10. *Well reported of for good works, because she has brought up children, because she has lodged strangers*, &c. At other times 'tis best expressed by *that*, as Acts xxvi. 23. Where our own translators have thus rendered it. Εἰ παθὴν, ὁ Χεῖρος, εἰ πρῶτον. *That Christ should suffer, and that he should be the first*, &c.

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PARAPHRASE.

tained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ

and security of these men, with the manner in which I live and imploy my care. Upon a comparison you may soon perceive the difference, and whom you have most reason to follow. They place an intire confidence in their ceremonial righteousness, and boast of themselves as perfect, and presume upon the end while they don't pursue the proper means. But this is very different from my temper who don't pretend

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See. Where *Oecumenius* says, that *ἐἰ* is put for *ὅτι*. See Dr. *Whitby* upon both these places, and upon *Heb. vii. 15*. Thus 'tis also used by *Ælian. Var. Hist. Lib. iv. c. 9*. *Οἱ δὲ ἐξεπλήγησαν, ἐἰ τὸν ἄνδρα ἔχοντες μετ' αὐτῶν τὸν τοσούτον, ἠγνόησαν*. 'They were amazed, that having had so great a man [as *Plato*] in their company, they should not have known him.' And *Budeus* upon the word *ἐἰ* produces several instances of its being used in this sense. Nor does the enclitic particle *πῶς*, by following *ἐἰ*, appear to me to limit it to a conditional sense. I grant 'tis more generally conditional when this particle follows, as well as when it stands alone : but this does not arise from its being any way affected by *πῶς*. I think we have a pretty plain instance of this in *Homer, Odys. δ. v. 800*, where *Minerva* sends an apparition representing *Phobus* upon this errand.

Εἰ πως Πηνελόπειαν ὀδυρμένην, γοώσαν
Παύσενε κλαυθμοῖο,

'That she might appease *Penelope's* grief, and lamentation.' The Message must be peremptory, it being unsuitable to the character of *Minerva* to suppose it dubious and uncertain, as to the event. And accordingly it is said of *Penelope*, upon the vanishing of the apparition, *v. 840*.

Φίλον δὲ οἱ ἦτορ ἰάνθη.

'She was glad at her heart.' I have render'd *ἐἰπως* in this passage of *Homer* only *that* : but if *πῶς* should be here translated *some way*, it does not render the thing uncertain in the issue, but only the manner of it *indefinite*, as left to the prudence of the messenger or spectre.

And perhaps *ἐἰπως* in *Acts xxvii. 12*. may well enough bear this sense, and the words be thus translated : *The greater part advised to depart thence also, that getting to Phenice, they might be able to winter [there.]* They could not propose to move till the wind would suffer them : But so soon as that served, they appear to have been under no doubt or uncertainty : for then they supposed they had obtained their purpose. In this and such like expressions therefore (as *1 Cor. ix. 27*.) which *St. Paul* uses concerning himself, he may be understood to intimate no more than the necessity of using the means, in order to attain the end.

Farther, Mr. *Locke* in his note upon *1 Cor. xv. 42*. has observed, that *St. Paul* must necessarily be understood to speak in the place before us of the resurrection of the just, and not of the resurrection in general, because he mentions his indeavours to attain it. For since he has declared that all men, good and bad, shall as certainly partake of the resurrection, as they shall dye, there need no indeavours to attain to it. 'Our Saviour likewise, as he adds, speaks of the resurrection of the just in the same general terms of the resurrection *Matth. xxii. 30*. and

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pretend to say, that I have yet attained (†), or
am

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the resurrection from the dead, *Luke* xx. 35. by which is meant only the resurrection of the just, as is plain from the context. This sense of the place before us may be confirmed by his using the word *κατατῆναι*, which in the *Acts* is often applied to maritime affairs, and signifies to arrive at a place by sea, or to arrive at an harbour, *Chap.* xviii. 19, 24. xx. 15. xxvi. 7. xxvii. 12. & xxviii. 13. Now this in the allusive sense in which 'tis here used, is not applicable to the wicked, who can't be said to arrive at the resurrection as a safe and desired harbour. There is therefore sufficient reason for our understanding the resurrection of the dead according to the above mentioned limitation. Nor is there any need of forcing a distinction between *ἀνάστασις* and *ἐξανάστασις*, as tho' the latter were therefore peculiar to the saints, because they shall not only rise, but ascend to meet the Lord in the air.

It may not be amiss to take notice of one thing more, which may help us to understand *St. Paul's* discourse here, and to see how well he has adapted it to the persons with whom he had to do. I think then what he here says ought to be compared with his epistle to the *Colossians*, written much about the same time. 'Tis obvious that in both he is guarding the *Gentile* Christians against the same sort of men, the *Jewish* converts, who were endeavouring to bring them to subject themselves to the *Mosaic* law. In order to his establishing the *Colossians*, he represents the things of which these *Judaizers* were so fond, as *earthly*, and consequently below the regard of Christians, who had much greater and nobler matters, upon which they should employ their thoughts and zeal, even the things above where Christ sitteth at the right hand of God, *Col.* iii. 1—4. The same thing he is here inculcating upon the *Philippians*. He assures them that the *conciſion*, or zealots for *Judaism*, who were endeavouring to distract and divide them, were men who minded *earthly things*, and therefore it did not become the *Philippians* to follow them: they ought to mind more excellent things, even those in heaven, whence they expected Christ should come to bestow upon them their reward. See *v.* 19—21. His design therefore appears to be the same in both epistles. But there was a good reason why he should not pursue it in the same method in both. He intended to press upon the *Philippians* a neglect of earthly things, and a minding those which are heavenly, by his own example; which is a very proper and moving way of instruction. And it was very agreeable when he was writing to the *Philippians*, among whom he had sometimes been, and who had been eye-witnesses of his conduct. Somewhat of the same aim he had when he sent *Timothy* to the *Ephesians* to put them in remembrance of his ways which were in Christ, *1 Cor.* iv. 17. But this would have been very improper in writing to the *Colossians*, among whom he had never been, and who having never seen his conversation, were less likely to be moved by his example. But in very lively terms he sets before the *Philippians* the course he took, and which they could not but have observed. It seems plain, his discourse is to be understood as carrying in it a tacit reflection upon the different conduct of those with whom he compares himself, where they are not expressly mention'd.

12 (†) Οὐχ ὅτι ἤδη ἔλαβον. Not as tho' I had already attained.] The apostle here begins a new allegory. Nor is it unusual with the most correct writers to pass from one allegory to another. But our *English* version confounds these two allegories, by translating both *κατατῆσαι*, *v.* 11. and *ἔλαβον*, *v.* 12. by the same word *attained*. *St. Paul* here compares himself to a *racer*, and borrows many terms from the heathen exercises, as he does also in many other places in his epistles. The words *λαμβάνειν* and *καταλαμβάνειν* here used, are applied in the same agonistical manner, *1 Cor.* ix. 24. His design is to shew that he consider'd not himself as having already gained the victory, or obtained the prize which is the reward of it, which the *Jewish* converts seem to have fancied of themselves, but that he was running and striving, and using

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PARAPHRASE.

13. Jesus. Brethren, I count not my self to have apprehended : but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

am already perfect (e) ; but I press after that one thing for which I have been apprehended by Christ Jesus, that I may apprehend or obtain it (f). Brethren, I don't reckon my self to have obtained it ; but after this one thing (g) (neglecting those things which are behind, and

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using all proper methods to qualify himself for it. Compare 1 Cor. ix. 26, 27. The expression here seems plainly to be elliptical, nor can it be more easily supplied than by λέγω. Οὐ λέγω ὅτι. St. Paul avoided the confident boasting of the *grecus*, which led them into security and a carelessness in their conversation. Such words as λέγω are often to be supplied. See Acts ix. 6.

(e) Ἡ ἡδὴ πετέλειμα. *Either were already perfect.* This is said in opposition to the *grecus*, and the converts from among them, who flatter'd themselves that barely by being under the law they were made perfect. Hence this apostle speaks in that manner to the *Galatians*, when they were seduced by them, Gal. iii. 3. *Are ye so foolish ? having begun in the spirit, are ye now made perfect by the flesh ?* Where by the *flesh* he means the ceremonial law. Against this vain conceit the author of the epistle to the *Hebrews* disputes in several places, showing that *perfection* was not by the *Levitical* priesthood, under which the people received the law, Heb. vii. 16. that the law made nothing perfect, v. 19. that those ceremonies could not make him that did the service perfect, as pertaining to the conscience, chap. ix. 9 ; that the law never could make perfect the attenders upon the service of it, chap. x. 1. This conceit of the *grecus* naturally led them into security, and such carelessness of life as the apostle judged to be most dangerous. In opposition to them he sets forth his own great solicitude and diligence in the use of all proper means, considering himself as not having yet obtained the prize, or as not yet being perfect. This clears the seeming inconsistency between this and the 15th verse. Here he says he was *not made perfect* ; there he speaks of himself as *perfect*. *As many of us as are perfect.* The perfection spoken of here in this verse relates to the reward ; with respect to which our Saviour himself says, Luke xiii. 32. *The third day I shall be perfected.* And thus the *spirits of just men are not made perfect till the other world*, Heb. xii. 23. But the perfection which St. Paul attributes to himself and other good men, v. 15. is a very different thing, and imports a being arrived to a maturity of understanding in Christianity. See Heb. v. 13, 14. 1 Cor. ii. 6. xiv. 20.

(f) Διώκω δὲ, ἐῖς ἃ καταλλάσσω, ἐφ' ἃ κατέληθον. *But I follow after, if that I may apprehend that for which also I am apprehended.* The ἐῖς ἃ is render'd in the paraphrase *that*, agreeably to what is before said of εἰπὼς, v. 11. note (d), and so Castellanio turns it, *ut comprehendam*. Εφ' ἃ may seem doubtful : It may signify *since*, as Theophylact takes it, explaining it by διότι. Oecumenius mentions this sense also, making it equivalent to ἐπειδὴ. He takes notice likewise of the other sense, which is followed by our translation, the *Vulg.* and *Syr.* *that for which*. Either sense will suit the scope of the place. The paraphrase keeps to the latter, supposing τὸ to the demonstrative pronoun to be omitted before the relative, as is common in the Greek language. And thus the grammatical construction will be, Διώκω δὲ τὸ ἐφ' ἃ κατέληθον ὡς τὰ χεῖρ Ἰησοῦ, ἐῖς ἃ καταλλάσσω. But the *paronomasia* is more beautiful, as this clause which is last in grammatical order, is here inserted : and the double ἃ, as the sentence now stands, gives it an additional elegance, which I think our language will scarce admit of.

13 (g) Ἐν δὲ. *But this one thing I do.* Our translation supplies, *I do* ; nor can it be doubted that the word *ποιῶ* is frequently omitted by good writers, where it must be understood.

- and stretching forward to those before) (*b*); I press toward the mark, 14.
 14. after this one thing I say, I press according to for the prize of the
 the aim I have fixed with my self (*i*) that I high calling of God in
 may

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Instead of this the *Syr.* has *I know*. But I confess I am rather inclined not to supply any thing at all but to join this with *κατὰ σκοπὸν διώκω*, *One thing, according to my fixed aim, I press after*. The apostle had expressed himself very briefly and in general terms, v. 12. But here he again resumes the same matter, and represents very fully and emphatically both what the *πρὸ τοῦ ὧς* was which he so eagerly pressed after, and the manner in which he did it. And the apostle having in the 12th verse spoken of his *following after* one thing (for he speaks of it in the singular number) for which he was apprehended of Christ Jesus, it seems to me very natural to understand him, when he here goes over the same matter again, to say that he *followed after* this one thing. Let the reader compare the 12th with the two following verses.

(*b*) *Τὰ μὲν ὀπίσω ἐπιλανθάνομεν*, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμεν. *Forgetting those things which are behind, and reaching forth unto those things that are before.*] I choose to render *ἐπιλανθάνομεν* by *neglecting* or *not minding*, rather than by *forgetting*. This is a necessary consequence of forgetting. And I think racers may more properly be said to *neglect* than to forget those behind them. Compare this with *Horace's* expression, *illum prateritum temnens*, which will presently be cited more at large. I have translated *ἐπεκτεινόμεν* *stretching forward*, which is both agreeable to the sense of the word, and more properly the business of racers than *reaching forward*. For they did not catch the prize, when they came to the goal; but it was given them by the *praeco* or *ἀγωνοδότης*.

Farther, as I hinted before in the note (*g*), I take this passage to be an interjected clause, shewing the manner in which he press'd after one thing, even by neglecting every thing else, and so in construction I join *ἐν δὲ κατὰ σκοπὸν διώκω*, as tho' it were left out. I think this is an elegant allusion to racers, who hinder not themselves by looking behind them, to see how far they are come, or whom they have out-run, but only look to the goal, or to such as have got before them. That passage of *Horace*, *Serm. lib. 1. Satyr. 1.* is very pertinent: ly cited to illustrate this, by *Dr. Hammond*.

*Ut cum carcevis missos rapit ungula curvus,
 Instat equis auriga suas vincentibus, illum
 Prateritum temnens, extremos inter euntem.*

- ' When they drive their chariots in a race, the ruler of the chariot presseth to overtake those
 ' horses that are before him, but contemns and never looks after him that is behind, and
 ' out-run by him.'

Farther, tho' the *τὰ* and *τοῖς* are both in the neuter gender, and are well render'd by our translators *those things*; yet they may well take in *persons* as well as *things*. See 1 *Cor. i. 27, 28*. The *Syriac* has properly translated this, as we have: but the *Latin* translation printed in *Troftius's* edition, has very wrong turned it *Eorum quae sunt mihi ad latus obliuiscor*, 'I forget the things that are on my side.' Whoever translated it, seems to have mistook *רַבְּסָתָר* as tho' it had been *רַבְּסָתָר* tho' I believe the *Syriac* hardly uses that word in that manner, but rather keeps to the *Hebrew* use of *רַבְּסָתָר* in this case: however that the *Syriac* should have been turned, *behind me*, is evident from *Matth. xvi. 23.* and several other places.

14 (*i*) *Κατὰ σκοπὸν*. *Toward the mark.*] I have not met with any good authorities to prove that *σκοπὸς* signifies the same as *τέλεσμα*, or the goal; and therefore I choose rather to take it

TEXT.

PARAPHRASE.

15. Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal
16. even this unto you. Nevertheless, whereto we have

may obtain the prize (*k*) of the high calling of God in Christ Jesus (*l*). Let us therefore, as many of us as are thro'ly instructed in Christianity, mind this, to walk (*m*) by the same rule (*n*), and to be unanimous with one another (*o*) : and if you differ in your sentiments about any thing (*p*), God shall reveal it unto you,

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it in. the sense in which it is commonly used, and so render it, according to my aim; or design. Nor is it necessary in allegories to be always confined to terms.

(*k*) Διώκω ἐπὶ τὸ βραβεῖον. *I press — for the prize.*] However unusual the phrase may seem as I put it together ἐν δὲ διώκω ἐπὶ τὸ βραβεῖον, yet I think we have one place in the LXX to justify it, Prov. xx. 6. which they thus render, *He that getteth treasures with a lying tongue, followeth after vanities for the snares of death, μάταια διώκει ἐπὶ παγίδας θανάτου.* Farther, the βραβεῖον was the prize or reward bestowed upon him who got the victory; and so St. Paul here represents himself as using the greatest eagerness that he might get the victory, and obtain the reward promised.

(*l*) Τῆς ἀνω κλήσεως τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. *The high calling of God in Christ Jesus.*] It is uncertain whether *in Christ Jesus* is to be joined in sense with the prize or with the high calling of God. If it is joined with the high calling of God, it must be thus understood, that as God was the primary author of his being called, so he did it by Christ, by whom 'tis obvious St. Paul was immediately called. See 2 Cor. i. 1. and thus these words will be equivalent to what he had said v. 12. *I am apprehended of Christ Jesus.* On the other hand, if we join this with the prize, the sense will run thus, 'One thing I press after for the prize that is in Christ Jesus of God's high calling.' And thus the sense will be the same with that our translators designed 1 Cor. xv. 58. *Your labour is not in vain in the Lord:* or rather this will answer to what he says, Col. iii. 3, 4. *Your life is hid with Christ in God,* so hid with Christ as to be in him, or to have him to be your life, as he adds, *When Christ who is our life shall appear, then shall ye also appear with him in glory.*

15, 16 (*m*) The reader sees by the paraphrase, that I choose to join the τὸ αὐτὸ φρονῶμεν, *Let us mind the same thing*, or *let us mind this*, v. 15. with τῷ αὐτῷ σοιχεῖν καὶ νόμῳ, τὸ αὐτὸ φρονεῖν, *to walk by the same rule, to mind the same thing*, or rather *to be unanimous*, v. 16. What comes between I take to be a parenthesis, and to make the sense the easier, I have put it last. See note (*p*).

(*n*) Τῷ αὐτῷ σοιχεῖν καὶ νόμῳ. *Let us walk by the same rule.*] Or rather, *to walk by the same rule* (see the preceding note) that is the gospel, in which as perfect, they were supposed to be well instructed, the perfect being opposed to the babes and the unskilful in the word of righteousness, Heb. v. 13, 14. Or the sense may stand thus, 'You pretend to be thro'ly acquainted with Christianity, as well as I; if you are so, let us not have a different rule, but do you walk by such a rule as from what I have said, you may perceive I do. You are directed to seek heavenly things, and not to expect advantages by the Mosaic law: if then we all pretend to the same character, let us mind to walk by the same rule, and not by the Mosaic law.' To this purpose he expressly urges upon them the following his own example, v. 17. Compare also Gal. vi. 16.

(*o*) Τὸ αὐτὸ φρονεῖν. *Let us mind the same thing.*] Or rather, *To be at unity one with another.* Compare Philip. ii. 2. Rom. xii. 16. xv. 5.

(*p*) Καὶ εἰ τι ἑτέρως φρονεῖτε. *And if in any thing ye be otherwise minded.*] This seems to be wrong

- you, except it be such a matter as he has already fully revealed, and we have attained the knowledge of, wherein you can't expect any
 17. farther revelation, if you depart from it. Brethren, do you all imitate me, and not these men who would seduce you, and observe them who walk as I do, as you have me for an
 18. example (q). (For these seducers behave themselves in such a manner, as plainly to show they are enemies of the cross of Christ (r) as I have often told you, and now tell you with

already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom 18.

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wrong render'd : for what can be the meaning according to this translation, but that St. Paul was persuaded that God would afford a revelation of his will to such as walked *otherwise* than he had said he did himself, that is, to such as by a wretched security neglected to press after the prize, and minded earthly things ? This utterly disagrees with what he says of such men, v. 18, 19. and indeed with the whole strain of his epistle. If I am not mistaken, *ἐτέροις* here signifies *differently from one another*, and that the matters about which he supposes them to think differently, are limited to such things as they had not yet attained to : for so I understand *πλὴν ἐς ὃ ἐφθάσαμεν*, which I judge to be an exceptive clause, and connecting it with what precedes should thus render it, 'If you think differently from one another, in any matter, except it be such as we have already been fully instructed in.' In those things wherein they had been fully instructed, he thought there was the utmost danger for them to go backward, and to recede from the opinion they had before embraced. If it be asked, Why did he expect God should reveal such things to them ? it may be answered, That as he was persuaded they were sincere, so he did not doubt, that if by holding fast the things they had already received, they now approved themselves to be sincere, God would, according to the regard he bears to such, inform them of any other matters wherein they might any of them happen to mistake, and wherein it was of some considerable importance for them to be set right. Compare Gal. v. 10. Philip. i. 6. And while St. Paul was alive, and the extraordinary gifts of the Spirit were so common in the churches, it was easy for such an information to be afforded them. Besides, I don't think that *revelation* always necessarily signifies a new inspiration. See Mr. Locke on Eph. i. 17.

17 (q) Here the reason very plainly appears, why he said so much of himself in the foregoing verses. And we may observe, that as he was apprehensive of their danger from these *Judaizers*, he labours effectually to discredit them, and shows from the difference there was between his conversation and theirs, how much reason they had to follow and be directed by him rather than them. Compare 1 Cor. iv. 16, 17. However to take off the seeming ostentation of his discourse, he joins others with himself, as examples to them.

18 (r) *Enemies of the cross of Christ*.] That is, enemies to the doctrine of salvation by a dependance upon Christ crucified : for while they directed men to seek salvation by observing the ceremonial law, they took them off from depending solely on Christ crucified, and so made the death of Christ insignificant and useless. See Gal. ii. 21, v. 3, 4.

TEXT.

PARAPHRASE.

I have told you often, and now tell you even weeping, *that they are the enemies of*
 19. the cross of Christ: whose end is destruction, whose God is their belly: and whose glory is in their shame, who mind earthly things.) For our conver-

with tears. And a faithful and just account of 19.
 them may well deter you from hearkening to and imitating them: for their end is destruction (s), they make a God of their belly (t), and glory in their shame (u), and they mind earthly things (w), whereas on the contrary 20.
 our

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19 (s) *ὅν τὸ τέλος ἀπώλεια.* *Whose end is destruction.*] Tho' the end they accomplish'd upon such as they seduced was their destruction, while they drew them off from a dependance on Christ, and so they *subverted their souls*, *Acts xv. 24.* 2 *Tim. ii. 14.* yet that seems not here intended: but he speaks here of the destruction of these seducers themselves, in like manner as he does, 2 *Cor. xi. 15.* *Whose end shall be according to their works.* Farther, I am apt to think, he had an eye here to what he had said of these men before, *Chap. i. 28.* and so he may be understood as tho' he had said, 'These men reckon upon your destruction, but they will certainly meet with their own.'

(t) *Whose God is their belly.*] That is, however they pretended to act for the service and honour of God, they are seeking only their own profit, and prostitute all things for the promoting a temporal interest, and so they made a God of themselves, or of their own belly. The like censure he passes upon these men elsewhere, asserting, *Rom. xvi. 18.* That they *serve not our Lord Jesus Christ, but their own belly*; and by good words and fair speeches deceive the hearts of the simple; and, 1 *Tim. vi. 5.* that they *supposed that godliness was gain*; as it should be render'd; and, *Tit. i. 11.* That they *subverted whole houses, teaching things which they ought not for filthy lucre's sake*; and, 2 *Cor. xi. 20.* That they brought such as would hearken to them into bondage, devoured them, and took of them. St. Paul's aim and behaviour was directly opposite, who did all things for the edification of the churches, without seeking his own temporal advantage and gain, as he often declares in his epistles, and that with a tacit reflection upon these men for their behaviour. See 2 *Cor. xii. 17-19.* 1 *Thess. ii. 3-6.* & 2 *Thess. iii. 8.*

(u) *And whose glory is in their shame.*] There is no necessity of supposing this to be confined to one single instance of their glorying: if they did it in several instances that were rather matter of shame than glorying, they may be all comprehended in the expression. This gives us a greater latitude in the application of it. And, 1. Some would, perhaps, be offended, if I should not take notice of the interpretation of several of the ancients who thought that *in their shame* refer'd to the part wherein the circumcision, in which they so much gloried, was made. But if this should appear less probable, I am persuaded any of the rest I shall mention; if not all of them, will be thought likely enough to be designed. 2. They gloried in their shame while they gloried in their zeal for the law, which was a yoke of bondage, and consisted of weak and beggarly elements. Their glorying in this excluded their glorying in the cross of Christ, *Gal. vi. 14, 15.* and so was a shame to them. 3. They gloried in their success upon the Gentile converts, in bringing them to submit to the law, *Gal. vi. 13.* Whatever they might think of this, they only thereby *subverted their souls*, *Acts xv. 24.* and *perverted the gospel of Christ*, *Gal. i. 7.* and so they gloried in their shame. 4. It is not unlikely from the texts cited under the note (t) that they gloried in the gain they made of their converts, which was an addition to the shame wherein they gloried: for thus they gloried in serving their own belly, which they made their God.

(w) *Who mind earthly things.*] The earthly things here are of two sorts. 1. Their temporal gain and advantage. And this there is the more reason here to include because he had just before

our example is most worthy of imitation :) for our course of life is taken up about heavenly things, in securing and preparing for heaven (x), from whence also we expect the Saviour the

sation is in heaven, from whence also we look for the Saviour, the Lord Jesus

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before said of them, that *their God was their belly*. 2. These *earthly things* include the positive ordinances and ceremonies of the law, about which they were so much concerned, and which were of an earthly nature. This suits well with this discourse, it being obvious, that his aim and endeavour before described, was not after earthly but heavenly things, and that what he says of himself was with a design to disparage the contrary behaviour of these *Judaizers*, who were wholly busied about such low earthly matters. But that which especially serves to determine that this sense is to be included, is the comparing what he says upon the same argument, *Col. iii. 1—3*.

20 (x) *Ἡμῶν γὰρ τὸ πολίτευμα ἐν ἑβουνοῖς ὑπάσχει.* For our conversation is in heaven.] They who have occasion to make use of this text, commonly pretend to mend our translation, asserting that the word *πολίτευμα* should not be render'd *conversation*, but *citizenship*. And thus *Beza*, the common *French* translation, and that printed at *Mons* have render'd it. *Diodati* agrees with ours, but puts *citizenship* in the margin. The *Vulg. Latin*, *Syriac*, *Low Dutch*, and *Castellio* render it as we do. And after all that the critics have said upon this matter, I must own I rather prefer our own rendering to the other. It must be confessed that the word being derived from *πόλις* a *city*, it is often used to signify such actions as relate to the administration and government of the city or community : but nothing is more common than for words in time to come to be used in a laxer and more general sense than their etymology will account for. This is clearly the case in the verb *πολιτεύεσθαι*, which in like manner related at first to a civil administration, but was afterwards used to signify any manner of living and conversing, and so it is used by *St. Paul* in this epistle, *Chap. i. 27*. *Only let your conversation be πολιτεύεσθε*, as it becometh the gospel of Christ. And so, *Acts xxiii. 1*. *I have lived πολιτεύματι in all good conscience before God, until this day.* And in this sense I think *Tatian* uses the word *πολίτευμα* *scil. 32.* of his *Oration. ad Gr.* κόσμος μὲν γὰρ καλῶς καὶ καλῶς τὸ δὲ ἐν αὐτῷ πολιτεύμα, φαῦλον. 'The constitution of the world is good : but the conversation of men in it ' is bad.' Now the rendering in our translation appears to me the best for these reasons. 1. As it stands here in opposition to the foregoing character, and especially the last part of it, *who mind earthly things*. It is most agreeable therefore to understand him to describe his own character as one who minded heavenly things, or whose conversation was about them. 2. This is confirmed by the parallel place *Col. iii. 1, 2*. For *ἡμῶν τὸ πολίτευμα ἐν ἑβουνοῖς ὑπάσχει*, our conversation is in heaven, will be the same as *τὰ ἄνω ζητοῦμεν*, or *φρονούμεν*, *We seek or mind the things above*. 3. This suits best with his design, as he is recommending himself to them as an example of walking or of conversation, *v. 17*. *Be followers together of me, and mark them that walk so, as ye have us for an example* : and in this 20th verse he gives a reason why they should follow his example, because it was a very good one : for our conversation, that is our walking, is in heaven. And this 20th verse is closely connected with the 17th as appears by the γὰρ or for in the beginning of it, *v. 18, 19* being to be read in a parenthesis. 4. This *πολίτευμα ἐν ἑβουνοῖς*, or *conversation in heaven*, comprehends briefly all he had said of himself *v. 10—14*, and as in those verses he gives not the least hint of any allusion to a citizenship, but his whole discourse is of the manner of his life and conversation, it is but reasonable to under-

stand

21. Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly

(y), the Lord Jesus Christ, who shall change the low estate of our bodies (z), that so they may become conformed to that glorious body which he now has himself: and this he will effect by that power whereby he is able to bring all things into an intire subjection to himself (a). Wherefore (b), my brethren, whom I

21.

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stand him as speaking of that alone in this verse. But I will not contend, if any are for adhering to the other sense of *πολίτῳ*, which upon the whole really amounts to the same thing.

(y) *Ἐξ ἧς καὶ σωθῆναι ἀπεκδεχόμεθα*. From whence also we look for the Saviour.] If there were any danger of a solecism by making *ἐξ ἧς* to refer to *ἐν ἐξουσίᾳ* of a different number, it might easily be avoided by making it relate to *πολίτῳ*. And a very good sense might be given of his words thus taken *ἐξ ἧς πολιτεύμεθα ἀπεκδεχόμεθα*. But there is no manner of need of this, there being a not unusual *synthesis* in the expression, like that *Luke xxiv. 28*. *Καὶ ἤγισσαν εἰς τὴν κώμην ἧς ἐπορεύοντο*, where *ἧς* is for *ἐφ' ἧς τόπον*. And that which very much confirms this sense, is that it so well agrees with St. Paul's discourse elsewhere upon the same argument. See *Col. iii. 1—4*.

21 (z) *Ὁς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*. Who shall change our vile body.] As *σχῆμα* always signifies the *habit*, or *outward form* of a thing, and not the substance or essence of it, I think we are to understand the verb here to denote a change only of the *form* and not of the *substance* of the bodies of the saints. I think instead of *our vile body*, it would better be translated, *our mean, humble, lowly body*. Flesh and blood in their present state not being fit to inherit the kingdom of God, there is a necessity that the bodies of those who shall inherit it, should undergo a great change. Such a change will be made in the bodies of the dead saints at the resurrection, when they shall be raised incorruptible: but as to the saints who shall be alive at that time, in whose Name St. Paul here, as likewise *1 Thess. iv. 15—17*. seems to speak, since they undergo not such a change by the resurrection, there must be somewhat equivalent to it, that is, by the mighty power of our Saviour they shall undergo such a change as shall in an instant qualify them to inherit the kingdom of God. See *1 Cor. xv. 50—54*. The bodies of the saints at present, and till that change shall be made, bear the image of the first *Adam*, and are in a low and mean condition: but they shall then bear the image of Christ, the last, or the second *Adam*, who is the Lord from heaven, *1 Cor. xv. 45—49*. This is here expressed by our body's being made conformed to his glorious body.

(a) According to the working whereby he is able even to subdue all things unto himself.] The reason of his speaking in this case of his subduing all things to himself, is to be fetched from *1 Cor. xv. 24—26*, 54—57. according to which death is to be consider'd as an enemy, and the last enemy to be conquered; and so when this is subdued, all are subdued: and Christ will bestow upon his saints a complete victory over it, freeing them for ever from being subject and liable to it. This energy and power is here manifestly attributed to Christ, as it is elsewhere to God even the Father, *1 Cor. vi. 14*. *God hath both raised up the Lord, and will also raise up us by his own power*. Nor is there the least inconsistency in these assertions to them that read the scriptures with any care: for this ample power over all flesh our Saviour received of the Father, in order to his giving eternal life to all his disciples, *John xvii. 2*. Christ therefore does it immediately, the Father does it mediately by Christ, who acts herein by a power and authority derived from the Father, whence St. Paul joins these two things together, *2 Cor. iv. 14*. *He which raised up the Lord Jesus, shall raise up us also by Jesus*. Compare *John v. 25—30*. St. Paul rightly infers his ability to subdue death, from his ability to subdue all things.

(b) This conclusion of his argument is in effect the same with that he uses on the like subject, *1 Cor. xv. 58*. and may therefore be compared with it.

I most affectionately love and long for, and whom I esteem as my joy and crown, continue stedfast in your adherence to Christ (c), as I have set you an example, and you have done hitherto, my beloved (d).

beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

NOTES.

(ε) Οὕτως ἴκετε ἐν κυρίῳ. *So stand fast in the Lord.*] So must, I think, necessarily refer to his immediately foregoing discourse, 'So stand fast as I have exhorted you, follow this my example which I have earnestly recommended to you, and be accordingly solicitous, in spite of all the insinuations of such as would seduce you, to persevere in your dependance on Christ, and to press after that state of future happiness which he will shortly bestow upon his saints.' But since the verb may be supposed to denote a continued and persevering posture, it seems not unreasonable to allow that he may herein have a respect to their past behaviour, and the stedfastness for which he had before commended them, Chap. i. 5, 6, 28, 29. ii. 11, 12, 15, 16.

(d) Remarkable is the multitude of words he here uses, *My brethren, dearly beloved, and longed for, my joy and crown*, repeating again one of the terms in the end of the verse, *my dearly beloved*, as tho' he thought he could never apply words enough to express the greatness of his love and tenderness for them.

S E C T. VII.

CHAP. IV. 2 — 9.

CONTENTS.

ST. *Paul* having dispatched the principal subject of which he design'd to treat in this epistle, he here, according to his usual method, proceeds to give them some directions, which are addressed partly to some particular persons, as *v.* 2, 3. and partly to the *Philippians* in general, as in the rest of this section.

TEXT.

PARAPHRASE.

2. **I** beseech *Euodias*, and beseech *Syntychē*, that they be of the same mind in the
3. Lord. And I intreat thee also, true yoke-fellow, help

I Exhort *Euodia*, and I exhort *Syntychē*, that they be unanimous in the Christian doctrine. And I intreat thee also, true yoke-fellow (*e*), to assist those women [*Euodia* and *Syntychē*] who have, for the furthering of the gospel, done and

2.

3.

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3 (*e*) Σύζυγε γυναιε. True yoke fellow.] The sense is left doubtful in the paraphrase, as well as in our version: many think that the interpretation several of the ancient Christian writers give of this place, and 1 Cor. ix. 5. is not improbable, namely that St. *Paul* was a married man, and that consequently he here bespeaks his wife. They think it likely that it was a woman whom he desired to assist the women, *Euodia* and *Syntychē*; and consequently that he then means by σύζυγε his wife. It seems indeed highly improbable, that he should here turn his discourse to *Epaphroditus*, who was with him when he wrote the letter, and by whom he sent it to the *Philippians*. Had he designed him by this expression, there can be no reason why he should not have mentioned him by name here as well as before. He that has a mind to see the opinions of the ancients in this matter, may consult the larger epistle *ad Philadelphenos*, attributed to *Ignatius*, sect. 4. and *Cotelerius*'s notes thereon, as likewise *Usser*'s dissertation upon his epistles; Chap. xvii. Many indeed think this opinion is contradicted by St. *Paul* himself, 1 Cor. vii. 7, 8. I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But they who maintain it, imagine he there says no more than this, That as he could deny himself the gratification of that state, so he readily did it for the greater furtherance of the gospel; and that he wished that others at that time were as indifferent to marriage, as he was to the society of his wife, when the service of Christ called him another way. For surely it can hardly be thought he speaks of an absolute separation from her; or that his words imply (supposing he had one) that he avoided living with her when he happen'd to be at the same city where she resided. Nor is it necessary for them to deny that during a good part of his confinement she might have been with him, however now upon the prospect of

and suffered very much together with me and *Clement*, and other my fellow-labourers, whose names

those women which laboured with me in the gospel, with *Clement* also,

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some service she might be able to do among the *Philippians*, and perhaps among those women in particular who are here mentioned, he had sent her to them.

It seems probable to me, that *St. Paul* was married before his conversion to Christianity. He was then a great zealot for the *Mosaic* law, and the traditions of the elders. Now according to their traditions, a man was under the command of marrying from his being sixteen or fifteen years old : but if he was past twenty, and had not married, he was reckon'd to have violated an affirmative precept. See *Lightf.* Vol. ii. p. 757. And where nature concurs with a great zeal for such a law, it can hardly be thought marriage would be neglected. It is true, there was one case wherein they dispensed with this obligation, and that was, if a man was studious in the law, and feared marriage, lest the care of providing for his wife should prove a hindrance to him in studying the law : but this plea was seldom used among them ; nor does *St. Paul* ever give the least hint that his zeal for the study of the law had laid such a restraint upon him, tho' it is highly probable that had it been true, he would some where or other have brought it in among the reasons he might have alleged why he might more than others place a confidence in the flesh, or in a regard to the law of *Moses*. It does not therefore seem probable to me, that, contrary to the custom and law of his country, he lived unmarried, till he was thirty years old ; and younger than that he can't well be supposed at his conversion : for in writing to *Philemon* about the year 62 or 63, he styles himself *Paul the aged*, v. 9. and men don't use to speak of themselves in that manner before they are sixty, and the martyrdom of *Stephen* was but about thirty years before ; so that he could not well be less than about thirty years old at his conversion. But whether he was now a widower, I will not determine.

The antiquity of this interpretation may be an apology for my saying so much concerning it. *Clement Alex.* says expressly that *St. Paul* in one of his epistles (referring without doubt to this place) does not stick to bespeak his wife, *Strom.* lib. iii. p. 448, cited also by *Euseb.* H. E. lib. iii. c. 30. It must be own'd that they who embrace this interpretation must have a recourse to an *Atticism*, putting *γυνή* for *γυνή*. Which whether 'tis to be supposed in the apostle's stile may be doubted.

'Tis but reasonable I should now offer the reader the best interpretation of the words, upon the contrary supposition. This *true yoke-fellow* then may be understood of the husband of one of the two women before mentioned. And as the apostle addresses to each of those women separately to agree in their sentiments, it may be thought they had had some difference, which is no strange thing. And who so proper to reconcile them, and set them right, as one of their husbands ? The advice he here gives these women, *τὸ αὐτὸ φερέτε*, is the same he gives the *Philippians* in general, Chap. ii. 2. where he opposes it to doing things *κατὰ ἑαυδία*, v. 3. and taking it thus here, it will favour this account. Or should *σὺζυγε* here intimate some person whom the apostle chose more particularly to call his companion or partner, as the word sometimes signifies ; the prudence and authority of such a man might be very proper in the case. The ancient *Greek* commentators thought this was the husband or brother of one of those women. Or again when he so earnestly recommends to these women *τὸ αὐτὸ φερέτε*, he may be thought not to respect unanimity with each other, but with the rest of the church, in opposition to the *Judaizers*, who perhaps had been tampering with them (as they are elsewhere represented to have taken such methods) and might have had some influence upon them. And, they, being women of note and reputation, as may be gathered from the following part of the

TEXT.

PARAPHRASE.

and with other my fellow-labourers, whose names are in the book of life. Rejoice in the Lord alway : and again I say, Rejoice.

names are in the book of life (f). And tho' you *Philippians* in general have many adversaries, who may still procure you trouble and suffering ; yet I exhort you all not to be discouraged thereby,

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verse, he might be particularly desirous to have them set right. St. Paul may seem to touch this matter very tenderly : but by the word *συλλαμβάνε* which follows with a dative case, 'tis plain he thought they wanted assistance or advice. And in either of the cases above mentioned, it may be thought that a grave, prudent man, and probably too an officer of the church, would be fitter for this province, than a woman.

(f) *Ὁν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.* *Whose names are in the book of life.*] The allusion is to the registers which are kept of things or persons in books for that purpose : and the design of a book's being attributed to God, is to set forth the certain and exact care which God takes of his obedient and faithful servants, and that he will infallibly remember and reward them. I think the expression may well be illustrated from *Mal. iii. 16, 17.* *Then they that feared the Lord spake often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels :* or as I think the LXX have better render'd it : *And they shall be to me, saith the Lord of hosts, for a peculiar treasure, against (that is in) the day which I make, (that is appoint.)* From which place we learn two things very much to our present purpose. 1. Who they are whom God registers in his book, even such as fear him, and think upon his name. 2. The end of his registering them, that he may reward them in the day of account. And so when St. Paul here says of his fellow-labourers, that their names were in the book of life, he means that he was verily persuaded they were good men, and such as God would reward with everlasting life in the other world. I don't suppose that he pretended to have any special revelation from God concerning their future state in particular, but that he herein declared the judgment which he had formed of them ; from the observation he had made of their conduct. When this book is called the *book of life*, as it is frequently in the *Revelation*, as well as here, by *life* we are to understand *eternal life* ; and so to have their names in the book of life is the same thing with being such as shall receive the reward of the heavenly and eternal life ; and thus it is equivalent to the having their names written in heaven, *Luke x. 20.* or *their being written in heaven, Heb. xii. 23.* that is they are inrolled there as persons who shall be admitted to the happiness thereof. 'Tis likely that against the interpreting this passage of St. Paul from that of the prophet *Malachi*, two things will be objected. 1. It may be said that the *book of remembrance* there spoken of, was written upon mens fearing the Lord, whereas the book of life was written from the foundation of the world, *Rev. xiii. 8.* *And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life, of the Lamb slain from the foundation of the world.* But as I think they mistake who suppose Christ is here said to be slain from the foundation of the world, so the true sense of the place I take to be this, *All shall worship him whose names are not written in the slain Lamb's book of life, which book was written from the foundation of the world :* I suppose τῇ γεγεμενῇ is to be understood, tho' not expressed, after βίβλῳ ζωῆς. And thus this book is consider'd as a register kept from the beginning of the world, wherein good men and the heirs of salvation have from time to time been inrolled ; which perfectly agrees with the words of *Malachi*. 2. It may be objected, that this book of life is that according to which men shall be judged, and that *whoever shall not be found written in the book of life* shall be cast out.

- thereby, but rejoice always in the Lord (g), I will say it again (†), Rejoice in these things. And
 5. however you suffer, let your moderation and gentleness be conspicuous to all men, and particularly to those at whose hands you suffer : and for this you have good reason, because the Lord is at hand, and will speedily do you right
 6. and punish your adversaries (h). In the mean time, whatever your danger or wants may be, don't distract your selves with an anxious care about them : but in every thing, by prayer and suppli-

5. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing : but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

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shall be cast into the lake of fire, Rev. xx. 15. and therefore it may be thought likely that this book of life should be of another nature. But to that I answer, That hereby is signified the exactness of God's care of all good men, and that he is therefore represented as registering every one of them in his book of life, so that whoever is not found written therein was not a good man, or one that feared the Lord, and so must be cast into the lake of fire. Besides, when 'tis said the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books ; it is expressly added, according to their works, Rev. xx. 12. If it be inquired, Why is this book of life said to be the Lamb's in so many places in the Revelations, since according to Malachi and Exod. xxxii. 32. it should rather be supposed to be God the Father's ? I think the answer is easy ; God has committed all judgment to the Son, John v. 22. and so must be understood together therewith to commit to him the books out of which all men shall be judged, and of these books the book of life is one, Rev. xx. 12.

4 (g) Χαίρεις ἐν κυρίῳ πάντοτε. Rejoice in the Lord alway.] Tho' the word Χαίρειν is sometimes used by way of salutation in the new testament, as Jam. i. 1. 2 Cor. xiii. 11. yet it is more commonly used by St. Paul in that sense in which our translators have here taken it for rejoicing. And both the repetition of it, and the addition of in the Lord, seem to determine it to that sense in which he had used it before, Chap. ii. 18. iii. 1. as an advice. Compare 1 Thess. v. 16. where I think his Χαίρεις πάντοτε is well render'd as an advice, Rejoice ever more. And in the advice he here gives, he seems to have a respect to the suffering condition, in which it appears by other passages of the epistle he consider'd them. This is confirm'd by the strain of his advice in the three next verses.

(†) Πάλιν ἔρō. And again I say.] The paraphrase follows Castellan's rendering, Iterum dicam, which is certainly more agreeable to the Greek than our own.

5 (h) Both the parts of this verse show, that he considers them in a state of persecution. Gentleness or meekness, (which is the import of τὸ ἐπιεικὲς) was peculiarly suited hereto ; and the Lord's being at hand was a proper motive to excite them to bear their sufferings with such temper. And as the adversaries against whom, at least principally, he encourages them, were the Jews, or judaizing converts, the Lord's being at hand may well enough be interpreted of the overthrow which the Lord would suddenly bring upon the Jews, which by the destruction of the temple, and the abolishing of the greatest part of the Jewish service, would in a manner put an end to their contest, as well as be a signal vengeance taken on the most virulent enemies of the Christian cause.

TEXT.

PARAPHRASE.

7. And the peace of God which passeth all understanding, shall keep your hearts and minds through
8. Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any

supplication with thanksgiving (*i*), commend your requests to God. And then you will find that a sense of the great advantage of having peace with God (*k*) thro' Jesus Christ, which is indeed an advantage that exceeds all our understanding and comprehension, will guard your hearts and thoughts against all impressions of diffidence and despondency. To sum up all, brethren, whatsoever things are true and sincere, whatsoever things are venerable and comely, whatsoever things are just and righteous between man and man, whatsoever things are pure and chaste, whatsoever things are lovely and friendly, whatsoever things are of good report and generally commended; if there be any

7.

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6 (*i*) *With thanksgiving.*] When he directs them to join *thanksgiving* with prayer and supplication in their suffering condition, he seems to have that design which has been before taken notice of, even to divert them from the most frightful view of persecution, and to put them in mind, as he does, *Chap. i. 29, 30.* that their being called hèreunto was a gracious vouchsafement, for which they ought to be thankful.

7 (*k*) *The peace of God.*] This expression is only found in this place and *Col. iii. 15.* as is observed in the note upon that text. In both some understand it of that peace, or peaceable temper, which God has commanded: but it seems still most easy and natural to me to understand it of that peace we have with God. St. Paul is here arming the *Philippians* against persecution; nor could any thing be a greater support to them under it, than the peace of God thus understood: for the sense of it will make the heaviest afflictions and pressures sit easy upon us. *Having peace with God thro' our Lord Jesus Christ, we may well rejoice in hope of the glory of God, and glory in tribulations: nor will our hope make us ashamed.* [It will be so far from it, that it will fill us with boldness and resolution] *when the love of God* [that is, the sense of his love, which is equivalent to the peace of God] *is shed abroad in our hearts, Rom. v. 1, 2, 3, 5.* I grant a peaceable and quiet temper will be a support and comfort to a man under his troubles, when he considers that he has done nothing to provoke men, and that their fury and wrath against him is without cause: but this is inconsiderable in comparison of the support we shall have from a sense of God's favour, and his being at peace with us. And the commendation here given of the peace of God, that it *passeth all understanding*, seems to suit better with this sense than the other. The same is, perhaps, confirm'd by that clause *thro' Jesus Christ*, and that whether it be joined with the *peace of God*, or with the *keeping their hearts and minds*. Finally, the connection here may be thought to lead us to this sense. They were under their troubles to cast their care upon God by prayer and supplication with thanksgiving: and when they did so, the peace of God that passeth all understanding would keep their minds; that is by guarding against diffidence and distrust, and committing themselves to, and relying upon the favour of God, they

9. any virtue or praise that belongs to the Christian institution (*l*), attend to these things. The things you have both learned and received, and heard of me, and seen in me, these do : and so the God of peace shall be with you (*m*).
- praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you.

NOTES.

they would be secure of his favour, the sense of which would make them easy and happy. I own the other sense of the peace of God might seem favoured if we should go back to *v. 5*. for the connection : but that being more remote, the connection with *v. 6*. appears more natural.

8 (*l*) Εἰ τις ἀρετῆς, καὶ εἰ τις ἑπαύου. *If there be any virtue, and if there be any praise.*] In the paraphrase 'tis added, *That belongs to the Christian institution.* The *Clement* copy reads here εἰ τις ἑπαύου ἐπισήμους, *If there be any praise of knowledge*, instead of ἐπισήμους the *Valestian* readings have παιδείας, with which the *Vulg. Latin* agrees, reading, *if there be any praise of discipline, discipline*, as does also the *Ethiopic* and two ancient commentators mention'd by Dr. *Mills*. And had the *Syriac* render'd this in the same manner, I should have made no doubt that St. Paul here added one of those words, and most probably παιδείας. But the Doctor was guilty of an oversight that is very unusual in him, in joining the *Syriac* with the rest : for thus is this clause there render'd, *Whatsoever are works of praise and honour*, &c. But supposing the common reading to be genuine, and that our translation is exact, being agreeable thereto ; yet, methinks, the next verse naturally leads us to understand the apostle in this sense.

9 (*m*) The God of peace shall be with you.] This title, *the God of peace*, is several times used by St. Paul, when he is discoursing concerning Christians being peaceable, as very proper to encourage them to mind the things which make for peace : and it may be thought that this should lead us to a different sense from that before given of the *peace of God*, *v. 7*. But why may he not as well be called the *God of peace* upon the account of his affording us peace with himself, as he is stiled the *God of all grace*, *1 Pet. v. 10*. upon the account of all the favours he bestows upon us ? Nay, does he not seem to be stiled the *God of peace* for this same reason, *Heb. xiii. 20*. *1 Thess. v. 23*. ? I think therefore we may well take *peace* in this sense both here, and *v. 7*.

IN this section St. Paul expresses the satisfaction he had in the supply the *Philippians* had sent, and declares the content and ease of his mind in every condition; and commending them for their liberality, he sends them his good wishes, and after some general salutations, concludes with his usual benediction.

TEXT.

PARAPHRASE.

10. **B**UT I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned in whatsoever

BUT however I assure you of a blessed reward from God himself, when you do things worthy of your profession; yet I would not have you think that I am insensible of your kindness. I myself rejoiced in the Lord greatly (n), that now at the last you have revived your care for me, as you were also careful before (o) but were prevented (p). I don't say that I rejoice in the revival of your care for me, on the account of my want, tho' it really required

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10 (n) *I rejoiced in the Lord greatly.*] He uses a very skilful way here of commending the generosity of his benefactors; wherein he signifies not only that they had done their duty, but that the Lord had favour'd them by stirring them up to it, and that they had given him occasion of much thankfulness to the Lord: which shows his pious disposition, who in such things took special notice of the Lord's hand and kindness to him.

(o) *Εὖ ὃ καὶ ἐφορονᾶτε. Wherein ye were also careful.*] The expression is doubtful, and may signify, *For whom ye were also careful*, or else it may be taken in the sense of our translators for *εὖ ὃ πρὸς ὑμᾶς ἐφορονᾶτε, In which matter you were careful*: the paraphrase has accordingly left the sense doubtful.

(p) *Ἐκείνην δὲ. But ye lacked opportunity.*] Some think, with St. Chrysostom, he means, 'You wanted an ability to supply me: others with our translators understand him, 'Ye wanted an opportunity of sending me the supply you design'd me.' Either of these senses will perfectly suit his scope: but as we are not acquainted with the *Philippians* circumstances at that time, it may not be easy to determine, barely from the word here used, which sense agrees best with the matter of fact. It is therefore left doubtful by a general term in the paraphrase, tho' I confess I incline most to the former sense upon the authority of Chrysostom, who says this was the common way of expressing that case.

PARAPHRASE.

TEXT.

- quired your assistance (9). For I have learn'd to be content with the circumstances I am in, 12. whatever they are. I know how to be in a low condition, and I know how to be in a plentiful one: in every place, and among all men, am I instructed both to be full and to be hungry, both to abound and to suffer want. 13. Not that I assume this sufficiency to my self, but I attribute it to Christ, thro' whom strengthening me I can do all things. But my contentment in my circumstances does not at all lessen the commendableness of your behaviour, who have done well in commiserating and supplying 14. me in my affliction. Nor is this the only time wherein you *Philippians* have shown your affection to me: for you can't but remember as well as I, that towards the beginning of my preaching the gospel among you (r), when I designed to depart from *Macedonia* (s), no church in your country, beside yours, contributed
- state I am, *therewith* to be content. I know both *how* 12. to be abased, and I know *how* to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all 13. things through Christ which strengtheneth me. Not- 14. withstanding, ye have well done that ye did communicate with my affliction. Now, ye *Philippians*, know 15. also, that in the beginning of the gospel, when I de-

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11 (9) Οὐχ ὅτι καὶ ὅς ἐστιν λέγω. Not that I speak in respect of want.] I prefer the rendering of *Castellio*, 'Neque propter inopiam dico: ' Nor do I speak upon the account of my want. Nor is it uncommon for ὅτι thus used to be redundant. He had told them in the verse before, that he rejoiced greatly in the revival of their care for him; and here he prevents their mistaking the true cause of his joy.

15 (r) Ἐν ἀρχῇ τοῦ εὐαγγελίου. In the beginning of the gospel.] This can't be understood of the beginning of his preaching the gospel any where at all: for that he had done many years before he came to *Philippi*, or they had had an opportunity of showing their kindness to him: it must therefore be understood of his first preaching among the *Philippians*. Compare *Chap.* i. 5.

(s) Ὅτε ἐξῆλθον ἀπὸ Μακεδονίας. When I departed from Macedonia.] The next verse shows that this should be render'd, *When I was departing from Macedonia*. *Thessalonica* was it self in *Macedonia*, and therefore he was not departed from *Macedonia*, when they sent to him in *Thessalonica*: but he was then about to leave that country, to preach the gospel elsewhere, and so needed assistance in order to it.

It may not be amiss to add here, that ὅτε ἐξῆλθον is put for ὅτε ἂν ἐξῆλθον, and that for ἂν ἐξέλθοιμι. I don't find any have taken notice of this instance of ἂν omitted in the N. T. tho' they produce *Acts* xxv. 22. *Rom.* ix. 3.

TEXT.

PARAPHRASE.

parted from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. 16. ly. For even in Thessalonica ye sent once and again 17. unto my necessity. Not because I desire a gift : but I desire fruit that may abound to your account. 18. But I have all, and abound : I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-

buted any thing to me (t) : and that even in 16. *Thessalonica* (u) you sent once and again a supply to me. Nor do I mention all this, (viz. 17. my present joy, your doing well in supplying me now, and the former instances of your kindness) because I am desirous of a gift from you now, or at any time for the sake of the gift it self. But what I desire on all such occasions is that your religion may produce such good fruits as may turn to account to you, procuring God's blessing upon your worldly store, and may intitle you to a future reward (w). But I have 18. all that I want (x), and I abound : I am full, having received of *Epaphroditus* the things which

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(t) Οὐδὲ μία μοι ἐκκλησία ἐκοινοῦνησεν εἰς λόγον δόσεως καὶ λήψεως ἐν μὴ ὑμεῖς μόνον. No church communicated with me, as concerning giving and receiving, but ye only.] It seems not probable that St. Paul had here the thought which the Greek commentators suppose, their giving their carnal things, and receiving his spiritual things. I think he only speaks of giving and receiving carnal things, and his meaning is, 'None communicated with me by giving on their part, and by receiving on mine.' Like a modest man, he speaks somewhat darkly of his receiving, it being irksome to one of so generous a spirit.

16 (u) Even in Thessalonica.] St. Paul has deservedly laid an emphasis on this ; and 'tis as tho' he had said, 'No church in Macedonia beside yours, communicated with me ; no, not the church of Thessalonica : nay so far were they from it, that when I was among them, they let me once and again be supplied by you.' As this carries in it a reflection upon the Thessalonians, so it heightens the commendation given of the Philippians. 'Tis therefore a judicious remark of St. Chrysostom upon the place : 'This is a great commendation of the Philippians, that when he resided in the metropolis [Thessalonica] he should be supported by a little city [Philippi].' That St. Paul was maintained at Thessalonica by his own labour, and not their contributions, appears, 1 Thess. ii. 5, 6, 9. 2 Thess. iii. 7, 8, 9.

17 (w) I desire fruit that may abound to your account.] It may be asked, Was not this to desire a gift ? I think not, but that he is thus to be understood, 'I am only concern'd for you, that you may bring forth such fruit as will turn to account to you : for I desire no gift for my self for its own sake.'

18 (x) Ἀπέχω ὃ πάντα. But I have all.] I think our translation is good, with which the Vulg. Latin agrees, *Habeo autem omnia*. And thus have we render'd the same word Matt. vi. 2, 5. This seems preferable to the rendering of the Syriac and our marginal version, *I have received all*, because that is what he mentions afterwards. The sense therefore is, 'I have all that I want, and more than I want : and for this plentiful condition I am indebted to you, having received from you what Epaphroditus brought me.'

which came from you, which are an odour of a sweet smell, a sacrifice acceptable and pleasing
 19. to God (*y*). But may my God gloriously supply (*z*) all your need, (according to his riches, or as he is abundantly able to do it) thro' Jesus Christ. Now to our God and Father (*a*) be
 20. glory for ever and ever. *Amen*. Salute all the Christians that are with you. The ministers (*b*)
 21. who are with me salute you. All the saints salute you, chiefly they who are of *Cesar's*
 22. household. The favour of our Lord Jesus Christ be with you all, *Amen*.

pleasing to God. But my 19. God shall supply all your need, according to his riches in glory by Christ Jesus. Now unto God, and our 20. Father, *be* glory for ever and ever. *Amen*. Salute 21. every saint in Christ Jesus. The brethren which are with me, greet you. All 22. the saints salute you, chiefly they that are of *Cesar's* household. The grace of 23. our Lord Jesus Christ *be* with you all. *Amen*.

NOTES.

(*y*) ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. *An odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.*] I think they are too nice, who here suppose the apostle alludes to two things, *viz.* the odour of incense, and the sacrifices. Nothing is more common than to ascribe the odour of a sweet smell, ὁσμὴν εὐωδίας to the sacrifices, *Gen.* viii. 21. *Exod.* xxix. 18, 25, 41. and I think perpetually elsewhere in the LXX, nor can I find so much as one place, where that phrase is used concerning the sweet incense. St. Paul therefore here compares their liberality to a sacrifice only, the like comparison being used *Heb.* xiii. 16. And 'tis thus he speaks of the death of Christ, using both these expressions, tho' he has not the least regard to the burning of incense, *Eph.* v. 2.

19 (*z*) Ὁ ὃ Θεὸς με πληρώσει. *But my God shall supply.*] This is to be understood in the nature of a wish, or as expressive of what was the matter of his prayer for them. The *Vulg. Latin*, and many ancient copies and several commentators read it in the optative mood πληρώσαι, which seems to be the true reading. See *Mills* in loc.

Observe farther, he says not *our God*, but *my God*, because he is speaking of God's recompensing to them the kindness they had shown him as his servant: it was therefore most proper to mention the relation God stood in to him, as that would secure his regard to those who had done him good.

20 (*a*) Τῷ ὃ Θεῷ καὶ Πατρὶ ἡμῶν. *Now unto God and our Father.*] The ἡμῶν *our* refers to both Θεῷ and Πατρὶ *God and Father*; and therefore it ought to have been render'd as in the paraphrase.

21 (*b*) *The brethren.*] These stand contradistinguished to the saints, *v.* 22. and so must signify the *brethren in office*, or ministers, as 'tis render'd in the paraphrase.

DISSERTATION I.

O N

G A L. IV. 21----V. 1.

21. TELL me, ye that desire to be under the law, do ye not hear the law?

22. For it is written, that Abraham had two sons, &c.

THIS passage has been always esteemed to be very obscure and difficult: nor have the most learned commentators, who have written upon it, aimed at much more than the abating and lessening some of the difficulties, there being hardly any who pretend to give a full and clear account of the whole discourse. I hope I shall incur the milder censure with the reader who shall think I fail in the attempt, since so many great men have done so before me. Every man who is heartily persuaded of the truth of Christianity, should be concerned to do what he can to clear and defend the rule of it: and if my mite makes little or no addition to the treasury into which 'tis cast, yet my good-will may deserve some acceptance. I am the more inclined to make this essay, because I find the enemies of our holy religion think this passage gives them a brave handle to expose it, and to insult those who embrace it; tho', I think, the most they can pretend is, that St. Paul's discourse has not hitherto been clearly understood by his friends or enemies, which can be no great wonder, since there are confessedly *some things in his epistles hard to be understood.*

derstood. There is such an exactness and strength of reasoning which runs thro' his writings, that one would think modesty should teach men to suppose his argument may be good in a particular place, tho' they are not able to perceive it. We judge thus of other authors, who appear to write well: why then should the same equity be only denied to *St. Paul*, and the sacred writers? I am persuaded, that indifferent judges will not think the worse of such a reasoner as *St. Paul*, because his enemies speak evil of that in his writings which they confess they do not understand. Particularly I hardly think a late writer would at all have abated the strength of his reasoning, had he forbore to insult *St. Paul* for this discourse, in the fancied absurdity of which he seems to triumph, and therefore thus closes with it his collection of such passages as he thought would best serve his turn: 'But,' says he p. 11. 'most divine' [he speaks ironically, and means most weak and childish] 'is *St. Paul's* argument in his epistle to the *Galatians*, to prove Christianity to the *Jews*' [he should have said, to the *Gentile* converts of *Galatia*] 'from the old testament. Tell me, says he, ye that desire to be under the law, &c. setting down the whole passage at length.

B E F O R E I give my interpretation of the place, it may not be amiss to observe the occasion of it. *St. Paul* then had been preaching among the *Galatians*, many of whom he had converted from *Gentilism* to Christianity, and formed into churches, which seemed at first to be very flourishing: but some of the *Jewish* converts had after his departure crept in among them, and sadly seduced them, having persuaded them to submit to circumcision, and the other ritual ordinances of the law of *Moses*, and so to corrupt christianity by such a wretched mixture of *Judaism* with it. The design of the epistle in general is to convince them of their error, and to reclaim them, as the reader may easily see, if he consults what *Mr. Locke* has written on this epistle. And 'tis evident, that the apostle pursues the same design in the argument he uses in this section.

T H E only thing wherein I apprehend *Mr. Locke* is defective, is, that he seems not to have cleared the sense and force of the apostle's argument in this place; and therefore referring the reader to him for the rest, I shall only endeavour to supply that defect: and this I shall do by a paraphrase, which I shall labour to clear and confirm by joining some notes therewith.

TEXT.

TEXT.

PARAPHRASE.

21. TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh: but he of the free-woman was born by promise. Which things are an allegory; for these are the two covenants: the

TELL me you who would so fain be under the law, do you not acquaint your selves with what is in the law, either by reading (a) it, or having it read in your assemblies? For it is written there (b), that Abraham had two sons, the one, viz. Ishmael, he had by Hagar, who was his servant or slave, and became his concubine or wife; the other, viz. Isaac, he had by Sarah, who was no slave, but free-born, and was Abraham's proper wife. But Ishmael, who was born of Hagar, the bond woman, was born according to the ordinary course of nature, without any special promise made of his birth, or any extraordinary interposition of divine providence: but Isaac, who was born of the free-woman Sarah, was born by virtue of a special promise, when Abraham and Sarah, according to the course of nature were past all hopes of having any children. Which things are allegoriz'd (c) by the prophet Isaiah, whose words I shall

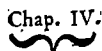
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21 (a) Mr. Locke's paraphrase on this verse is here transcribed. He observes that the *Vulgar* has, after some Greek Manuscripts *read*, instead of *hear*: and accordingly both readings are taken into the paraphrase.

22 (b) *It is written.*] That is, *there*, in the law, *Genesis* xvi. 1, 15. and xxi. 1, 2. And therefore, as Mr. Locke observes, the term *law* in the foregoing verse must comprehend the five books of *Moses*.

Farther, we may hence learn, that when an history of the old testament is refer'd to in the new, in this manner, *It is written*, it is not absolutely necessary that the very words set down in the citation should be found exactly and formally in the place refer'd to; 'tis sufficient if the things that are mentioned were really there declared. Thus it is no where written in the law, that Abraham had two sons in those very words: but the thing it self is plainly declared, when we have an account, in one place of the law, of the birth of Ishmael, and in another of the birth of Isaac. Nor is it unusual to refer to *Livy*, *Herodotus*, or any other historian in like manner, when we give a short account, in our own words, of a matter particularly, and perhaps largely related by them. By this instance therefore we may see, that St. Paul thought it a fair and just citation, if he gave the true sense, tho' he did not transcribe the very words of his author.

24 (c) *Ἀτινά ἐστιν ἀλληγορούμενα.* Which things are an allegory.] The mistaking the meaning of these words, has caused the great difficulty and obscurity which has perplexed expositors in giving



I shall presently recite, (see ver. 27.) and whose applying them as he does may be very instructive to you. Now you are to observe, that in the prophet's allegorizing them, these two women, *Hagar* and *Sarah*, do signify the two cove-
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one from mount Sinai which gendereth to bondage, which is *Agar*. For

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giving an account of *St. Paul's* argument: and therefore the more care is necessary in fixing the true sense of them.

All the translations I have looked into agree with our own in making the history of *Abraham's* sons to carry in it an allegory, and to be originally intended as such. The *Syriac* has thus render'd it, *These things are allegories of the two covenants*: the *Vulg. Latin*, *which things are spoken by an allegory*: *Callellio*, *which things signify somewhat else*: with whom *Beza* agrees, *By which somewhat else is represented*: The *Italian* version of *Diodati*, *which things contain an allegory*: the common *French* translation has, *which things must be understood allegorically*: and that of the *Mons* testament, *All this is an allegory*: the *low Dutch*, *which are things that have another meaning*. The *Arabic* and *Ethiopic* are not to the purpose.

An allegory is when one thing is said and another thing is intended, as *Quintilian* accounts for it, *Lib. viii. c. 6. Aliud verbis, aliud sensu ostendit*. And thus *Isaiah's* parable, *Judg. ix. 7.* and many of our Saviour's discourses in the gospels are *allegories*. And in case the rendering of our *English* translators, or any of those but now mentioned, were right, the sense of *St. Paul's* words must be this, 'That when we read of these two sons of *Abraham*, one by a bond-woman, and the other by a free-woman, we are not to suppose that the plain literal or historical meaning was the only or chief thing intended: but we must remember, that there is another more important sense which this history does mytically couch and contain in it; and that God originally intended that hereby should be prefigured the two covenants.' And thus *Mr. Locke* understood it, whose paraphrase runs thus, 'These things have an allegorical meaning, for the two women are the two covenants.'

Now I must own, that this sense seems very disagreeable to me: nor could I acquiesce in it, when I was not able to discover a better; but concluded that the place was not hitherto rightly understood. I will not deny, that where the things were in their own nature and principal design, typical, it might well be supposed, that what was said of them might without any strain or violence be refer'd to the things which they typified. This seems to have been the nature and design of the sacrifices, and some of the ceremonies under the law: and thus particularly the paschal lamb was typical of *Christ our passover* who was sacrificed for us, *1 Cor. v. 7.* and therefore it seems not unreasonable to me to allow that what was said of it, that *a bone of it should not be broken*, *Exod. xii. 46. Num. ix. 12.* was to be fulfilled in *Christ*, which *St. John* (supposing *Pf. xxxiv. 20.* does not relate to *Christ*) has applied to him, *making the scripture to be fulfilled, A bone of him shall not be broken*, when *Christ's* legs were not broken, as were those of the two malefactors who were crucified with him, *John xix. 36.* But to make plain and historical narrations, such as that of the birth of *Ismael* and *Isaac*, which neither in their own nature are typical, nor are in the least hinted in the history to be prophetic; I say to make these to be allegories, that is, (in the most improper sense in which these expositors use the word) to be types, appears to me to be very hard. And tho' the modesty with which, I think, the holy scriptures ought to be treated, may hinder my saying that such interpretations are never to be allowed; yet, I think, we may safely say, we ought, for the sake of the enemies of our holy religion, to avoid as much as possible the giving the scriptures such a turn by
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our interpretations ; and nothing but the utmost necessity, if there be, as I hope there is not, any such, should ever suffer us to admit of that way of explaining any particular Texts.

As to the passage under consideration, which is perhaps the most plausible of any that have been ever urged in behalf of such kind of interpretations, I do not think the apostle in the least designed to intimate that these things were originally intended as an allegory, or, to speak properly, as a type of the two covenants. I am satisfied that what we have render'd, *Which things are an allegory*, ought to be thus translated, as it is in the paraphrase, *which things are allegorized* : and his meaning is, that the prophet *Isaiah*, whose words he cites, *v. 27.* has from this history borrowed the terms wherein he hath express'd himself in a very fine and noble allegory. This rendering is most exactly grammatical, as our own is not : for *ἀλληγορέμενα* being a participle passive, it is very properly render'd *allegorized*, but very improperly *an allegory*. Now this alone sets the apostle's discourse in a quite different light, and offers nothing but what is familiar in all languages, and with all authors, *viz.* by way of allegory to accommodate ancient and famous histories to their own times, even when they were far from imagining that the things allegorized had the least relation to, or were at all typical or prophetic of that to which they applied them. I may borrow an instance to my purpose from *Quintilian* in the place before cited, where he tells us it was a familiar allegory among the *Greeks*, to say, *Dionysius of Corinthi esse*, that *Dionysius* is at *Corinth*, the meaning of which is, that a man is fallen from a state of grandeur to a low and mean condition ; and herein they allegorized the story of *Dionysius*, who having been a king in *Sicily*, and expelled thence for his tyranny, went to *Corinth*, and there for a salary taught school ; tho' no one can imagine that they who used the allegory supposed that *Dionysius*, or the change of his fortune, was a type of, or had any other relation, than that of resemblance, to the person or circumstances of him to whom they applied it. Thus when they said a man had loosed, or cut the *Gordian* knot, they meant that he had conquered a great difficulty ; or a man had dash'd against *Scylla*, while he endeavour'd to avoid *Charybdis*, they meant that by striving to avoid one danger he had fallen into another, without thinking the old stories were typical or prophetic of the events to which by an allegory they accommodated them. Thus it became a proverb among the *Jews*, *Is Saul also among the prophets ?* *1 Sam. x. 11. xix. 24.* to signify any thing sudden, unusual, and unexpected, when they had no thought that *Saul* was a type or prophetic figure of what happened.

It will not, I hope, be accounted improper, if I here add another famous instance of an ancient history allegorized, since it tends, unless I am much mistaken, to clear the holy scriptures. We have a relation *Gen. xxx. 1, 2.* of *Rachel's* great trouble because she had no children, that is, because at that time she had never brought forth any. This is thus allegorized in the prophecy of *Jeremiah*, Chap. xxxi. 15. *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping : Rachel weeping for her children, refused to be comforted for her children, because they were not.* Where the meaning is not, that *Rachel's* having no children for a long time, was typical of the fore destruction, which, at the *Babylonish* captivity, befel the posterity of the children she had afterwards : but by an elegant figure, she that mourned because she had born no children, is introduced as bitterly bewailing the sad slaughter that was made among the descendants from her, it being a much greater occasion of grief to bring forth children for destruction, than not to have any at all. And as the prophet *Jeremiah* has turned that history of *Rachel's* trouble to an allegory concerning the *Babylonish* captivity, so *St. Matthew*, borrowing the prophet's words, has turned it to an allegory concerning the slaughter of the infants at *Beth-lehem*, Chap. ii. 17, 18. *Then was fulfilled that which was spoken by Jeremy the prophet, saying, [The expression, Then was fulfilled, tho' it may be used concerning a proper prediction of any event, yet it does not certainly import that the words so cited were such a prediction : for no more is necessarily implied in them, than that the event may be related in such or such a prophet's words ; just as we say of a matter which happens, and may be expressed in a common proverb, The old saying is fulfilled, or, the proverb is come to pass, tho' we suppose not that it was any prediction of what then happens] in Ramah was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children (slain by Herod) and would not be comforted, because they are not.* Now if the relation of *Rachel's* sorrow for want of children, *Gen. xxx. 1, 2.* be not



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nants (*d*); of the which covenants one is from
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purely historical, but must be looked upon as typical and prophetic, because allegorically applied both by *Jeremiah* and *St. Matthew*, it is evident it must be typical or prophetic of two very distant events, that are already past, and may be, for ought we know, of two, or twenty more; nor can any one tell when it will be fully accomplished. Why may it not as well carry in it a prediction of what befel her posterity in the time of *Vespasian*, *Adrian*, &c? I can't therefore but think, that the supposing every thing to be originally designed as an allegory, because it may be, or has been allegoriz'd, tends to great confusion, casts a blemish upon the sacred history, opens a door for wild enthusiasm, and tends to harden infidels in their prejudices against Christianity. Upon the whole, I see no difficulty in allowing that the history of *Hagar* and *Sarah*, may be allegorized by the prophet *Isaiah*, without supposing that either he or *St. Paul*, who took it from him, imagined that it was prophetic of that matter to which it was allegorically accommodated: and indeed the allegorizing it seems to suppose it was not originally so intended. And certainly our translators by rendering ἡ τινὰ ἐστὶν ἀλληγορούμενα, *Which things are an allegory*, and understanding by that expression the history of *Sarah* and *Hagar*, have wrested the sense of the word ἀλληγορία, which is never used in such a signification by any Greek or Latin writer, except it may be those who have been led to it by their misunderstanding this passage. All allegories are tropical expressions, and nothing is allegorical any farther than it is tropical. Even *Quintilian* himself, who carries the notion of it the farthest of any body, soon after his definition before mention'd, where he says it may consist *sine translatione*, and gives an instance of it from *Virgil*; yet in that passage observes one trope, on which he makes the whole to depend, *Menalcas* for *Virgilius*. Tho' *Vossius* and others won't allow the expression to be allegorical, because there is not a continuation of tropes. No history therefore, or fact, related in proper terms, and designed to be understood so, can be an allegory, whatever respect it may have to something else; because an allegory is never to be understood literally, but only by way of accommodation and similitude. Besides, there is this difference between a type and an allegory, that the former respects something future, and the latter something past. Had therefore the history of *Abraham's* two wives in *Genesis* been design'd to point out something future, it would not have been an *allegory* there, but a *type*. This distinction between an *allegory* and a *type* seems to me no small exception against the common explication of this passage. The learned *Vossius* appears very sensible of it, when he says: 'Utitur ἀλληγορίας voce apostolus Paulus ad Gal. iv. 24. ubi duabus Abrahami uxoribus, Sara & Hagar ἀλληγορικῶς dicit significari testamentum V. & N. Ait enim: Ἡ τινὰ ἐστὶν ἀλληγορούμενα, &c. Sed hic κατὰ χρευστικῶς allegoria pro typo accipitur, quia res veteris testamenti mystice exponuntur, salva historię veritate. At rhetoribus ἀλληγορία nihil aliud est, quam modificatarum vocum continuatio.' *Instit. Crat.* L. iv. c. 11. sect. 1. He would not allow this to be an allegory, but misunderstanding the apostle was obliged to say he had misused the word.

One thing, I conceive, that has render'd the apostle's sense so obscure, is that the words of *Isaiah* the prophet, wherein he has allegorized these matters, is set at such a distance from the assertion here, that they are allegorized: for the citation comes in at v. 27. but in this 24th verse, together with the 25th and 26th he gives the meaning of the prophet's allegory, and so prepares his readers for the understanding the words of the citation, which thereupon follow. If this note seems tedious to the reader, 'tis hoped he will make allowance for the importance and necessary length of it, the sense of the whole section appearing to me intirely to depend upon the true and exact stating of the meaning of these words.

(d) Αὗται γὰρ εἰσὶν αἱ δύο διαθήκαι. For these are the two covenants.] 'Tis obscure in the *Argifib*, what the word *these* refers to; and I believe most of our common readers understand it

TEXT.

PARAPHRASE.

25. this Agar is mount Sinai in Arabia, and answereth to

mount *Sinai*, (it being there made with the children of *Israel*) and this covenant like a bond-woman only produceth slaves (*e*), accordingly it is in the prophet's allegory signified by *Hagar*. (For that which is allegorized of, 25. or concerning this *Hagar*, is mount *Sinai* in *Arabia*) (*f*) and in the allegory answers to the

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it thus, that these things which are an allegory signify the two covenants: but the *Greek* determines the *these* to signify the bond-woman and the free-woman just before mentioned. These two covenants are that of peculiarity with the *Jews*, and the other the Christian covenant made with all the world who submit to the *Messiah*. By these two covenants were formed two churches or societies, which are spoken of and resembled under these terms.

(*e*) *Ἐἰς δουλείαν γεννώσα.* Which gendereth to bondage.] St. Paul here refers to what he had several times before asserted in this epistle, that to be under the *Mosaick* law was to be in a state of bondage, and consequently that the *Jews* whose case that was, were in bondage, treated like *minors* or persons under age, who tho' heirs, yet have no power, nor differ from servants. Concerning which the reader is refer'd to other parts of the epistle, and Mr. *Locke's* paraphrase and notes.

25 (*f*) *Τὸ γὰρ Ἄγας, Σινὰ ὄρεος ἐστὶν ἐν τῇ Ἀραβίᾳ.* For this *Hagar* is mount *Sinai* in *Arabia*.] This passage has been justly esteemed obscure, and has exercised the skill of the criticks. Our own translation is certainly wrong. Had St. Paul designed the sense therein expressed, he would probably have said, *Ἡ γὰρ Ἄγας*, but *τὸ* can by no means be thus joined with *Ἄγας*. Nor do I see how the *τὸ* can agree with *ὄρεος*, as tho' the apostle had said, *τὸ γὰρ ὄρεος Ἄγας, Σινὰ ὄρεος ἐστὶν*. For to what purpose can he be understood to mention *Hagar's* being a mountain? Besides this instead of solving one difficulty, really raises another; and has accordingly set some upon searching for a mountain that was, or might be called *Hagar*; tho' I apprehend their discoveries of this nature have been able to satisfy few beside themselves.

This passage has tried the skill of our great Critick, Dr. *Bentley*, who has given his judgment concerning it, p. 96. of his letter to Dr. *Mills*, published at the end of *Historia Chronica Joannis Malala*. His first conjecture is, that those words *Σινὰ ὄρεος ἐστὶν ἐν τῇ Ἀραβίᾳ*, is mount *Sinai* in *Arabia*, are not the apostle's, but were somebodies comment written in the margin, which afterwards (as it sometimes happens) crept into the text; them therefore he chooses to reject. This conjecture he apprehends is much countenanced by four MSS. mentioned by Dr. *Mills*, which tho' they retain the words, yet leave out the *δὲ* that follows *συνοίχεται* in the common reading, as it must be left out in case the other words are rejected. Then upon the authority of the *Alexandrian* and other MSS. he supposes that for *τὸ γὰρ Ἄγας* should be read *τὸ δὲ Ἄγας*, and for *δουλείᾳ δὲ* should be read *δουλείᾳ γὰρ*, and so the *δὲ* and *γὰρ* have mutually changed their situation. Thus then the text will stand according to his conjecture hitherto, *τὸ δὲ Ἄγας συνοίχεται τῇ νῦν ἱερουσαλήμ, δουλείᾳ γὰρ μετὰ τῶν τέκνων αὐτῆς*. And this so exceedingly pleased Dr. *Mills*, that he says, were it not for the unanimous agreement of the copies in the other reading, he should not doubt to pronounce it genuine. *Prolegom.* p. 137. But this reading being not every way agreeable; Dr. *B.* goes farther and persuades himself that St. Paul's writing was this, *Τῇ δὲ Ἄγας συνοίχεται ἡ νῦν ἱερουσαλήμ, δουλείᾳ γὰρ μετὰ τῶν τέκνων αὐτῆς*, and that the inserting the supposed spurious clause was the occasion of changing *τῇ* into *τὸ* and

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into τῷ, there being a manifest solœcism otherwise in the construction. I have given as short an abstract as I could of that learned writer's conjecture : but the perusing the whole of what he says will be entertaining to the reader who has any taste of these things. He seems not much to have missed St Paul's sense in general ; nor would I be averse to any change of the words that would clear the text, provided it rested upon the authority of good MSS. and so should be very willing that the most may be made of the different readings of δὲ and γδ. But so many alterations as are here made only upon conjecture, and without the concurrence of any one MS. seem to me hardly allowable : nor do I think the doctor himself would abide by them, provided a good sense could be put upon the words without them. Whether I have been able to discover such a sense, shall now be submitted to the reader's judgment.

Thus then I render the two verses : v. 24. *Which things are allegorized : for these women are the two covenants, the one from mount Sinai, which gendereth to bondage, which is Hagar, v. 25. (for what is allegorized concerning Hagar, is mount Sinai in Arabia) but she answers to Jerusalem that now is, for she is in bondage with her children.* When St. Paul says, *which is Hagar*, his meaning is, that that covenant is set forth or signified by *Hagar*, that is, in *Isaiab's* discourse : and this he illustrates in the passage I have included in a parenthesis, *For what is allegorized (namely by the prophet Isaiab) concerning Hagar, is mount Sinai in Arabia ; and his meaning is, that Isaiab, when he brings in Hagar into his allegorical discourse must thereby point at mōune Sinai in Arabia ; there being no place beside, that any ways belonged or related to Hagar.*

I will not deny that this sense of the words would have been made clear and unavoidable, had the apostle said, τὸ γδ τῆς Ἀγαρ. But as we are to take things as we find them, the only question is, whether the words will not bear this sense, and whether we have not the like construction elsewhere. I think we meet with such another *Heb. xii. 24. Te are come to the blood of sprinkling, that speaketh better things than that of Abel.* Αἱματὶ ῥαντισμῷ, κρείττονα λαλῶντι παρὰ τὸν Ἀβελ : or as *Grotius* says, the ancient Greeks and the Syriac interpreter read παρὰ τὸ Ἀβελ. And indeed *Oecumenius* and *Theophylact* both read παρὰ τὸ. Nor is it improbable that *Chrysostom* whom they generally follow, did too : for however the editors have twice represented him as reading παρὰ τὸν, yet as he immediately subjoins in the last place, τὸ γδ αἷμα τὸ Ἀβελ ἐλάλησε, it should seem likely that he wrote παρὰ τὸ. Concerning the Syriac I doubt whether they read τὸ or τὸν ; but this is certain, that if they read τὸν they supposed it to agree with ῥαντισμὸν, and took Ἀβελ to be the genitive case : and in either reading the word *Abel* seems to be so understood, which makes this to be an exact parallel to that in the place under consideration.

Farther, what he adds after the parenthesis, is intended to show that mount *Sinai* is not thus refer'd to upon the account of those who afterwards possess'd it, but only upon the account of the covenant made there with *Israel*, and so it must in the prophet's allegory signify the present literal *Jerusalem*, or the *Jews* who by rejecting the new covenant, continued still under the old covenant, made at mount *Sinai*, and so might be consider'd, as it were, as generated from thence. And farther this *Hagar* fitly represents *Jerusalem* or the *Jews* : for 'as she was a bond-woman, and her children followed the case of their mother, and were not treated by *Abraham* as free-born and made heirs of what he had, so *Jerusalem*, or the natural *Jews*, generated from mount *Sinai*, were not heirs of the new covenant, and the great blessings promised to *Abraham* and his spiritual seed, but continued still in a state of bondage under the law given at mount *Sinai*.

This account seems to me natural, unforced, and easy : but before I proceed I would take notice of two things.

1. That supposing it should be thought harsh for want of a pronoun to take δαδ' αὶ δὲ (or rather δαδ' αὶ γδ which seems to Dr. *Bentley* the truer reading, having the authority of several of the best MSS.) as spoken of *Jerusalem*, (tho' I believe instances may be given of the like construction) yet this will make no alteration of the sense : for if we join this with *Hagar*, and understand him thus, *For Hagar is in bondage with her children, it comes really to the same thing, Hagar then being consider'd as the allegorical mother of the Jews.*

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2. The other thing I would here take notice of, is the reason why the prophet *Isaiah*, and from him *St. Paul*, represent mount *Sinai* by *Hagar*: and when a good account is given of this, I hope the whole discourse of the apostle so far, will be clear and easy. This has much exercised and puzzled expositors, who have laboured to very little purpose, beside that of diverting themselves, to discover some footsteps of this name's being given to mount *Sinai*, or some place in its neighbourhood, from whence it might possibly receive its denomination, and be called *Hagar*. This has appeared the more strange to many, because *Hagar* was not of that country, but an *Egyptian*, as we are assured *Gen. xvi. 1.* The solution of this difficulty seems to me easy. *Hagar*, however she was her self an *Egyptian*, was the mother of *Ismael*, who, with his posterity settled in *Arabia*, and particularly in the wilderness of *Paran*, *Gen. xxi. 21.* which was very near mount *Sinai*: whence the country of her posterity, and mount *Sinai* as a part of it, is denominated from her; even as her posterity have in scripture their name from her, and are called *Hagarites*. Thus they are certainly called *1 Chron. v. 19, 20.* And they made war with the *Hagarites*, with *Jetur*, and *Nephish*, and *Nodab*. And they were helped against them, and the *Hagarites* were delivered into their hand. These *Hagarites* were *Ismaelites*, as appears by the mention of *Jetur* and *Naphish* (for so it should be written, as it always is in the *Hebrew*, and 'tis strange our translators should here write it *Nephish*) which were the sons of *Ismael*, *1 Chron. i. 31. Gen. 25. 15.* Our translators have in like manner understood *Psal. lxxxiii. 6.* calling them *Hagarens*: but as the *Ismaelites* are there distinctly mentioned, and the word may admit a different sense, it not being the same as in the *Chronicles*, I do not insist on it.

Farther, it should not seem strange, that when *St. Paul* makes this *Hagar* to signify a place or country, he should nevertheless represent it as having children: for this is familiar in the stile of the holy scriptures, which set forth the place where men are born, or from whence they spring, as their mother. To give some instances of this nature: *Sion* is represented as a woman, *Lam. i. 4, 5, 17.* nay as a woman travelling and bringing forth children, *Isa. lxvi. 8.* and accordingly we read of the children of *Sion*, *Psal. cxlix. 2. Joel. ii. 23.* and of the sons of *Sion*, *Lam. iv. 2.* and of the daughters of *Sion*, *Isa. iii. 16, 17.* and *iv. 4.* and thus our Saviour calls the women who bewailed and lamented him, daughters of *Jerusalem*, *Luke xxiii. 28.* Thus *Ezekiel* speaks of *Sodom* and her daughters, and of *Samaria* and her daughters, see *Chap. xvi. 44—55.* Thus because man is made of the earth, *Job* speaks of that as his mother, *Chap. i. 21. Naked came I out of my mother's womb, and naked shall I return thither*, that is to my mother's womb, to the earth: which language was familiar with the heathens also. I shall mention one instance more; but that is, I think, home to my purpose. *Rachel*, both by the prophet *Jeremiah*, and by *St. Matthew*, in the places before refer'd to, is brought in as weeping for her children. This cannot be meant literally of *Rachel*, who, being dead so many ages before the events spoken of, could not be affected with them: but as *Hagar* is put for the country after her time possessed by her posterity, not for *Egypt* her native country; just so is *Rachel* put allegorically not for the place of her birth (for she was a *Syrian*) but for the country where her posterity settled; and the country's lamentation for the loss of its inhabitants, is set forth by *Rachel's* weeping for her children.

If any one should object against what has been said, that the apostle first speaks of *Hagar* as a woman, and then as a country or mountain; he may easily perceive the answer, that there can be no difficulty in this, when he gives such express notice that in the latter case he speaks allegorically. Tho' indeed if he had given no such notice at all, he might have been justified by examples taken from the old prophets, wherein they speak of as widely different things under the same name, without any warning given but what the nature of the things themselves does carry in it. Nothing can be plainer than this in *Hos. xii. 2, 3.* The Lord also hath a controversy with *Judah*; and will punish *Jacob*, according to his doings will he recompence him. He took his brother by the heel in the womb, and by his strength he had power with God. Where *Jacob* in the former verse, is the people descended from *Jacob*, the *Israelites*: but in the latter verse, the *he* which plainly refers to *Jacob*, is put for the proper or literal *Jacob*, and not for the people.

- the present literal *Jerusalem*, for she is in bondage with her children : But the spiritual or heavenly *Jerusalem* (*g*) is signified in the prophet's allegory by *Sarah*, the free-woman (*h*) ; and this *Jerusalem* is the mother of us *Gentiles* who believe in Christ (*i*). For to this purpose are the words

Jerusalem which now is, 26. and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Re- 27.

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26 (*g*) Η δὲ ἄνω Ἱερουσαλὴμ. But Jerusalem which is above.] 'Tis manifest that this is spoken in opposition to *Jerusalem* mentioned before, the Jerusalem that now is, that is the earthly *Jerusalem*, that church or society that was formed by the covenant from mount *Sinai* : and so it must mean the Christian church, which was of a more noble and excellent nature, being from above, and being heavenly ; to which that passage does well agree, *Heb.* xii. 18, 22. *Ye are not come unto the mount that might be touched, and that burned with fire* (i. e. mount *Sinai*) nor unto blackness, and darkness, and tempest, &c. — But ye are come to mount *Sion*, and unto the city of the living God, the HEAVENLY *Jerusalem*, &c. With which may be compared *Rev.* iii. 12. xxi. 2, 10. And as the two women in the prophet's allegory are the two covenants, and *Hagar* is put for the first at mount *Sinai*, by which the Jewish church was formed, so the other must signify the new covenant, by which the Christian church was formed.

(*h*) Ελευθερία ἐστίν. Is free.] This rendering spoils St. Paul's discourse : for then he has only told us who is meant by *Hagar*, but not who is meant by *Sarah*, which is such an omission as 'tis not easy to suppose he would be guilty of, especially in so nice a discourse as this is : and therefore 'tis necessary the passage should be thus render'd, *But the Jerusalem above is the free-woman*, that is, she is meant by *Sarah*. This is very obvious, and has accordingly been observed by Dr. *Whitby*, Dr. *Mills*, &c. and the last verse of the chapter does farther confirm it, where he draws a conclusion from what he says in this verse ; *So then, brethren, we are not children of the bond-woman, but of the free-woman*.

(*i*) Ητις ἐστὶ μήτηρ πάντων ἡμῶν. Who is the mother of us all.] Mr. *Locke* in his paraphrase explains it thus, 'The mother of us all, both Jews and Gentiles who believe.' Tho' the thing it self be unquestionably a truth ; yet I cannot but acquiesce in Dr. *Mills*'s judgment, who upon the credit of good MSS. of ancient versions, as particularly the *Syriac* and *Vulg. Latin*, and of ancient writers and commentators, is for leaving out the πάντων, and accordingly I have left it out in the paraphrase : and indeed the discourse seems to me best when it is omitted : for as the apostle is applying himself wholly to converts from among the *Gentiles*, so the prophet *Isaiah*, in the passage refer'd to, and next set down, speaks, at least chiefly, of the calling of the *Gentiles* : it therefore seems most pertinent to his design to assert strongly that the *Jerusalem* above was the mother of the *Gentiles* who believed, which was the thing in question, the other matter, that she was the mother of the believing Jews, being on all hands allowed, and acknowledged. And 'tis evident his discourse after he had cited the words of the prophet, goes on in this strain, the *we* v. 28, 31. and the *us* Chap. v. 1. manifestly signifying the *Gentiles* only. The learned and judicious doctor supposes that the πάντων was at first some person's marginal comment, designed to explain the sense of St. Paul, and that thence it crept into the text in those copies which read it. If this be allowed, as it seems probable (for I am not positive in the matter) it may not perhaps be unlikely that he that first made that comment, took it from St. Paul's words, *Rom.* iv. 16. where speaking of *Abraham*, he says, *Who is the father of us ALL*, meaning plainly both Jews and *Gentiles*. But I can hardly think that passage can be pleaded to justify the copies that

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Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

words of the prophet *Isaiab*, whose allegory, what I have now said, is designed to clear and explain to you, Chap. liv. 1. Rejoice thou *Sarah*, who hadst been barren all that part of thy life wherein alone women use to be fruitful, break out into loud acclamations of joy, thou who never till thou was past age, hadst any travelling pains: for more numerous are the children of *Sarah* who was desolate and past hope, than of *Hagar*, who became *Abraham's* wife, and bare him a son when he was according to the course

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that read *an* here in this place in the *Galatians*, because the apostle's argument there led him to speak in that manner, as it seems not to do here.

It may not be amiss farther to observe concerning this expression, wherein *Sarah* is spoken of as the mother of the believing *Gentiles*, that it is very agreeable to other places of scripture, which represents all the children of God as the children of *Abraham*, and particularly as *Abraham's* children by *Sarah*. The *Jews* in our Saviour's time seem to have been sensible of this: whence in their discourse with him they pleaded that *Abraham* was their father, *John* viii. 39. and that God was their father, *v.* 41. *We have one father, even God*. These expressions seem to have been equivalent with them, as they counted themselves to be certainly the children of God by virtue of their descent from *Abraham*, and judged all who were not so descended to be excluded from this privilege. But then they saw there was a necessity of some limitation, since they would never allow the *Ismaelites* to be the children of God, tho' they equally with themselves were the posterity of *Abraham*; and therefore they plead in effect that they were the children of *Abraham*, by *Sarah*, and not by *Hagar*. This I think is their meaning, when they say there, *We are not born of fornication; we have one father, even God*. So that they really confined the privilege of being the children of God to such as were the children of *Abraham* by *Sarah*. Their mistake was that they only consider'd a fleshly and natural descent from *Abraham*, and regarded not the only thing that was absolutely necessary, that men must be the children of *Abraham* by believing. Excepting this mistake, *St. Paul* plainly goes upon the same principles, not only here in the *Galatians*, but likewise *Rom.* ix. 7—9. *Neither because they are the seed of Abraham, are they all children* (for then the *Ismaelites* must have been so too) *but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God.* (By which it appears that with *St. Paul*, as well as the *Jews*, the children of *Abraham* are the same as the children of God) *but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son.* That is, they are counted *Abraham's* seed, and so the children of God, concerning whom the promise is made, as it is concerning all believers among the *Gentiles*, as well as *Jews*. These are his children, not according to the flesh; but are born to him, as *Isaac* was, according to the promise made of his having a son by *Sarah*. The reader easily sees how well this accords with his discourse here to the *Galatians*. I can't but add here a passage from *St. Peter*, whose epistle (as *Dr. Whitby* has proved in his preface to it) being directed to the *Gentile converts* to Christianity, makes it the more to my purpose. He thus urges the wives among them to be in subjection

- course of nature capable of generating (*k*).
 28. Thus you see how *Isaiab* has allegorized these things, and represented the spiritual seed of *Abraham*, that was by promise, as more numerous, than that which was in a course of nature. And now that I may farther pursue his allegory, and bring the matter home to our own case, we are to remember, my brethren, that we *Gentiles* are

Now we, brethren, as *Isa- 28.*
 ac was, are the children of

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jection to their own husbands from the example of *Sarah*, 1 *Pet.* iii. 6. *Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well.* By which it appears he reckoned the Christian *Gentiles*, the children of *Sarah*, as well as of *Abraham*, as the *Ethiopic* version joins them together, reading here *Et* for *et*; but it is therein singular: and therefore I do not mention it as tho' I made the least doubt of the common reading.

27 (*k*) The words cited by St. *Paul*, are to be met with *Isa.* liv. 1. Nor do I apprehend that more is necessary to show how just and pertinent the citation is, than these two things. 1. To prove that *Isaiab* in this passage does allegorize the history of *Sarah* and *Hagar*, as St. *Paul* asserts. 2. To allege the reasons why we should judge, that the prophet's allegorical discourse concerning these two women, is to be understood as pointing to the two covenants. If these two things can be well cleared, the argument here used by the apostle must appear strong and convincing to the persons to whom it is alleged. For as he does not argue from the history of these women as delivered in the law, but from the prophet's allegorizing it, the *Galatians* must be satisfied in the prophet's testimony; nor could the *Jews* who were endeavouring to pervert them, have any thing to say against it, since they believed *Isaiab* to be a prophet, and received his writings as inspired: and unless we allow his argument here to be good, we must condemn all the appeals that are made in the new testament, to the testimonies of any of the prophets, I mean of the prophets consider'd as contradistinguished to the law, *Luke* xvi. 16, 19. I shall therefore endeavour to clear both the fore-mentioned things. And,

1. It seems plain, tho' *Sarah* and *Hagar* are not expressly named by the prophet, that yet they are the women allegorized by him in this passage. That such allegorical accommodations of ancient histories are agreeable to the prophetick stile, I think cannot be doubted. I have before had occasion to mention one, viz. that of *Rachel* in *Jeremiah*: and there seem to be many in the prophet *Isaiab*. One is very plain in the beginning of his prophesy, *Chap.* i. 10. *Hear the word of the Lord, ye rulers of SODOM, give ear unto the law of our God, ye people of GOMORRAH.* Now as this is agreeable to the stile of the prophets, and here appears to be some allegorical accommodation, I think *Sarah* and *Hagar* are the only women who can be meant in the prophet's description. 'Tis true we meet with instances of women who in some things resemble these: but to none except these will all the things here mentioned agree. Thus while *Peninnah* had children, *Hannah* continued a considerable time barren, but afterwards had *Samuel* and other children: and thus she expresses herself in her song, 1 *Sam.* ii. 5. *The barren hath brought forth seven, and she that had many children is waxed feeble.* But 'tis not easy to imagine, that this can be alluded to by the prophet. For if it is, the discourse must either relate to some event about the time of *Isaiab*, or else to that to which St. *Paul* applies it. But to what event in *Isaiab*'s time, or soon after, can we apply it? We know very little either of *Hannah*, or of *Peninnah*'s posterity: nor have we the least hint in the scripture of any distinction

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tion made by the providence of God, with reference to these two : only it may be observed that however good a man *Hannab's* son *Samuel* was, yet his sons were far from being like him ; and there is no likelihood that their posterity were any better than their neighbours, or that any special blessing attended them above others at the return from the *Babylonish* captivity. On the other hand, supposing men to apply this to the same event *S. Paul* does, the calling of the *Gentiles*, it will be a strange spirit of perverseness and contradiction in them to pretend that the *Gentiles* should rather be represented as the children of *Hannab*, than of *Sarah*, there being so much foundation for the latter, but none at all for the former.

Again *Rachel* was a long time barren, while *Leah* was fruitful : but then what *Isaiah* says was not literally true of them in his time, or any time since. The posterity of *Leah* were always much more numerous, than those of *Rachel*. *Reuben, Simeon, Levi, Judah, Issachar, and Zebulon*, were all the sons of *Leah* ; and the tribe of *Judah* alone was at least near equal to all *Israel* : and if to *Judah* we add the other tribes descended from *Leah*, subducting them from *Israel* ; the children of *Rachel*, that is, *Ephraim, Manasseh, and Benjamin* can never be supposed comparable in number to the children of *Leah*. Nor did any thing happen soon after *Isaiah's* time that should give occasion for a contrary account. *Ephraim* and *Manasseh* were carried into their long captivity before the prophet's death, from which they never yet returned ; and should it be supposed, that some of them might return with the *Jews* at the release granted by *Cyrus* ; yet they must have been comparatively very few, and far from being more numerous than the children or posterity of *Leah*. So that I think there are no other two women whom the prophet can be thought to allegorize, but *Sarah* and *Hagar*. And indeed his allegory is very fine, when thus understood of them : *Rejoice thou barren that bearest not ; break forth and cry thou that travailest not* : q. d. ' How earnestly desirous was *Sarah* of being a mother ? and how did she laugh, rejoice, and triumph when at last she had a son in her old age, after she had been barren thro' all that part of her life, wherein only she could reasonably have any hope or expectation of having children ? (see *Gen. xxi. 6, 7.*) but behold, here is an occasion for a much more abundant joy and triumph, when she is become the mother of so vast a posterity.' For the desolate hath many more children, than she that hath an husband : that is, She that was with respect to the having children, as tho' she had no husband, her husband *Abraham* being superannuated, and as it were dead, and she her self being past age, and her womb as it were dead, hath many more children, &c. There are two places which deserve to be compared with this, the same thing being spoken of in them. *Rom. iv. 19. Being not weak in faith, he [Abraham] considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.* Hence he calls God's giving them a son in those circumstances, his quickening the dead [that is, *Abraham* and *Sarah*, who were in this respect as dead,] and his calling those things which are not, as tho' they were. *v. 17.* The other place is *Heb. xi. 11, 12. Thro' faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky for multitude, and as the sand which is by the sea shore innumerable.* As therefore a dead husband is no husband, and *Abraham* was as good as dead, *Sarah* is spoken of as desolate, or as having in a manner no husband. And this will give light to the last words of the verse. *The desolate hath many more children, than she that hath an husband.* *Hagar*, however a bond-woman, was *Abraham's* wife, *Gen. xvi. 3.* and he her husband : and whereas *Sarah* is spoken of as desolate and without an husband, when she conceived *Isaac*, because *Abraham* in the course of nature was then as good as dead ; the case with him being quite the reverse, when he took *Hagar*, and had *Ismael* by her, there being nothing supernatural in that birth, therefore she is said to have an husband. In short therefore, the thing allegorized by the prophet is this : that *Sarah*, who had been so long barren, did at last by virtue of the promise of God, and his extraordinary blessing, bear a child to superannuated *Abraham*, contrary to the course of nature, and became the mother of a more numerous posterity than *Hagar* was, who had a child by him according to the course of nature, when he was yet in his strength. And by the way, I would here

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propound it to the consideration of such as make the scriptures their study, Whether the light which the apostle has here given us into this passage of the prophet *Isaiah*, does not cast a considerable light also upon *Psal.* cxiii. 9. and so lead us into the true design of that whole *Psal.*

2. I am next to inquire, what reason we have to judge St. Paul has explained this passage according to the original intent and design of it. Christians who are persuaded of the apostle's inspiration will make no doubt of this: but as I am to justify him in his interpretation, I must allege other considerations. Now supposing the truth of what has been said under the former head, that the women allegorized are *Sarah* and *Hagar*, it seems reasonable to allow such an analogy as St. Paul mentions between these women, and the particular event the prophet refers to: but I cannot imagine any other event than that here assigned, that will bear any such analogy. If *Sarah* be the barren woman allegorized, it is reasonable to suppose that as she rejoiced in a child of promise, so the rejoicing the prophet speaks of should be upon the like account, and that this numerous issue was born by virtue of some promise. This must be owned admirably to fit the calling of the *Gentiles*, which was according to promise. If it be said that the return from the *Babylonish* captivity, was according to a promise, I grant it: but then I can't see how the rest that is said can be applied: for who then can be the children of her that has an husband, who are said to be fewer in number? But in the apostle's explication, the analogy is exact in both parts of the allegory: for as the *Gentiles* are the children of promise, so the unbelieving *Jews* well answer to *Ismael*, who was born after the flesh, and not by promise, they being the children of *Abraham* only by a natural or fleshly descent; and the converts from among the *Gentiles* were vastly more numerous than the natural *Jews*.

But what I insist on especially is how this is brought in, and the place where it stands in the prophecy. 'Tis plain the great event to which the apostle applies the passage, is the calling of the *Gentiles*, and that event in fact followed presently after the death of Christ: and if the passage be understood to speak of the calling of the *Gentiles*, it could not stand in a more proper place in the whole prophecy, it coming in immediately after the liii. chapter, which all Christians know is one of the plainest and clearest prophecies of the death of Christ of any that we have in the whole bible: which is so evident as to force a late writer to acknowledge that it belongs to him only, tho' he has taken much pains to expound away from him a multitude of other passages in that evangelical prophet, which have been generally understood to be spoken of him. It is remarkable that toward the close of that chapter the prophet mentions his seed, *v. 10.* *When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied.* In some of which expressions the calling of the *Gentiles* seems to be designed; and that the meaning is, that however the *Jews* would hate and despise him, according to what is said before in the chapter, yet the *Gentiles* should trust in him. Compare Chap. xlix. 3—7. And indeed the author I refer'd to but now, does not scruple to interpret that passage, *he shall see his seed* by his seeing 'a numerous progeny of faithful believers on his name.' And in like manner he expounds the last expression, *He shall see of the travel of his soul, and be satisfied*: 'Our Saviour Christ shall be pleased to see so many thousands by his sufferings saved, and 'think them abundantly recompensed, tho' the benefit redound to others.' Where tho' he does not mention particularly the *Gentiles*, yet I can hardly think he did not intend they should be included in the numerous progeny of believers, and the many thousands that should be saved by his sufferings. I think therefore I may very reasonably suppose, that the calling of the *Gentiles* is foretold in that famous prophecy. The last words of that chapter, after which immediately follows the verse cited by the apostle, seem to me very much to this purpose. *He was number'd with the transgressors, and bare the sins of many, and made intercession for the transgressors.* I am sensible his making intercession for the transgressors is commonly understood of that stated and continual intercession he makes at the right hand of God for his people: but that interpretation seems not so certain, since the persons for whom he is represented as acting that part, are constantly, as far as I remember, represented under another character, as those who come to God by Christ, *Heb.* vii. 25. as the elect of God, or true and sincere Christians, *Rom.* viii.

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29. promise, But as then he (1) are the children of promise, like as *Isaac* was. And from that history which the prophet has thus allegorized, you may receive some farther instruction very pertinent to your own case: for as you see by it, that he who was born after the flesh, persecuted (m) him who was born after the spirit (n), so you cannot

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viii. 33, 34. *Heb. ix. 24. 1 John ii. 1.* but this is the only place where his intercession is said to be made for transgressors. By the transgressors then we ought perhaps to understand the *Gentiles*, whom St. Paul calls *sinners of the Gentiles*, *Gal. ii. 15.* which opinion of them was both true in it self, and common among the *Jews*: and the intercession here said to be made by him for these sinners of the *Gentiles*, may be explained from *Psal. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Having this allowance and direction from the Father, Christ no doubt asked, or made intercession for these heathen transgressors who knew not God, and served dumb idols, and according to the Father's promise, his intercession was heard, the grant was immediately issued forth, and the heathen in vast numbers became his people, his inheritance, and possession, which was a noble subject and occasion of joy and triumph to the heavenly *Jerusalem*, or the true Church of God, whose members were so very few before: and therefore sing O barren, thou that didst not bear, &c.

28 (1) *We.]* The *we* here I think manifestly relates to the *Gentiles*; and it is as tho' he had said, *we Gentiles.* St. Paul being the apostle of the *Gentiles*, it is very common with him in his epistles to such, to join himself with them, as tho' he were himself a *Gentile*. His meaning is, that as *we Gentiles* are the children of the heavenly *Jerusalem*, signified by *Sarah*, so we are born in like manner as *Isaac* was, by virtue of a divine promise, that is the promise often mentioned in the old testament, that the *Gentiles* should be brought into the Church of God, upon which promise St. Paul uses frequently to insist. The inference which he couches in what he says, and which he designed the *Galatians* should make, is this, That as the special promise of God concerning the birth of *Isaac*, gave him a mighty advantage, and he was constituted heir, when he that was born after the flesh was rejected from being heir with him; so the *Gentiles* being made the children of *Abraham* in like manner as *Isaac* was, might expect very eminent advantages, and particularly they might reckon upon it, according to the words of *Isaiab.* that they should become more numerous than those who were his children only by a fleshly descent.

29 (m) *Persecuted.]* The only account we have of this persecution is *Gen. xxi. 9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.* Whence we may learn that men may be guilty of persecuting, in the apostle's apprehension, without practising any open force and violence, when they treat others scornfully and abusively. Nor is it hard for men to be really persecutors, when they little imagine they are so: as no doubt the *Jews* in the apostle's time little thought they were chargeable with such a crime, when they used violence, but supposed they were doing God service.

(n) *Τὸν κατὰ πνεῦμα. Him that was born after the spirit.]* As he that is born after the spirit in this verse, and he that was by promise, v. 23. both stand opposed to him that was born after the flesh, they may both be understood, in the main, to import the same thing, the extraordinary

- not reasonably wonder that the same thing should now happen, and that the *Jews*, who are the seed of *Abraham* according to the flesh, should persecute us *Gentiles*, who are his spiri-
30. tual seed. Now you may judge what will be the consequence in the present case, from what you find to have been the consequence then. Observe therefore what sentence presently followed upon *Ishmael's* persecuting *Isaac*. Cast out, saith the scripture, *the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman*. And in like manner you may conclude, that the *Jews*, who now persecute you, shall be rejected and excluded; and you *Gentiles*, who are
31. persecuted by them, shall be the heirs (o). Upon the whole you see by *Isaiah*, that we *Gentiles* are represented not as the children of *Hagar*, the bond-woman, but as the children of
- Ch.v.i. *Sarah*, the free-woman. Since therefore we have obtained such a liberty as this by Christ, do you *Galatians* continue stedfast in it, and do not again bring your selves into a state of bondage.

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dinary operation of God in the birth of *Isaac*; to which God obliged himself by his promise, and which he executed and accomplished by his spirit, to whom all miraculous operations are wont to be attributed, 1 Cor. xii. 7—11.

30. (o) Whoever compares the words here set down by St. Paul with Gen. xxi. 10. will see that he did not look upon himself obliged to transcribe exactly the passage. The little alteration in the words, not varying at all the sense, makes the passage run the smoother in his discourse. See the note (b). His meaning here seems evidently to be this, The prophet *Isaiah* has allegorized the histories of *Hagar* and *Ishmael*, of *Sarah* and *Isaac*: since therefore they must be understood to carry in them a resemblance of the things in our present time to which he has accommodated them, we may yet farther pursue the matter, and argue the likeness of the consequence from the likeness of behaviour in the two cases. The consequence of *Ishmael's* persecuting *Isaac*, was his and his mother's being cast out of *Abraham's* family, and his being excluded from sharing the inheritance with *Isaac*: it is therefore easy to judge, that the *Jerusalem*, which now is, and the children of *Abraham* after the flesh, the *Jews* of this time, who are by the prophet allegorically set forth by *Hagar* and *Ishmael*, shall be cut off from *Abraham's* family,

TEXT.

PARAPHRASE.

wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

dage (*p*) by putting your selves under that law which was given at mount *Sinai*, which is a yoke of bondage.

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family, that is, from the church of God, since they now persecute the *Gentiles*, who are, according to the same prophet, become the children of *Sarah*, or of the heavenly *Jerusalem*.

Such an arguing, or such a comparing of things as this, is always reckoned allowable: nor does any one imagine that he who uses it, esteems the thing from which the argument is drawn, to have been any prediſtion or type of that which is infer'd from it: but it is only a reasoning from the like causes to the like effects in different cases, which is certainly strong and convincing.

1 (*p*) The liberty he urges them to maintain, is a liberty from the bondage of the ceremonial law; and this liberty the *Gentiles* obtained by Christ. The *Galatians* indeed had not formerly been under the bondage of that law, and so could not again intangle themselves therewith: but they had been in bondage to false Gods and to their lusts. His meaning therefore is, that since they were made free from that bondage they were formerly in, as *Gentiles*, they would not now a second time inlave themselves by submitting to the ceremonial law. See Mr. *Locke's* note (*p*) upon *Gal. iv. 9*.

But there is another sense in which *παλιν* is used for *retrosum*, and perhaps that may better suit this place, and *Gal. iv. 9*. and so the meaning here will be, 'Don't by going backward intangle your selves with a yoke of bondage.'

After I had finished, and indeed sent away my papers on this subject, I met with the critical remarks of a learned writer upon *v. 24—26*. And tho' upon perusing them I have not perceived any occasion to alter what I had written, yet it may be proper here to take some brief notice of what he says.

I was pleased at first to find a person of his judgment did as little as my self acquiesce in Dr. B——'s leaving out by conjecture, *Σινᾶ δεῦς ἐστὶν ἐν τῇ Αἰγύπτῳ*, but I was somewhat disappointed afterwards, when I observed that he himself doubted the genuineness both of them and some others. I hope I have shewn that he is mistaken, when he says, 'The passage, as it now stands, can neither be defended nor explained; and that it needs to be mended by a conjecture.'

I pass over his two first arguments against the Doctor, because I don't find they at all affect my interpretation. Nor is it much concerned in his third, except in one passage which seemed very surprizing. 'I can't, says he, believe the apostle thought or design'd to say that the *Jewish* nation was in bondage. The *Arabians*, who sprang from *Hagar*, were miserably invlaved: but the *Jews*, even at that time, boasted that they enjoyed their own laws, and were governed by their own kings. As therefore he here, *v. 25*, says the *Arabians* were in bondage, so when he says in the end of *v. 26*. That *Sarah is the mother of us all*, he without doubt intimates, that no one could deny the *Jews* were free.' This is contrary to the strain of the whole chapter; particularly to the eleven first verses, where he proves that all the unbelieving *Jews* were in bondage under the ceremonial law; and it is with reference to that only that he speaks of the metaphorical bondage of the *Jews*, and liberty of Christians, in this section concerning *Hagar*: for the proper and literal bondage he carries not, that I can perceive, any farther than *Hagar* and her son *Ismael*. But whatever the boastings of the *Jews* might be, he positively asserts they were in bondage, not under the *Romans*, (tho' that was true also) but under the elements of the law. And certainly it was very little to St. Paul's purpose to assert that the *Arabians* were in bondage: for what could that signify to the *Galatians*, whom he censures only for their being desirous to put themselves under the ceremonial law?

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law? They sought not to be in the condition of the *Arabians*, but of the *Jews*, of whose servitude they were not apprehensive, and therefore needed to be convinced.

His fourth argument is, That *μία μὲν*, v. 24. ought regularly to be followed by *ἐτέρα δέ*, or some such word, v. 26. as a reddition to it. But if this proves any thing against Dr. B—'s or my interpretation (which I don't grant it does) the utmost will be only this, that here is an inconsiderable inaccuracy in St. Paul's title: but then it is what this learned author is forced to admit in his own emendation: for he presently himself makes the *ἡ δέ* to be the reddition to *μία μὲν*.

I come now to his way of reading the text, wherein (1.) I agree with him that the best reading seems to be *δρασκεῖ γὰρ* (not *δέ*). (2.) He next tells us that for *τὸ γὰρ Ἀγὰς* he chooses to read *τὸ δὲ γὰρ*, from whence he supposes sprang the corruption *τὸ δὲ Ἀγὰς*, as it is read in the *Clar.* and *Ger.* and *Alex.* MSS. and the *Coptic* version: to which he adds that the *Vulg. Latin*, *Hesychius* upon *Lev.* xix. together with *Jerom.*, *Ambrose*, and all the *Latin* commentators leave out the word *Ἀγὰς*. But however the present *Vulg. Latin* leaves out the name here of *Hagar*, yet since the *Latin* version of the *Clar.* and *Ger.* MSS. retain it, Dr. Mill's opinion is very probable, that it was in the genuin vulgate version, and that it was at first left out by St. *Jerom.*, or by some body about his time. It seems to me much more likely, that it has been omitted by such as did not understand the meaning of it, than that it has been corruptly added to the text: for it is not easy to imagin with what view any one could make the addition. However, I must own the correction is so handsom and easy, that I should be much inclined to admit it, if I perceived a necessity of making any alteration at all: but I hope my account has made it manifest that there is no need of any.

(3.) He next in the clause, *τῇ νῦν Ἱερουσαλὴμ*, leaves out the *νῦν*, because, as he says, the *Syriac* and *Arabic* versions do so. But the truer reason seems to be, that the retaining it will not consist with his next emendation (4) of *ἡ δὲ παρ' Ἱερουσαλὴμ* for *ἡ δὲ ἄνω Ἱερουσαλὴμ*. The omission of *νῦν* is not countenanced by any one *Greek* MS. the *Vulg. Latin* has it, and I think he is mistaken in saying the *Syriac* version leaves it out. It is true the *Syriac* has not here the word *כּוּנַן* [*Hobo*] which properly answers to *νῦν*, but the reason seems to be, because the language would not bear that use of the adverb in the sense of an adjective; as neither will our own, whence our translators have been forced to render it, *Jerusalem which now is*, instead of *the now Jerusalem*, which would have been very improper *English*. I can make no doubt that the *Syriac* translators found *νῦν* in the *Greek* copies, from whence they made their translation, because they here use the demonstrative pronoun *הַזֶּה* [*Hode*] instead of it, just in the same manner in which, as far as I can find, they always render *νῦν* when thus used, either by *הַזֶּה* [*Hono*] when the following substantive is masculine, or by *הַזֶּה* [*Hode*] when feminine. I will only refer to a few places which occur, in none of which is there the least doubt of the genuineness of the *Greek* *νῦν*. Thus they render *ἐν τῇ νῦν αἰῶνι*, *Tit.* ii. 12. just as they do *τῷ ἐν αἰῶνι*, *Gal.* i. 4. In like manner *Rom.* iii. 26. viii. 18. xi. 5. 2 *Cor.* viii. 13. *Eph.* ii. 2. 1 *Tim.* vi. 17. and 2 *Tim.* iv. 10. I confess the *Arabic* version has no word that answers to *νῦν*, and perhaps tho' it was in the copy used by the translators, they might not think it necessary to express it, since they might suppose that every one would perceive it could be only the literal *Jerusalem* that was opposed to the *Jerusalem* above, or the heavenly *Jerusalem*, *Heb.* xii. 22. And if that translation will weigh any thing in the present case, it will establish the common reading *ἄνω*, and consequently that of *νῦν* also. (5.) As I allow a parenthesis in this place, the reader may see how I think it ought to be order'd by what is said before in the Dissertation. I say nothing of the sense he puts upon the word *συστοιχῆ* which he renders *conjunctus est*, and thus glosses upon it, '*Judea* is full of continued mountains, and therefore mount *Sinai* which began at the red-sea, and extended it self with one perpetual ridge toward mount *Sion*, might be said to be joined to *Jerusalem*, especially since they to whom this was said, lived in very distant parts of the world.'

Supposing what he here says of the continuance of mount *Sinai* to mount *Sion* were true; yet there needed some instance wherein *συστοιχῆ* is used by a *Greek* author in that sense. Had he produced

produced any such it would have been more to his purpose, than the bare rendering of the *Vulgate*, which seems to be only an odd guess at the meaning of a passage not understood by the translators: and there being no doubt that *συκοιχῆ* is the genuin reading in the *Greek*, we must only have recourse to the sense of that word. Now taking it in the way it is frequently used for *in eadem serie respondet*; the question is how *Hagar συκοιχῆ* to *Jerusalem*. I think the two series here to be compared stand thus, according to St. Paul's discourse:

The history in *Genesis*.

1. *Hagar* that hath an husband
2. generates *Ismael*
3. after the flesh, or according to the course of nature.
4. She and her son are in bondage.

The allegory in *Isaiah*.

1. The present *Jerusalem*, the metropolis, or mother city of those with whom the covenant at mount *Sinai* was made;
2. generates *Israel*
3. after the flesh, by a fleshly descent.
4. She and her children (the natural *Israel*) are in bondage under the law given at mount *Sinai*.

According to this account *Hagar* in the history answers to the earthly *Jerusalem* in the allegory. But the sense that author puts upon the passage is so forced and unnatural, and seems so foreign to St. Paul's scope, that I am persuaded it can do him no service in establishing his conjecture. Nor does he himself seem well satisfied with it, since he presently expresses his doubt whether the whole parenthesis, as he has altered it [*τὴς γὰρ Σινᾶ ὅθεν ἐστὶν ἐν τῇ Ἀραβίᾳ συκοιχῆ δὲ τῇ Ἰερουσαλὴμ*] are the apostle's words, or an elucidation crept out of the margin into the text: nor does he appear to be without apprehensions, that after all he has said, this clause does somewhat disturb the sense of the place. His makes it look probable that he has not hit upon the true key to St. Paul's meaning: and whether I have succeeded any better is left to the judgment of the reader.

The account here given satisfies me, however I shall add the conjecture of a very learned and judicious friend upon the passage, which he was first led to from reading the criticism last mentioned. And I do it the rather, because it seems to preserve the sense of *συκοιχῆ*, and keeps nearer to the *Greek* copies, by retaining the word *νῦν*. The sense of the place is this: The two opposite parts of the prophet's allegory, as explained by St. Paul, may be represented thus:

Verse 24. *These two women are the two covenants:*

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| <ol style="list-style-type: none"> 1. The one covenant from mount <i>Sinai</i>, 2. generating unto bondage, which is <i>Agar</i>; (v. 25. For this mount <i>Sinai</i> is in <i>Arabia</i>, and answereth, in one part of the allegory, to the city now called <i>Jerusalem</i>, in the other) 3. for she is in bondage with her children. | <ol style="list-style-type: none"> Ver. 26. 1. But the other covenant from <i>Jerusalem</i> 2. is the free woman, <i>Sarah</i>, 3. who is the mother of us all. |
|--|--|

The apostle here proposing to show that the two women alluded to by the prophet were the two covenants, first shows where the covenants were delivered, then to which of the women each of them referred, and lastly how the characters of the women answered those of the covenants.

The clause in the parenthesis v. 25. may be consider'd chiefly as historical, and designed to explain more particularly and fully the different places, wherein the two covenants, alluded to in the prophet's allegory by the two women, were first delivered. And therefore when the apostle has acquainted the *Galatians* where mount *Sinai* was, namely, in *Arabia*; he is no less exact with respect to the other place, expressing it by *τῇ νῦν Ἰερουσαλὴμ*, the city now called *Jerusalem*.

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or (as the words may be turned) *Jerusalem*, as 'tis now called. By which manner of expression he seems still to have kept in his view the first ages of the *Jerusalem* history. For in *Abraham's* time, if we credit *Josephus*, this city was the seat of *Melchisedec*, which *Gen. xiv. 18.* is called *Salem*, and by *Josephus* Σόλυμα, *Antiq. l. i. c. 11.* And afterward, when the *Israelites* got possession of *Canaan*, it was in the hands of the *Gebusites*, and called *Gebusi* or *Gebus*. So *Joshua xviii. 28.* And *Gebusi*, which is *Jerusalem*. And tho' perhaps the *Israelites*, upon conquering part of it, might then call that *Jerusalem*; yet we find the name *Gebus* was retained till *David's* time, when he took the castle, *1 Chron. xi. 4.* And *David* and all *Israel* went to *Jerusalem*, which is *Gebus*, where the *Gebusites* were, the inhabitants of the land. 5. And the inhabitants of *Gebus* said to *David*, thou shalt not come hither. Nevertheless *David* took the castle of *Sion*, which is the city of *David*.

Indeed the word called is not expressed in the *Greek*; yet it may very fairly be supplied from a like passage in *Herodotus*, where that participle is expressed. For speaking of *Paris*, upon his carrying away *Helen* from *Sparta*, he says: Ἀπικνέσθαι ἐς τὸ νῦν Κανωτικὸν καλεούμενον στόμα τῆς Νεῦας, *L. 11. c. 113.* He arrives at that mouth of the Nile, which is now called *Kanawitikon*. The historian had the same reason for using this manner of expression, as the apostle seems to have had with respect to *Jerusalem*; because that mouth of the Nile had not the name, which he here gives it, till several years after *Paris* came thither. For this base action of *Paris* occasioned the *Trojan* war, at the conclusion of which the *Spartans* returning home were driven to this place, where *Canobus* or *Canopus*, the pilot of *Menelaus*, dying, they built a town there, and called it by his name, from which that mouth of the river was afterwards denominated. *Strabo* gives this account of the town: Κανωβὸς ἐπώνυμος τῆς Μενελάου κυβερνήτης, Σπιδανόν-της αὐτίχης, *L. xvii.* *Canobus* took its name from the pilot of *Menelaus*, who died there. And *Tacitus* more fully: Germanicus Nilò subvehebatur, orsus oppido a Canopo. Considerare id Spartani ob sepulchrum illuc vectorem navis Canopum, qua tempestate Menelaus, Graeciam repetens, diversum ad mare terramque Lybiam delatus. *Ann. l. 11. c. 60.* Germanicus sailed up the Nile, beginning at the town *Canopus*. This town was built by the *Spartans*, upon the account of *Canopus* the pilot, who was buried there, when *Menelaus*, returning to *Greece*, was carried to a different sea, and the coast of *Lybia*. 'Tis plain from these passages, that *Herodotus*, by using the words τὸ νῦν καλούμενον, designed to intimate that the mouth of the Nile, which he calls *Kanawitikon*, had not that name at the time he is speaking of. And afterwards *L. 11. c. 156.* he uses τῇ νῦν in the same sense, not as an adjective, but with a participle, to denote the present time in opposition to something before. For speaking of *Latona's* concealing *Apollo* from *Typhon*, he says, she hid him, ἐν τῇ νῦν πλωτῇ λεγομένη νήσῳ, in an island that is now said to float; ἐκ ἐκείνης πρότερον πλωτῇ, but which before did not float, as he had said just before, and that the name of it was *Χέμυμυς*. These instances seem to justify the interpreting *St. Paul's* words in the same manner.

But now those, who first understood this expression of the apostle in a tropical sense, as meant of an earthly *Jerusalem*, which might agree with *mount Sinai*, must needs be at a loss to reconcile this interpretation with the words ἡ δὲ ἀπὸ Ἱερουσαλὴμ, at the beginning of *v. 26.* and therefore may reasonably be supposed to have changed *ἐπὶ* into *ἀπὸ*, in order to make an heavenly *Jerusalem*, which might stand in opposition to it, and render the two parts of the allegory consistent. Tho' in *Hebrews xii. 18, 22.* where the same things are refer'd to, the distinction is made only between the mount that might be touched, or *mount Sinai*, on the one side; and on the other, *mount Sion*, which is likewise there called the heavenly *Jerusalem*. There is no mention of two *Jerusalems*, an earthly and heavenly; or what is equivalent, a legal and evangelical. And this opposition between *mount Sinai* and *Jerusalem*, as the two places where the *Jerusalem* and gospel covenants were first promulgated, is very agreeable to *Isaiah's* prophecy, *xi. 3.* Out of *Sion* shall go forth the law, and the word of the Lord from *Jerusalem*. Which was afterwards accomplished both by our Saviour's practice, and what he says to his apostles, *Luke xxiv. 47.* That repentance and remission of sins should be preached in his name among all nations, beginning at *Jerusalem*.

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As to the word *συστοιχαῖ*, those things are said *συστοιχεῖν*, which are *σύστοιχα* to one another. Now things are called *σύστοιχα* in a double respect: first *simply*, when they follow one another, in the same direct line; as on the contrary those are called *ἀντίστοιχα*, which correspond to each other in two opposite lines. So the several figures, as they stand one under another, in each part of the allegory above mentioned, are *σύστοιχα*; and those that answer to each other in the opposite parts are *ἀντίστοιχα*. But things are likewise called *σύστοιχα* by way of *analogy*: as when any two parts in opposite lines hold respectively the same rank in their own series; or have the like relation to their proper subject: so that the same things may be both *σύστοιχα* and *ἀντίστοιχα*, but under a different consideration. Thus *mount Sinai* and *Jerusalem* are *ἀντίστοιχα*, as they stand opposed to each other in the two parts of the allegory; but *σύστοιχα κατ' ἀναλογίαν*, as they have the same order in their own series, and denote the place, where that covenant, to which they respectively refer, was first delivered. 'Tis therefore in this sense the apostle is here supposed to say, that *mount Sinai answers to Jerusalem*. And this signification of *σύστοιχα* is mentioned by *Alexander*, in *prim. Topic. tom. 11.* where he says: *Σύστοιχα μὲν γὰρ λέγεται ἀλλήλοις καὶ τὰ ὁμοίως ἔχοντα πρὸς τινα, ἃ κατ' ἀναλογίαν εἰν ἂν ὡς τὰ τοιαῦτα, ἢ ἐπισήμη καὶ ἢ αἰδησις: ἐκάτερον γὰρ αὐτῶν ὁμοίως ἔχει πρὸς τὰ ἰσ' αὐτά. ὁμοίως καὶ τὸ αἰδητὸν καὶ τὸ ἐπισήμην. ἐκάτερον γὰρ αὐτῶν ὁμοίως ἔχει πρὸς τὰ ἐν ἐστὶ σύστοιχα. Those things are also called σύστοιχα to one another, which have a like respect to some other things, and may be said to be analogous: as knowledge and sense, because each of these has a like respect to the things under them; and in like manner sensible and intelligible, because each has the like relation to those things whose σύστοιχα they are.*

Upon the whole, which ever of these interpretations is preferred, I must profess that I cannot see that the enemies of Christianity have the least occasion to insult or triumph on the account of this passage of *St. Paul*: on the contrary his argument appears to me pertinent and strong, and his whole discourse exceeding lively and beautiful. Nor do I doubt but the like will be found to be the case of other at present dark and obscure passages in the scripture, when it shall please God men shall discover the true sense of them.

The END;

O

DISSERT

DISSERTATION II.

O N

M A T T H. II. 13, 14, 15.

And when they [the wise men] were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

THE words here cited are found only in the prophet *Hosea* xi. 1. and unless the evangelist cites here that prophet, we must be forced to own that he refers to some passage of the old testament which is lost or sadly corrupted. And were the difficulty discover'd only in these latter ages, such a supposition might be more easily allowed: but since in *Eusebius* and probably *Origen's* time, they could discover no other place in the prophets that could be refer'd to, it is certain that the passage must then have been dropt within the two or three first centuries. This
sup-

supposition the friends of Christianity would gladly avoid, and they have therefore deservedly apply'd their industry to discover the pertinence of the citation. It is not my business to show the weakness of their attempts, but only to endeavour to advance what may help to satisfy in the case ; and this I shall do with all the candour and fairness I am able, being willing to own my want of light in several passages of holy writ, which I think is no disparagement to a man who professes only to be a studier thereof: and where I fail I shall be thankful for assistance from others who are better able to discern the sense of the sacred writers.

There is one thing which I think it but fair to take notice of here at my setting out, and that is, that when a text is cited in the manner this is, and it is said, Such a thing was *done THAT it might be fulfilled which was spoken*, I always esteem the passage cited to be a direct prophecy of that particular event, and that it belongs to that event, and that only. I acknowledge this fixes upon me a difficulty, which they elude who take it for granted that such citations are only by way of accommodation.

Now the great difficulty before us is to show how the words of *Hosea* xi. 1. *When Israel was a child I loved him, and called my son out of Egypt*, can be thought to be intended by the prophet concerning Christ's being called by the angel out of *Egypt*. The context in the prophet will be consider'd as we proceed: he that does not remember it, may here in the beginning turn to his bible and take a brief view of it, before he reads on.

In treating of this argument I design,

1. To inquire whether there be no difficulty in the other scheme of explaining the prophet, to speak of the departure of the *Israelites* out of *Egypt*, under the conduct of *Moses*.

2. What may be supposed to render the application of the passage to Christ so difficult as it has been found.

3. To give as clear and distinct an account as I can of the sense of the prophet.

1. I shall inquire whether there be no difficulties in the other way of explaining the prophet to speak of the departure of the *Israelites* out of *Egypt* under the conduct of *Moses*. If there be any such, it is but reasonable to balance these with those of the other interpretation: for the truth only lies between those who apply them so, and those who apply them only to Christ; in case we suppose St. *Matthew* here cites this passage in *Hosea* and not some other text of the old

testament now lost. Now tho' the difficulties I shall mention are not very great in themselves, yet I think they are worth taking notice of.

1. Then I observe the expression of *calling Israel* out of *Egypt*, is as far as I can recollect unusual. The expression which is in a manner constant concerning this, is that God *brought* them out, *Hof.* xii. 13. *Exod.* xx. 2. *Lev.* xxv. 55. *Deut.* iv. 20. v. 15. *Psal.* lxxx. 8. and lxxxi. 10. So he *took them by the hand*, to bring them out of the land of *Egypt*, *Jerem.* xxxi. 32. and in this prophet *Hosea*, chap. xi. 3. he taught *Ephraim* to go, *taking* them by the arms. And the like stile is I think perpetual. The reason of this seems to be, because that God is represented as continually attending, and conducting them in their coming out of *Egypt*, the symbol of his presence continually accompanying them; and therefore as I imagine he is not said to *call them out*, which is the action of one at a distance, when he invites or exhorts persons to come to him, and not of one who bears and carries another as God is said to do his people: but the expression will well suit the condition of the infant Christ, when God sent his angel, not to *bring* him out of *Egypt*, but to direct his reputed father *Joseph* to bring him thence.

2. I don't find the word עַרְבָּי which is here render'd a *child* is ever used to signify the *Israelites* in *Egypt*. That *Israel* is called God's son is certain, nay and that a word near a-kin to this נַעֲרָה *Hof* ii. 15. for *youth* is to be found thus applied is granted: but the other is not, that I have been able to discover, so much as once to be met with. This word very properly signifies a *child* or an *infant*, and so might well be used of Christ, but till some instance is produced of its being used of the people of *Israel* in *Egypt*, the use of it here may deserve our regard: and the rendering of the LXX. is to my purpose, who have Οτι νήπιος Ισραήλ. Here are therefore two things in the verse that are disagreeable to the stile of all the old testament, if it be understood of the children of *Israel*: but are most exact and proper if used of Christ as St. *Matthew* applies it.

2. I shall next inquire what may be supposed to render the application of those words to Christ so difficult. I do not make much account of the difficulty some may apprehend from the name *Israel* here used, it being clear, as I think, that this is in the prophet *Isaiab*, who was cotemporary with *Hosea*, the name given to Christ. But the greatest difficulty seems to me to arise from the obscurity of the whole prophecy. The prophet *Hosea* lived and prophesied for

a long time together ; some reckon fifty years, and indeed it must be longer rather than shorter. Now beside the darkness that is observed in almost all prophecies, there is somewhat peculiar in this, by reason we have no dates of the particular prophecies, nor hardly any distinction whereby we may know where a new vision begins, so that a mistake in this matter may easily puzzle us. Beside these, there is somewhat very obscure and puzzling in the very stile and method of this prophet, the taking notice of two particulars whereof may be perhaps of service for explaining the verse under consideration.

1. It seems to me that this prophet does often change the names of places and persons, which must render his discourse hard to be understood, unless much attention be used ; and even then, it may not be easy always to be secure what he means. To give some instances of this nature. We find that God by this prophet expresses a very extraordinary detestation of idolatry, and even of the very names of the idols and idolatrous places, and shows he would not have them mentioned ; chap. ii. 16, 17. *And it shall be in that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali.* [There was no harm in the word, and it often has the same signification with *Ishi my husband* : but as it was so like to the name of the heathen God *Baal* or *Baalim*, in detestation thereof he would not have it used concerning himself.] *For I will take away the names of Baalim out of her mouth, and they shall no more be remember'd by their name.* Agreeably to this detestation of idolatry, the prophet seems to avoid as much as may be the naming of idols, and especially the giving any name to the places where they were worship'd, that imply'd the least honour. Thus *Bethel* being the place where *Jeroboam* set up one of his idolatrous calves, and the prophet having occasion to inveigh against it, does not, perhaps, so much as once call it *Bethel* (which was an honourable name and signified the *House of God*) when he speaks of it in its idolatrous state : but he calls it *Bethaven* the *house of iniquity* or *vanity*, chap. iv. 15. v. 8. x. 5. or *Aven*, *iniquity* or *vanity*, chap. x. 8. Compare *Amos* v. 5. or *Beth-arbel* the *house of the insnaring god*, chap. x. 14. as I think the same *Bethel* is meant thereby. There is one place where he uses *Bethel* ; but then it is plain it is when it was not in its idolatrous state, *Chap. xii. 4.* *He [Jacob] found him in Bethel : why he may be thought to use it Chap. x. 15, will be inquired afterwards.*

I am sensible there was such a place as *Beth-aven*, which is mentioned *Josb.* vii. 2. and in several other texts, and which was not far from *Bethel*: but that has not hinder'd the generality of interpreters from understanding *Bethel* to be meant in *Hosea* by *Beth-aven*: and indeed the express mention of the *calves* at *Beth-aven*, Chap. x. 5. seems to determine it that it must be so. Nor can this seem strange when compared with *Chap.* i. 4, 5, 11. ii. 22. where God changes as it were the honourable name of *Israel*, into that of *Jezreel*, of a somewhat like sound, tho' that was likewise the proper name of a place, *Josb.* xv. 56.

I am apt to think the prophecy deals in like manner with the names of men. Thus chap. x. 14. *Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled as Shalman spoiled Beth-arbel in the day of battel.* The LXX. have very strangely render'd this passage: 'Therefore shall destruction arise among thy people, and all thy fortresses shall cease, as prince *Salaman* [was destroyed] by the house of *Feroboam* in the day of battel.' But it is not easy to conjecture, who then this prince *Salaman* was, or what destruction is meant. It is likely, as St. *Ferom* says, that they wrote *Ferubbaal*, (as it is in *Grabe's* edition) and not *Feroboam*, and that they imagined that *Salaman* was the same as *Zalmunna* mentioned *Judg.* viii. and *Pf.* lxxxiii. 11. and that by *Ferubbaal* they intended *Gideon*, to whom that name was given. St. *Ferom* in the *Vulgate* translation from the *Hebrew* falls in with them, and says that ארבל signifies the same as ירבעל. But that seems at least uncertain: for tho' בל *Bel* *Isa.* xlv. 1. may probably signify the same idol-god that was anciently called בעל *Baal*; yet I never find his name written באל. Upon the whole I hardly think that interpretation will be easily received.

By *Shalman* many modern interpreters understand *Shalmaneser*, and I think with great probability, from what is said of him: but they hardly pretend to conjecture the reason why the prophet calls him only by one half of his name. What if it should be what is here suggested, in detestation of some idol whose name was *Asar* or *Eser*, אסר? It was a common practice among the *Jews* to bring in the name of God into their own names, as in all those names that end in *El*, as *Daniel*, *Ezekiel*, &c. or in *Jab*, as *Isaiab*, *Feremiab*, &c. The same was the custom of the *Babylonians*, as is evident from *Merodach-Baladan*, or *Mardokempad*, and *Evil merodach*, a part

part of whose names [*Merodach*] was the name of a *Babylonish* idol, *Jer.* i. 2. from *Nebuchadnezzar* or *Nabocollassar*, as he is called in *Ptolemy's* canon, from *Nabopolassar*, *Nabonassar*, *Nabonadius*, *Nebuzaradan* and *Nebushasban*, and *Shamgar-nebo*; all which are compounded partly of the name of *Nebo* or *Nabo*, an idol of the *Babylonians*, *Isa.* xlv. 1. which seems to have been a very ancient idol among the *Moabites* and other heathen nations, *Numb.* xxxii. 38. from which probably the mountain where *Moses* died, was denominated; the same is evident from *Belibas*, *Rigebelus*, mentioned in *Ptolemy's* canon, from *Belsazzar*, and *Beltesazzar*, which was the name *Nebuchadnezzar* gave to *Daniel*, according to the name of his God, *Dan.* iv. 8. *Bel* being the name of a noted idol. It seems probable that the names which were assumed, were sometimes compounded of the names of more idols than one, which might be owing partly to their fondness for their idols, and partly to their being denominated from their parents, in whose names there was a remembrance of some idol. Thus the names of two idols, *Merodach* and *Bel*, occur in *Merodach-Baladan*, the latter by reason of his father's name, *Baladan*, tho' it seems to be a part of his own proper name, and therefore he is called *Merodach Baladan*, the son of *Baladan*. *Isa.* xxxix. 1. 2 *Kings* xx. 12.

And if *אצר* was the name of an idol, as is highly probable, the same is to be seen in the names *Nabonassar*, *Nebuchadnezzar*, *Nabopolassar*, *Belsazzar*, *Beltesazzar*, and *Nergalsarzer*. It does not seem unlikely that *אצר* of the *Babylonians* and *אסר* of the *Assyrians*, were names of the same heathen God, tho' somewhat differently founded according to their different dialects, and so *Shalmaneser*, *Esarhaddon*, and *Tiglath pileser*, might receive their names partly from his. It is remarkable that in *Ptolemy's* canon *Esar* in *Esarhaddon* is spelt just in the same manner as the termination of the *Babylonian* names *אצר*, for he is called *Affaradinus*, as the others end in *assar*, as *Nabocollassar*, &c. *צ* and *ס* being both *litteræ sibilantes* & *ejusdem organi*, the sound of them was near a-kin, and they might easily be writ for one another, and it should seem that the *Assyrians* were not utter strangers to the *Babylonian* way of pronunciation in this case: for in the name of one of *Sennacherib's* sons, *Sharezer*, the termination is *אצר*, and it is probable he denominated his sons *Sharezer* and *Esarhaddon* from an idol as well as his other son *Adrammelech*, which was the name of one of the gods of *Sepharvaim*, 2 *Kings* xvii. 31. Now if we suppose this to

be the case that **אכר** was the name of an idol, and *Shalmaneser's* name is partly compounded of that, it is perhaps no unreasonable conjecture from the strain of the prophecy, that *Hosea* left out the name of the idol to signify his detestation of it, and so called him only by the beginning of his name *Shalman*.

I have been ready to suspect, that for the like reason the prophet *Hosea* has left out one part of the name of *Sennacherib*, and called him only by the latter part of his name *Fareb*, *Chap. v. 13. x. 6.* It is true there is the *Fod* then wanting in *Sennacherib*: but if we may judge of the *Assyrians* by the *Jews*, that is no great matter, since they left out the letter *Fod* sometimes in the beginning of a proper name. So he that is called *Feconiah*, *1 Chron. iii. 16, 17. Jerem. xxiv. 1.* is called *Coniah*, *Jerem. xxii. 24, 28.* Nor do I think it any material objection against this instance that all the versions except the *Targum* read here *Feconiah*, and not *Coniah*, since 'tis certain that *Feconiah* is the person intended, and the translators might think it enough for them to call him by his more ordinary name. However that there may be no doubt about their practice, I will add three instances more. *Joshua* the son of *Nun* is called **יהושע**, *Num. xiii. 8.* and frequently **יהושע**. It is true *Moses* is said to have called him so, *Num. xiii. 16.* But it is observable that he is called so before *Moses* is said to have done this, *Exod. xvii. 9.* and what is more to the purpose, after *Moses* had called him so, and a little before his own death, he drops the *Fod* in his name, *Deut. xxxii. 44.* and calls him *Hoshea*. Thus again, he who is called **יעקן** *1 Chron. i. 42.* is called **עקן** *Gen. xxxvi. 27.* Nor do I think this to be any fault of the transcriber, it being not unusual, as I suppose, to prefix or omit the *Fod*. Thus king *Hezekiah's* name is commonly written **חזקיהו** or **חזקיה**, *2 Kings xviii. 1, 10, 14, 15.* but very often has it a *Fod* prefixed in the books of the *Chronicles*, and he is called **יהוזקיהו** *1 Chron. iv. 41. 2 Chron. xxviii. 27, xxix. 36. xxxi. 9, 20. xxxii. 22—26, 30.* Nor is this any error of the transcriber in those books, since we find his name in like manner written *Isa. i. 1.* and **חזקיה**, *Hof. i. 1. Mic. i. 1.* And if a *Fod* was so easily added or left out in a proper name by it self, much more may we suppose it might drop in composition. However that may be uncertain, there seems little reason to doubt that *Shalman* is the same with *Shalmaneser*: and that being supposed, it may well be thought that *Betharbel* is, like *Bethaven*, a feigned name and used by way of reproach, and that it signifies the house of the

the insnaring God, as the calf at *Bethel* was no doubt a snare to the children of *Israel*. Interpreters are at a loss to find such a place as *Beth-arbel*, or to find any hint of *Shalmaneser's* spoiling it : but if we take this method of explaining the prophet, agreeably to his own stile, all the difficulty presently vanishes : for there can be no reason to doubt of *Shalmaneser's* spoiling *Bethel*, since we find 2 *Kings* xvii. 28. that when the new colony, planted in *Samaria* by *Shalmaneser*, wanted one to instruct them in the manner of worshipping the God of the country, he thereupon sent one of the priests, who came and dwelt in *Bethel* ; and consequently *Bethel* had before been conquered by him.

2. Another thing which renders this prophet very obscure, is that he does not always dispatch and make an end of one subject before he undertakes another, but sometimes pursues two together, interchangeably and alternately treating of each, much in the same manner as I have observed *St. Paul* does in part of the second and third chapters to the *Colossians*. Every one must perceive how intricate such a procedure renders any discourse. And as I take this to be an observation of great consequence in fixing the sense of *Chap. xi. 1.* under consideration, I shall endeavour to make it plain, by an undoubted instance, that this observation is just. I will not pretend to give the reason why it pleased God, to direct the prophet to write in this manner ; I only appeal to matter of fact that thus it is. All that I shall suggest is, that perhaps as God designed the prophecy of Christ's being called out of *Egypt* should be obscured by such a method (supposing the same is to be found there, of which afterward) the other which is more plain and clear should serve as a key, to that which is of greater importance. I don't think it needful here to make a long dissertation, or many remarks to prove that the prophet writes in this manner in the place I now refer to, and shall set before the reader. All that I shall do, is to take asunder what he says upon the two subjects, and set them in distinct columns, and leave it to the reader's judgment whether it be not evident that the parts in each column are to be joined together as closely as tho' nothing had intervened. The place of the prophet I speak of is *Hof. xi. 12. xii. 1.* —

The prophet Hosea's discourse concerning the children of Israel and Judah.

The prophet's discourse concerning Jacob, personally and not nationally consider'd.

CHAP. XI.

35. *Ephraim* compasseth me about with lies, and the house of *Israel* with deceit: but *Judah* yet ruleth with God, and is faithful
 3. with the saints. *Ephraim* feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation, and they do make a covenant with the *Assyrians*, and oil is carried into *Egypt*.
 2. The Lord hath also a controversy with *Judah*, and will punish *Jacob* [that is the whole house of *Jacob* both *Israel* and *Judah*] according to his ways, according to his doings will he recompense him.

He [*Jacob* personally consider-³ed] took his brother by the heel in the womb, and by his strength he had power with God. Yea⁴ he had power over the angel: he wept and made supplication unto him: he found him in *Bethel*, and there he spake with us. Even⁵ the Lord God of hosts, the Lord is his memorial.

6. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.
 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And *Ephraim*

said,

Concerning Israel and Judah.

Concerning Jacob personally.

saïd, yet I am become rich, I have found me out substance: in all my labours they shall find no iniquity in me that were sin. And I that am the Lord thy God from the land of *Egypt*, will yet make thee to dwell in tabernacles, as in the day of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the prophets. Is there iniquity in *Gilead*? Surely they are vanity, they sacrifice bullocks in *Gilgal*; yea, their altars are as heaps in the furrows of the field.

And *Jacob* fled into the country of *Syria*, and *Israel* served for a wife, and for a wife he kept sheep.

And by a prophet the Lord brought *Israel* out of *Egypt* [referring to what he had said v. 9.] and by a prophet was he preserved. *Ephraim* provoked him to anger most bitterly, &c.

Let any considerate reader judge whether as I have represented his discourse, v. 6. is not to be joined with v. 2. and so of the rest of each column, and whether there be any tolerable sense or connection if you join what is in one column with what follows in the other. I avoid making any critical remarks upon the place, and have therefore followed our translation. My business is not to treat of this passage, any farther than barely to show that such a management as I mentioned is certainly to be found in it.

These things being thus premised, I come now, 3. To give as clear and distinct an account as I can of that passage in the prophet which

which St. *Matthew* cites. Now as I here take the discourse to be alternate, I shall take the parts asunder, and place them, as before, in two columns, and then add some observations to confirm this account. I shall begin no farther back than chap. x. 14.

*The part relating to the people of
Israel and Judah.*

The part relating to Christ.

14. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as *Shalman* spoiled *Beth-arbel* in the day of battel: the mother was dashed in pieces upon [or *with*] her children. So shall *Bethel* do unto you because of your great wickedness.

In the morning [that is, in his youth] shall the king of *Israel* be certainly cut off. Because *Israel* was a child, and I loved him, therefore out of *Egypt* have I called my son.

5. As they [the prophets] called them, so they went from them: they sacrificed to *Baalim*, and burnt incense to graven images.
3. I taught *Ephraim* also to go, taking them by their arms, but they knew not that I healed them.
4. I drew them with the cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat to them.

He shall not return into the land of *Egypt*, nor shall the *Assyrian* be his king. NB.

Because

*The part relating to Israel
and Judah.*

Because they refused to return;
6. therefore shall the sword abide
on his cities, and consume his
bars, and devour them because of
their own counsels, &c.

It is to be observed that this prophecy was probably delivered after the captivity of the ten tribes.

If the passage that speaks of *Shalman* means *Shalmaneser*, and the prophet does not speak there, of a future event, but illustrates his threatening by a known judgment lately executed and fresh in their memories (as seems most likely) then it is unquestionable that the prophecy must be after that captivity; and there are other passages that may seem to confirm the same thing, *Chap. x. 7.* If this be allowed, we may well suppose that some things here mentioned may concern *Judah* and some *Israel*, as they are just before distinguished *v. 10, 11.* and since the spoiling of *Israel* is spoken of as already past, it may reasonably be thought that *Chap. x. 14, 15.* is a threatening particularly against *Judah*: and that God here declares that he would as sorely punish *Judah*, as he had already punished *Israel*. It will be here objected that the mention of *Bethel*, *v. 15.* will not allow this: *So shall Bethel do unto you because of your great wickedness.* And were indeed *Bethel* to be understood of the city where the calf was worship'd, this objection would be unanswerable. But since this prophet in speaking of that place never once vouchsafes to give it the honourable name of *Bethel*, when he speaks of it as a place of idolatry, but always mentions it under some reproachful name; it is not unreasonable that we should inquire whether he may not here design somewhat else by *Bethel*. Now it seems to me most likely that *Bethel* is not here *nomen proprium*, but *appellativum*, and that by *Bethel* we are to understand the house of God at *Jerusalem*. I am sensible that when the temple is spoken of as the house of God, it is commonly called בית האלהים or בית אלרים, but it may as properly be called בית אל, and so the temple at *Jerusalem* is at least once called *Zech. vii. 2.* What I conceive is meant by the threatening, is that the temple at *Jerusalem*, which

which is indeed the *house of God*, shall be the occasion of a fore destruction to you, while you rely upon that for safety, crying *the temple of the Lord, the temple of the Lord*, and at the same time commit the very worst of wickedness.

What follows in that column goes on concerning *Judah* no farther than one verse, and is a reproaching them for their great wickedness, their idolatry and incorrigibleness, and may be compared with 2 *Chron.* xxxvi. 14—16. *Jerem.* xxv. 4—7. xxxv. 15. *Hosea* goes on in the two next verses, 3, 4. to speak of *Ephraim* or *Israel*. And after the next break in his discourse at the latter end of v. 5. he returns to the people, and seems especially to speak of *Judah*, *Because they refused to return*, pointing at their obstinacy before complained of, v. 2. But perhaps some may imagine that he seems here to change his stile, and return to the singular by his saying *his* and not *their*, *Therefore shall the sword abide on his cities, and consume his bars*, and that this does not suit the manner of his discourse concerning *Judah* or *Ephraim*, v. 2—4. But I think this difficulty may be easily removed: for in the next words he evidently uses his former stile, *And devour them because of their own counsels*: and if I mistake not, the *his* in those two clauses refers to Christ spoken of v. 5. and who is here consider'd according to the character given him *Chap.* x. 15. as *the king of Israel*, and so these cities and the bars or defences of them, or perhaps the fortresses whereby the country was defended, are stiled *his*.

But it may then be objected that thus the two columns are mixed together which are pretended to be so intirely distinct. I answer that the prophet furnishes us with a key for this, in the first interchangeable discourse which I set down in two columns, upon which the reader is desired to look back: for there *He*, v. 3. is to be explained, and somewhat more harshly too than in the present case, from v. 2. which is in a different column: And by the way, the attentive considering these things can hardly fail to convince us, that this intermixture of different subjects is not to be ascribed to any subsequent casual dislocations of the several parts of the prophecy, but is intirely conformed to the original writing of the prophet himself.

But the other part of the discourse, which is contained in the second column, and which relates to Christ, is what needs most to be cleared. Now in order to that, let it be observed, That it is not easy to imagine that the prophet should prophecy concerning any
other

other king in this place as the king of *Israel*, but Christ. The king of *Israel*, as distinguished from *Judah*, was overthrown, and his kingdom destroyed before by *Sbalmaneser*, when he led away the ten tribes into captivity; nor had they any king peculiarly over them ever since. Nor was there any king foretold by any of the prophets who was to be over them but Christ. But as this prophet says *Hof. iii. 4, 5. The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David [Christ] their king, and shall fear the Lord and his goodness in the latter days, [i. e. the days of the Messias.]* It seems therefore plain, that by the king of *Israel* we are here to understand our Lord Jesus Christ, who is spoken of as the king of *Israel* in the old prophets, and as such was expected by the *Jews*, *John i. 49*. If the king of *Israel* be taken in this sense for Christ, nothing can more exactly agree in the accomplishment: for after this time no other king of *Israel* was ever cut off, but he. And farther he was cut off in the morning of his days, in his youth, about the age of 35.

Having mentioned the king of *Israel*, he goes on thus, *Because Israel was a child, and I loved him, &c.* where there can be no difficulty in understanding Christ to be meant by *Israel*: for thus is he called in other prophecies, as is observed by *Eusebius, Dem. Ev. lib. ix. p. 427.* and particularly by *Isaiah*, who was contemporary with *Hosea, Isa. xlix. 3.* which cannot be more strange than that he should be called *David*, as he is by this and several other prophets. And besides, the name may be, and especially in this place, elliptical, and to be filled up from what goes just before; and so the sense will be *Because the king of Israel was a child and I loved him, &c.* I think we may observe another instance of this kind, *Num. xx. 14. Moses sent messengers from Kadesh unto the king of Edom, — v. 18. And Edom [that is the king of Edom, see Judg. xi. 17.] said unto him.* See the rest of the history in that place. I have said enough before to show how proper the words are if understood of Christ. Every one must perceive, even upon a cursory reading, that in the following verses the prophet changes his stile, which tho' it is not indeed a certain proof, yet looks fair toward this interpretation.

At *v. 5.* he returns to the stile he had used *v. 1.* in the singular; and as I suppose that is to be connected with *v. 1.* I think we have here a clear proof that he does not speak of *Ephraim* or *Israel*. For

con-

concerning them what is here said, is not, I think, true; nor would the prophet be consistent with himself, in case he asserted it of *Ephraim*, 'That he should not return into the land of Egypt, as may appear by these testimonies. *Hosea* viii. 11, 13. *Because Ephraim hath made many altars to sin — now will he remember their iniquity, and visit their sins: they shall return to Egypt.* And can it then be thought, that the same prophet would say of *Ephraim* chap. xi. 5. *He shall not return into the land of Egypt?* Again, *Chap.* ix. 3. *They shall not dwell in the Lord's land: but Ephraim shall return to Egypt, and they shall eat unclean things in the land of Assyria.* Nay they were not only to go into *Egypt*, but to die and be buried there, *v.* 6. *Egypt shall gather them up, Memphis shall bury them.* And again he foretels their being in *Egypt*, chap. xi. 11. *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria.* Compare *Deut.* xxviii. 6, 8. It is probable that many of them went into *Egypt* in the reign of king *Hoshea*, when he sent messengers to *So* king of *Egypt*, and depending on his aid, revolted from the king of *Assyria*. *2 Kings* xvii. 4. Nor is this inconsistent with their being carried captive into *Assyria*: for these two things are several times joined together in the prophecy; as *Chap.* vii. 11. ix. 3. xi. 11. and xii. 1. But if we suppose the 5th verse to be connected with *v.* 1. and that it relates, as *St. Matthew* applies it, to *Christ*, nothing can be more true and exact: for after he was once called out of *Egypt*, when he was a child, he never again returned thither.

But then the next words, as they stand in our common translation; may be objected: for, it may be said, How can the next words suit *Christ*, *But the Assyrian shall be his king?* And indeed it is not true of *Christ*, that the *Assyrian* was ever his king, or that he ever was under his dominion and government. To this I answer, That when two sentences are connected, whereof the first is a negative, the negation is frequently in the *Hebrew* language to be carried down from the first to the second, as may be seen in the following places, where the observation of the supply made by our translators, and printed in *Italick* as such, may satisfy even the *English* reader, that the observation is just, *Deut.* xxxiii. 6. *Job* xxxii. 9. (Where indeed our translation does not so plainly discover what they have supplied: and therefore I will translate the words literally as they are in the *Hebrew*, and the rather because we have there *אך* in the first clause, and the copulative *ו* in the second, exactly as in the place before us:

Great

Great men are not wise, and [that is nor] do the aged understand judgment.) *Psal.* ix. 18. *Prov.* xxv. 27. xxx. 3. and many other places might be alleged to the same purpose. Hence, as the reader may observe, I have render'd the words thus, *Nor shall the Assyrian be his king.* In these and the foregoing words I understand the prophet to speak according to the language of his own time, and of the famous and most eminent oppressors and enslavers that had ever been of the people of God, the king of *Egypt*, and the king of *Assyria*: and he denies that they shall be able to oppress Christ: for when once he left *Egypt*, he should never return thither any more, nor should he have at any time to do with the king of *Assyria*.

I am sensible that an objection will be made against what I have said from the version of the LXX. which renders the place thus, *when Israel was a child, then I loved him and called his sons out of Egypt.* By which it may be thought they read in their copies בני for בני, and this plural reading is confirmed by the *Targum*. But to speak freely, I apprehend this to have been the explication both of the LXX. and the *Targum*, of a dark place which neither understood. And certainly these authorities are sufficiently balanced by the consent of our present *Hebrew* copies, of *Aquila*, *Symmachus*, and *Theodotion*, which all express it in the singular, *my son*, and especially by the agreement of *St. Matthew* with them.

I hope I have offered what is sufficient to abate the triumphs of the enemies of inspiration, upon the occasion of this citation of *St. Matthew*. The method I have ventured upon to explain the prophet is indeed new: but it appears to me to be just and well supported in the main. And if I have hit upon the true key, which I submit to the judgment of the attentive reader, I shall very much rejoice to see a better use made of it; or else I shall be pleased to see a better way suggested by a more skilful hand; there being nothing I more desire than to have the holy scriptures explained in a rational and solid way.

The E N D.

A N ADVERTISEMENT

Concerning some things said upon the Epistle to the *COLOSSIANS*.

SINCE the publication of the *Paraphrase* and *Notes* on the *Colossians*, my very learned and good friend, Mr. *Whiston*, did me the favour to refer me to Dr. *Mills* for an account of the letter from *Laodicea*, which I wish I had not over-look'd before. The doctor's opinion (*Proleg.* p. 8, 9.) is that the epistle to the *Ephesians* (as we call it) is the very epistle St. Paul speaks of *Col.* iv. 16. and that it was originally written by him to the *Laodiceans*. What the doctor has written on this argument is, as usual, with great judgment, and deserves to be consider'd. He has, I confess, extorted my assent to the greatest part of what he says.

He has proved it highly improbable that that epistle was at first written to the *Ephesians*. St. Paul had resided among them, and kept back nothing that was profitable unto them, but had shew'd them, and taught them publicly, and from house to house: he had not shunn'd to declare unto them all the counsel of God; and by the space of three years he ceased not to warn every one night and day with tears, *Acts* xx. 20, 27, 31. how then could he write to them as tho' he had never seen or been among them, but only had heard of them? how strange is it that he should use the same stile to the *Colossians*, *Col.* i. 4. with whom he had never been, and to the *Ephesians* among whom he had lived and preached so long? *Eph.* i. 15. *Wherefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints.* Again, is it likely he would refer those to whom he had declared all the counsel of God so long together, to a bare report of himself? *Eph.* iii. 2. *If ye have heard of the dispensation of the grace of God which is given me to you ward.* Or would he suppose that they who had been ear-witnesses of his knowledge, and had heard him preach a thousand times, would need to understand his knowledge in the mystery of Christ, from what he said in a few verses, or even the whole, of that short epistle? *Eph.* iii. 4.

I remember when I began to write on the *Colossians*, I took notice of chap. i. 4. as a clear argument that St. Paul had never been among them: but observing afterwards that he used the same stile to the *Ephesians* (as I imagined) among whom he had preach'd so long, I thought it necessary to drop that argument, and so took up with Mr. *Locke's* account, which I transcribed. It seems now much more probable to me, that the epistle to the *Ephesians* was written to such as he had never seen; nor can I find a satisfactory account of the three passages, upon which the doctor insists, in the other scheme. And no doubt these gave occasion to *Occumenius* to say in his prologue, That St. Paul sent them that epistle, having never seen, but only heard of them; which must be very strange, if he sent it to the *Ephesians*.

Plans: for it is certain (as that writer also acknowledges) it was sent by him when in bonds, *Chap. iii. 1. iv. 1. vi. 20.* and it is clear from the *Acts* that he had spent three years at *Ephesus* before his first being in bonds.

I may add, that it would be very strange, if this epistle were written to the *Ephesians*, he should never once through the whole of it, refer either to his preaching among them, or the success of it, or the observations he had made of them, either as to their behaviour in general, or their kindness toward himself. This is not usual with him, when he writes to those to whom he had preached himself; to which purpose we may compare his epistles to the *Corinthians*, *Galatians*, *Philippians*, and *Thessalonians*. Nor is it likely he would conclude an epistle to the *Ephesians*, without taking particular notice of some of his special friends, such as *Onesiphorus*, who was of *Asia*, and probably of *Ephesus*, *2 Tim. i. 16, 18.*

And tho' we have no ancient versions or MSS. which do not read, as we do, *as Ephesus*, *Chap. i. 1.* yet what the doctor observes is very considerable, That it appears by the testimonies of *St. Basil* and *St. Jerom*, that some ancient copies they met with left out those words, while they were at a loss what to put in the room of them. The present agreement of our copies is to be accounted for by what the doctor allows, that the change of the inscription of the epistle is very ancient, it being thus quoted by *Ignatius*, which ever edition you choose of his epistles; in the shorter epistle to the *Ephesians*, *sect. 12.* in the larger *sect. 6, 9.* Nay the doctor supposes this alteration made before the canon of the new testament was settled, which to me also seems probable. But I can't so easily assent to his conjecture, that it might be made by *St. Paul's* direction, presently after the writing of the epistle, when *Tychicus* brought the *Ephesians* a copy of it. For the same reason for which I believe it was not originally written to them, I believe likewise *St. Paul* would not direct the making such an alteration, namely, because he knew there were some things in the epistle which would not suit the *Ephesians*: besides that by this means he would direct them to darken a passage in his epistle to the *Colossians*. My conjecture rather is, that when *St. Paul* sent this epistle by *Tychicus*, *Chap. vi. 22.* he order'd him to deliver a copy of it to the *Ephesians*; and that they took this as a sufficient reason to consider, speak of, and glory in it as written to them, and that their ambition of having it thought that such a noble epistle was directed to them, led them in the copies they dispers'd to represent it as directed to them; and *Ephesus* being the metropolis of the country, and the church there being very numerous and famous, might be the cause why the generality of the copies dispers'd carried this inscription, So that hitherto there is no material difference of my opinion from the doctor's,

But I am not so clear in the evidence the doctor produces that this was the epistle to the *Laodiceans*. What he alleges concerning the agreement between it and the epistle to the *Colossians*, which render'd it proper that both should be read in each church, is considerable: and very plausible is what he mentions from *Tertullian*, of *Marcion* the heretick's assertion, that this was the letter to the *Laodiceans*. But I have one objection which I can't so easily get over: and were it not for that, I imagine I should fully agree with him. My objection is, that it seems highly improbable, that *St. Paul* would send his salutations to the *Laodiceans*, in the epistle he wrote to the *Colossians*, in case he had sent that epistle to the *Laodiceans* by the same messenger. The doctor, who does not use to overlook any thing that makes for or against him, could not but take notice of this: and he conjectures, That, perhaps, after *St. Paul* had sealed up his epistle to the *Laodiceans*, he consider'd that the salutation with which he concluded it [*Chap. vi. 24. Grace be with all them that love the Lord Jesus Christ in sincerity*] was too general, and might seem according to the tenour of the words to be directed as much to all the faithful, as to the *Laodiceans*, and so might be less agreeable to them; and that therefore in his epistle to the *Colossians* he added a more distinct salutation to the *Laodiceans* which might be every way pleasing to them. *Salute*, says he, *the brethren which are in Laodicea, with Nymphas, and the church which is in his house*, *Col. iv. 15.* This conjecture carries in it the least probability of any thing advanced by him on the subject. For
what

what could be displeasing to the *Laodiceans*, upon their reading such a noble epistle directed to them, wherein he had express'd the highest respect to them, and bestowed the highest commendations upon them? what room could there be for their taking it unkindly that he did not salute them particularly in the end of the epistle, when he had done it so fully in the beginning; Chap. i. 2. *Grace be to you, and peace from God our father, and from the Lord Jesus Christ?* Nay tho' the conclusion of the epistle is in such general terms as the doctor mentions; yet the verse before is a salutation directed to the *Laodiceans* in particular (in case the epistle was written to them) *Peace be to the brethren, and love with faith from God the father, and the Lord Jesus Christ.* So that I can't see why the salutation sent them in their own epistle should not have pleased them full as well, as that in the epistle to the *Colossians*. Here therefore I suspend my judgment, being neither able to acquiesce in the doctor's solution, nor yet to offer a better.

The doctor's observation is very just, that since there is no doubt about the author of the epistle, it is of little importance to us, to whom it was written, the regard due to what is said in it being the same, whether it was written to the *Laodiceans*, *Ephesians*, or any other church: and so this is not more material than a great many other various lessons in the new testament.

If any think fit intirely to agree with the doctor in his opinion, they need not upon that account dislike what is said toward the latter end of the note (z) on *Col. ii. 18.* concerning the agreement between the epistle to the *Colossians*, and Christ's epistle to the *Laodiceans*, *Rev. iii. 14, &c.* For taking the doctor's notion for granted, tho' the censure passed upon the worshiping of angels might seem at first sight more proper to have been inserted in the epistle to the *Laodiceans*; yet, upon second thoughts, perhaps it may not. And since St. Paul designed the two epistles should be read in both churches, this may be thought no small instance of the skillfulness of his address, that in writing to the *Laodiceans* he strongly asserts those principles which would necessarily overthrow the practice some were endeavouring to introduce among them, but avoids the giving them offence while he forbears the express mention of the practice it self, reserving that for his epistle to the *Colossians*, who had kept themselves more free from that corruption, tho' they might not be wholly out of danger.

I think men ought never to speak or write with greater candour than when it is of the holy scriptures: and I hope by what I have said in this advertisement it may appear, I am open to conviction, and ready to acknowledge any mistake into which I may have unwarily fallen, which is all that can be expected from such fallible short-sighted creatures as we are: and unless men can bear with one another upon such terms, we must at once banish all careful and diligent inquiries out of the world.

F I N I S.

A
P A R A P H R A S E
A N D
N O T E S,
O N T H E
E P I S T L E
T O T H E
H E B R E W S.

By the late Reverend and Learned
Mr. *JAMES PEIRCE*, of *Exon*.
Author of the *Paraphrases* and *Notes* on the Epistles
of St. *Paul* to the *Colossians* and *Philippians*.

L O N D O N,
*Printed for J. NOON, at the White Hart, near Mercer's Chapel,
Cheapside; and J. CHANDLER, at the Cross Keys in the Poultry.*
M. DCC. XXVII.

PARRAPHASE

AND

NOTES

ON THE

EPISTLE

TO THE

HEBREWS.

By the late Reverend and Learned

Mr. JAMES PIERCE of Exon.
Author of the Paraphrases and Notes on the Epistles
of St. Paul to the Colossians and Philippians.

LONDON,

Printed for J. NODD, at the White Hart, near St. Andrew's Church,
Overgate; and J. CHAMBERLAIN, at the Green Dragon, in the County.

T H E

P R E F A C E.

THE *Paraphrase and Notes on the Colossians and the Philippians* met with so good a reception, that the learned author was thereby encouraged to design a commentary in the same way on all the other epistles which are universally acknowledged, or generally reputed to be wrote by St. Paul, excepting those which had been before paraphrased by Mr. Locke.

The greater obscurity and difficulty of understanding this epistle to the Hebrews determined him to make this his next attempt. He did not live to finish it; while he was conscientiously, and with great labour endeavouring to add some light to this part of the sacred oracles, it seemed good to his great Master, the sovereign and all-wise disposer of all things, to call him away to receive the reward of his faithfulness and well improved talents.

If this *Paraphrase and the Notes* had been published as the others were, without a name, there are in my judgment some marks of a peculiar diligence and penetration which would have discovered the author, though they had not the advantage of his last review.

But in the nature of the thing it seems highly reasonable, that when posthumous works are published to the world, besides these internal marks and evidences, there should be the testimony of some one or more concerned in the publication, to satisfy the world that such papers were wrote by the person whose name they bear, or to whom common fame ascribes them. Accordingly, I do hereby assure

assure the reader, that he has these papers just as Mr. Peirce left them; they being all printed from his own hand-writing.

In this respect they differ a little from many other posthumous works; they are published by the author's desire in his last sickness.

I have chosen to leave off abruptly both in the paraphrase and notes on the 34th verse of the xth chapter, rather than I would suppress or add any thing to what he left wrote upon it.

It will probably be a surprize to some persons at the first sight, to find a paraphrase and notes on the five last verses of the xiith chapter while the end of the xth is not finished, and the whole xith, and the first 24 verses of the xiith chapter are left untouch'd: Of which this is the true account.

Mr. Peirce was firmly persuaded, that in the latter end of the xiith chapter the author of this epistle did design to resume, and farther urge the same argument which he had mentioned in some verses of the first chapter, and therefore he finished his paraphrase and notes on these five verses, while the subject was fresh and warm in his mind, and sent them up to me, just as the reader now has them, some months before he died.

Besides this performance, this truly great man has left behind him some Dissertations on particular passages of scripture; and an Essay on a very uncommon subject, which he designed should see the light.

I cannot say that he gave the same intimations of his mind with respect to any of his sermons: but as there are a few of them wrote in long hand, hereafter they may probably be published.

Benjamin Avery.

Feb. 16,
1726.

Speedily will be published,

* * Dissertations on some particular Passages of Scripture, by the same Author, in the same Form with this Paraphrase.

THE
EPISTLE
TO THE
HEBREWS.

*Written
from
Rome in
the year of
our Lord
62. of
Nero 9.*

SECT. I.

CHAP. I. 1—3.

CONTENTS.

IT being the general design of this epistle to confirm and establish the *Hebrews* in their adherence to Christ, and the profession of his holy religion, the author of it very skilfully adapts his discourse to the raising in their minds the most noble and honourable apprehensions of him: and intending to show how vastly he was to be prefer'd to any of those messengers from God whom they most highly valued, he here looks back to his original character, that was antecedent to his incarnation; and then insensibly falls in upon his advancement above the angels at his resurrection.

B

PARA-

P A R A P H R A S E.

T E X T.

1. **G**OD who in several parts (*a*), and in divers manners (*b*) uttered his mind, under the former dispensation, to the ancestors of the
2. *Jews*, by the prophets, has now in this last dispensation, or in the times of the Messiah (*c*), spoken unto us by his Son (*d*), whom he hath constituted the Heir and Lord of all things

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,

N O T E S.

1 (*a*) Πολυμέρως. *At sundry times.*] If we regard the etymology of the word, the sense will rather seem to be, That God discovered his will anciently by the prophets in several parts or parcels; so that one part was to be learnt from one prophet, and another part from another: but now he had by his Son given a full and intire revelation of his whole will.

(*b*) *In divers manners.*] God spake sometimes by a *dream*, or a *vision*, or a strong impulse upon the minds of the prophets, and sometimes by angels, who were sent by him in the shape and appearance of men to make known his will.

2 (*c*) Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων. *In these last days.*] This or the like phrase is often met with in the Old Testament, *Gen.* xlix. 1. *Num.* xxiv. 14. *Deut.* iv. 30. *Isa.* ii. 2. *Mic.* iv. 1. *Jerem.* xxiii. 20. *Ezek.* xxxviii. 16. *Dan.* ii. 28. *Hos.* iii. 5. And the like we find in the New Testament also, *Acts* ii. 17. *1 Tim.* iv. 1. *2 Tim.* iii. 1. *1 Pet.* i. 20. *2 Pet.* iii. 3. These last days were understood by the *Jews* to signify the days of the king Messiah. And that this is the meaning of such phrases, may easily appear to such as will consult the learned Mr. *Jos. Mede* upon this argument, in his *Apostasy of the Latter Times*, Chap. xi, xii, &c.

(*d*) Ἐν υἱῷ. *By his Son.*] It has been the common opinion of the ancient Christians, as well as 'tis of the generality of the modern writers upon the scriptures, that in many, or at least in some of the appearances of the angels recorded in the Old Testament, the λόγος, the Son himself was one of the number. If this be supposed to be true, an emphasis must be understood to be laid upon the manner in which God speaks to us in these last days by his Son, viz. that it is by him as incarnate and dwelling in flesh. But it may be question'd whether that opinion has any solid foundation. I know not of any place of scripture where 'tis expressly asserted: and the arguments brought to prove it, are so very slight, that it seems at best to be a mere conjecture. There is at least nothing in this epistle to favour it, but the contrary. What I have before suggested as the only way to make the text before us consist with that opinion, may seem a strain; whereas it is very easy and plain, if rejecting that conjecture, we judge that God never employed his Son as a messenger to men before his incarnation. And we have two passages in this epistle which look very much the same way, Chap. ii. 2, 3. *If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?* 'Tis agreed on all hands, I think, that by the word spoken by angels, we are to understand the law that was given at Mount Sinai, which we are sure was given by their ministry, *Deut.* xxxiii. 2. *Psal.* lxxviii. 17. *Acts* vii. 53. *Gal.* iii. 19. But if the Son was the speaker at the giving of the law, which is pretended with as much probability as his speaking on any other occasion, the force of the argument will be lost: for it was easy for the *Hebrews* to reply, that their law was at first spoken by the Son, as well as the gospel, and therefore there was no reason to infer in the manner this writer does, that the punishment was more to be dreaded in the latter case than in the former. The other passage in this epistle, which seems not to agree with this notion, is Chap. xiii. 2. *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.* If the λόγος was one of the angels who

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by whom also he made things (e), by whom he also made the worlds (f),

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who appeared to *Abraham, Lot*, or any other of the ancient patriarchs, our author has not made so much of his argument as he then might have done. For it must have been much stronger in case he had said, "That thereby some had entertained angels, and not only angels, but the Son of God himself unawares." Nor is it reasonable to suppose that he would include the Son under the general term of *angels*, in an epistle wherein he had been so industriously contradistinguishing and preferring him to them. But I would not be thought positive in rejecting that opinion, concerning which I have offer'd my suspicions.

(e) Ον ἐξ ης κληρονομιον παύσαν. *Whom he hath appointed heir of all things.*] In the common acceptation, an *heir* is one who succeeds another after his decease in the enjoyment of his honour or estate. But it being impossible that the immortal God should ever have any heir in such a sense, 'tis necessary we should take the expressions more loosely, when we read of christians being heirs of God, or of Christ's being constituted heir of all things. By *Gal. iv. 1.* we learn what was principally intended by a person's being said to be heir. *Now I say, that the heir, as long as he is a child, differeth nothing from a servant,* [or rather, as Mr. Locke says, from a bondman] *tho' he be lord of all.* If our author's expression be explained from hence, two things will be denoted by it, 1. That he is possessor of all things, or in St. Peter's stile, That he is *lord of all things*, Acts x. 36. 2. That this lordship and possession is by the grant or gift of the Father, as the same apostle says, *Acts ii. 36. God hath made him Lord of all.* Hence it being natural and customary to make the first-born or eldest son heir, that title is equivalent to an heir, *Psal. lxxxix. 27. Also I will make him my first-born, higher than the kings of the earth.* 1 Chron. xxvi. 10. *Also Hoshah of the children of Merari, had sons; Simri the chief, (for tho' he was not the first-born, yet his father made him the chief) Hilkiah the second, &c.* That is, his father settled upon him the chief honour, that which belong'd to the eldest son, tho' he was not really eldest. It is a pleasant mistake of a late writer, who would translate this text, *Because his father had no eldest son, he made him chief*, as tho' there must not be an eldest son, when a man has several children.

'Tis not necessary that he who is heir, or who is said to have the possession, should always be vested with the same right, as he from whom he derives it; or that the original lord should alienate his own right. Were this necessary, there could be no inheritance or possession among men; since whatever their claim is, there is a higher and more absolute possessor than they. For however God has given the earth to the children of men, yet he does, and cannot but remain possessor of the earth as well as heaven. Hence notwithstanding God's gift to his Son, he is said to *inherit* all nations, and his people are frequently declared to be his inheritance. So that in this case, the right of the possession or inheritance by grant, is to be understood to be subordinate to, and limited by the right of the original giver. And thus an earthly father may give a Son the possession, that is, the free use of his estate, without giving up his own right, according to what the father in the parable says to his obedient son, *Luke xv. 31. Son, thou art ever with me; and all that I have is thine.* The word κληρονομιον will thus answer to נַחֲלָה or אֲחֻזָּה. I think the words of the emperor *Justinian* are remarkable, whereby he shows that the ancient *Romans* used *heres* in this manner. *Instit. lib. ii. tit. 19. § ult. Pro herede gerere, est pro domino gerere. Veteres enim heredes pro dominis appellabant.* And so *Festus*: *Heres, apud antiquos pro domino ponebatur.* And *Glossa Philoxeni*: *Heres, κλῆρονομος.* Hence *Festus* thinks that *heres* comes from וְרִי, and *herus* from *heres*. See his *Etymol. Magn.* in voce *heres*. There is another passage which may deserve to be compared with this, *Rom. iv. 13. For the promise that he should be heir of the world, was not to Abraham and his seed thro' the law, but thro' the righteousness of faith.* Where his being appointed to be the father of the faithful, not only among his natural posterity, but among the *Gentiles*,

3. (f), who being a ray of his glory (g), and the worlds. Who being the

NOTES.

is expressed by his being *heir of the world*, the faithful being thus given as it were to him as his children. And he was promised to be the heir of the world, tho' he liv'd not to see the fulfilment, just as he was promis'd to *inherit* the land of *Canaan*, *Gen. xv. 7.* In like manner *all things* being put into our Saviour's hands, and he being appointed Lord of all, he is said to be constituted heir of all things. And these *all things* must be understood in the largest sense, the Father only being excepted, whose dominion over all things is in the most absolute sense unalienable, and cannot but be superiour to that he has delegated to the Son. And this seems the sense of our Saviour's Words, *John xvii. 10. And all mine are thine*, [Thou hast a sovereign and supreme right to whatever belongs to me; nor does thy giving them to me deprive thee of it] *and thine are mine*, [because thou hast given them to me.]

Let it be farther observed, that our author here lays down the assertion he undertakes to prove, *viz.* That God has constituted him Heir or Lord of all things. Having mention'd this, he just gives a hint or two of the greatness of his character; and then manifestly returns to his great assertion, and pursues it closely in the latter part of the chapter, showing that the angels themselves, the highest order of beings, are not exempted from his jurisdiction and dominion. By this therefore as his great design, we are to be guided in explaining the arguments or testimonies he alleges.

(f) Δι' ἧς τὸς αἰῶνας ἐποίησεν. *By whom also he made the worlds.*] The sense may seem doubtful. If we render the words, *By whom also he appointed the ages*; the sense will fall in with *Eph. iii. 11.* See Mr. *Locke* upon that verse. But I prefer our own translation, for these two reasons. 1. Because I see no reason why we should doubt of this sense of the word αἰῶνας, since it is plainly thus used, *Heb. xi. 3. Tho' faith we understand that the WORLDS were framed by the word of God, so that the things which are seen were not made of things which do appear.* Where the worlds are the same as the things which are seen. Compare *Rom. i. 20.* And tho' ποιῶν does sometimes in this epistle signify to *ordain* or *appoint*, yet there can be no question that it most commonly signifies to *make*. 2. As from other places it appears, that Christ was employed in making the world, so this seems most agreeable to our author's scope. His intention appears to be to give the loftiest and most noble account of his greatness and dignity, abstractly from that which he proceeds to afterwards, the honour confer'd upon him at his resurrection. Now since he so expressly mentions that which may seem a less instance of his greatness, that he *upholds all things*, it is not probable he would omit that which is greater, *God's creating the worlds by him.* And if *St. Paul* be supposed the author of this epistle, the comparing his discourse here with *Col. i. 15—17.* will be a considerable confirmation of this interpretation. For there is manifestly a great resemblance between what is mention'd in both places to set forth the transcendent excellency of Christ. 1. His being *appointed the heir of all things*, may be thought in some degree parallel to what is there said, that he is the *first-born of every creature*. 2. His *upholding all things*, answers to that we have there, *By him all things consist*. 3. In like manner, why should not God's *making* the worlds by him be understood of the same thing there express'd, his *creating all things that are in heaven and in earth*, &c? The parallelism leads us rather to this than to the interpreting the passage before us of his appointing and ordering the different ages and dispensations.

3 (g) Ος ὡς ἀπαύγασμα τῆς δόξης. *Who being the brightness of his glory.*] Our translators seem not amiss to have supplied the word *his*, as the next clause of the verse directed them. The word ἀπαύγασμα, which we render *brightness*, signifies that *splendor* or *ray* that proceeds from a luminous body. The words therefore represent, 1. The Father as *light*, which is agreeable to other places of scripture. *God is light*, says *St. John*, and in him is no darkness as *all*, 1 *John i. 5.* But to raise their thoughts of the matter, he sets forth this light by

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the brightness of *his* glory, and the express image of his person, and upholding all the very image of his substance (b), and upholding

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by which he describes him, under the title of *glory*; the design of which is to express the purity, perfection and lustre of all his attributes. 2. Suitably to this account of God the Father, he represents the Son, as a splendor or ray derived or proceeding from the Father. God, by reason of his immensity, is in his own nature invisible; but his glorious perfections shine forth in the clearest manner in his Son. With this we may well compare that of the evangelist, *John* i. 14. *We beheld his* [the word's] *glory, the glory as of the only begotten of the Father.* Somewhat farther will be said of this under the next note.

(b) Καὶ χαρακτὴς τῆς ὑπόστασεως αὐτοῦ. *And the express image of his person.* The word ὑπόστασις, which we translate *person*, signifies *substance* or *being*. Thus 'tis well render'd, *Chap.* xi. 1. *Faith is the substance of things hoped for.* And in this sense Mr. Locke seems to have taken it, *2 Cor.* ix. 4. & xi. 17. where he renders it *matter*; tho' there can be no doubt that it has sometimes that signification which our translators have there given it, of *confidence*. For thus it is used, *Heb.* iii. 14. *We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.* But in the place under consideration, it doubtless is used for *substance* or *being*, as the *Syriac* and *Vulg.* render it. And it seems clear from this text, that the *being* or *substance* of the Son must be distinct from that of the Father, since the one is the *character* or *express image* of the other. If our translators did not intend to convey by the word *person*, an idea of somewhat different from the being of God, their use of that term here might not be amiss; as neither is their rendering χαρακτὴς, the *express image*. For as that is derived from χαράσσειν, to *grave*, it seems to denote an *image*, as the figure impress'd by a seal, is the image of the seal by which the impression is made. And thus the sense may be, that he is the *impress'd image* of God's being.

In both the expressions here used, our author may, perhaps, design to distinguish Christ from all other beings, and to show, agreeably to his chief aim, how much he transcends them. To this purpose he represents him as immediately derived from God, that is, the Father. Thus in the first expression he is a ray or splendor from the Father's glory immediately, no one intervening as the minister or means of that derivation; which is not true concerning any other being whatever, they being all derived from him by the Son. The glory of the divine perfections shines forth in other beings, and particularly in the noblest of them, the angels; but not as they do in the Son, since they are not immediately created by the Father, but mediately, the Son being the agent employed by, and ministering to the Father in the making them. Now this must of necessity make a vast difference between him and them, and bespeak his being vastly superiour to them. To illustrate this by an easy allusion; the light we have from the moon is originally from the sun, and the rays of light we have thence are really the rays of the sun: but yet as we have not that light immediately and directly from the sun, the rays of the sun being reflected to us from or by the moon, we perceive a vast difference between that light and the other which is directly and immediately from the sun it self. Thus as God is light, the more near and immediate the derivation of light is from him, the more glorious it may well be supposed to be.

In like manner, as to the other expression; man was made in the image of God, and the nobler rank of creatures, the angels, more resembled him than we do: but this image was impress'd neither upon them nor upon us, immediately from the substance or being of the Father, as was his image in his son. And as an image may be taken either from the original seal it self, or from that which was taken from it; so it is easy to imagine the former must be the most exact and perfect.

holding all things by his Father's power (i), when he had by himself alone, and by the shedding of his own blood, made expiation for our sins (k), sat down at the right hand of

things by the word of his power, when he had by himself purged our sins, sat

NOTES.

Let the attentive reader consider, whether our author's bringing in the mention of these things presently upon his asserting that God made the worlds by him, does not direct us thus to understand his design. His discourse seems thus to carry a great deal of strength in it. 'Tis as tho' he had said; "I intend to prove the superiority of Christ to the angels from what I have mentioned, the constitution of God who has appointed him heir of all things. Upon this I will presently insist. But I may briefly hint some other arguments, as particularly that God made the worlds, and all things in them by him; and 'tis very natural to suppose, that the creatures which God employed him to make, must be in their nature inferior to him who was their immediate author, that is, the Son, in whose production or generation no intermediate agent was employed, he being immediately from God himself, a ray emitted directly and only from his glory, and an image formed from his own substance, and nothing else." The account here given may be transfer'd to what is said under the note (f), to complete the parallelism between this place, and Col. i. 15—17. His being the image of the invisible God, answers to what is here said, that he is the express image of God's substance or being; and his being the first-born of every creature, may refer not only to his lordship, but be parallel to the design of both expressions here used, to set forth his immediate derivation from God.

(i) Φέρων τε τὰ πάντα τῷ ἑμαυτοῦ τῆς δυνάμεως αὐτοῦ. And upholding all things by the word of his power.] The same thing seems design'd, Col. i. 17. By him all things consist. Nor is it easy to admit the forced interpretations of those who apply these texts barely to those communications which were made by him after his appearing in the world. If they are read without a bias from prejudice, and a fondness for an hypothesis, they naturally offer this sense, that as the Son gave being to all the creatures, so he maintains them all in being. In both places the same works are attributed to him: but here we have it more strongly and expressly asserted, that in these works he was an agent under God, or employed by him.

The common way of expounding the expression, is, that the Son upholds all things by the word of his own power. And accordingly our printed copies have here αὐτοῦ, and not αὐτῷ. And 'tis urged that the MS. copies, which have accents added, read it with an aspiration. But none of the ancient MSS. having any accents at all, every reader is at liberty to affix such spirits as appear most agreeable to the scope of any text. And it is easy to observe that our author in this verse distinguishes αὐτῷ and ἐαυτοῦ; and therefore as αὐτῷ just before relates to the Father, it is reasonable to judge it does so here also. The sense given by any of the ancient Greek commentators, can signify little in this case, because as they lived after these matters were warmly controverted, they would adapt the spirits to the serving of their own hypothesis: so that their reasons, and not their authority, can only be of any moment in the case.

(k) Δι' ἐαυτοῦ καθάραισμάς μὲν ποιήσας τῶν ἁμαρτιῶν ἡμῶν. When he had by himself purged our sins.] There seems to be no room to doubt that hereby is meant, that he made expiation for our sins by his death, which is often spoken of as a purging of our sins, or a purging our conscience from sin, or a washing us from our sin, and so must relate to the pardon of sin. There is one place where the LXX have used the same phrase to import the pardon of sin, as the expression with which it is joined plainly shows, Job vii. 21. Why dost thou not pardon my transgression, and take away mine iniquity? Which they have thus render'd: Διαίσι ἐκ ἐπονήσω τ' ἀνομίας

TEXT.

PARAPHRASE.

down on the right hand of the *Shechinah*, in the most honourable place, among the highest angels (1).

NOTES.

ἀνομιὰς μὴ λήθην, καὶ καθάραισμον τῆς ἁμαρτίας μὴ. Nor can there be any question that our author refers to the death of Christ, considering what is said here to have immediately followed upon his purging our sins, that he sat down at the right hand of the majesty on high. Compare *Chap.* ix. 26. It seems to me that those words, *by himself*, are not here added without some special design, but that a particular emphasis is to be laid upon them. And as *Chap.* ix. 12, 26. Christ is spoken of as making expiation by himself and his own blood, and not by the blood of bulls and goats; so here he seems to intend that Christ alone, without any assistance or concurrence of the angels made a perfect expiation of our sins.

(1) Ἐκάθισεν ἐν δεξιᾷ τῇ μεγαλοσύνης ἐν ὑψηλοῖς. *Sat down on the right hand of the majesty on high.* The right hand being most used in giving or receiving any thing, the most honourable place has been always reckon'd to be on the right hand of princes and great personages. See *1 Kings* ii. 19. *Mat.* xxv. 33. Agreeably hereunto the exaltation of our Saviour is frequently represented to be to the right hand of God. This is here express'd by the *right hand of the majesty on high.* The immensity of God will not suffer us to think there can be, properly speaking, any right or left hand of God, or consequently any placing on the one or the other. But as God, who is in his own nature invisible, was then said to appear, or to be seen on earth, when there was a *Shechinah*, or an illustrious display made of his glory, by some bright and glorious beings who represented him; so it seems that he is said in like manner to be in heaven, as there he makes a more illustrious, and to us, in our present state, as to the manner of it, an inconceivable manifestation of his glory. This is called here the *majesty*; and hereof we may easily conceive there is a right and left hand, or side, *Acts* vii. 55, 56. and on the right hand of this glory is our exalted redeemer seated. The expression is somewhat varied *Chap.* viii. 1. *Who is set down on the right hand of the throne of the majesty in the heavens:* which naturally leads us to conceive of some such visible representation of the divine glory. By comparing this text with that under consideration, we are led to interpret the ἐν ὑψηλοῖς, *on high*, as importing the same as ἐν τοῖς ὑψείοις, *in the heavens*, that is, *in the high or heavenly places*; which otherwise might well enough be render'd *among the high beings*, that is, the *angels*, by whom the display of the divine glory used to be made on earth, and very probably is made in heaven. And indeed tho' we should follow our own translation, yet here must be denoted the advancement of Christ to the highest dignity, above all the glorious beings who reside there, that is above all the most bright and illustrious angels. This is perfectly agreeable to other places of scripture, where the exaltation of Christ to the right hand of God is spoken of. *1 Pet.* iii. 22. *He is gone into heaven, and is on the right hand of God,* angels and authorities, and powers, being made subject unto him. *Eph.* i. 20, 21. *God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named.* The supposing this to be pointed at here by our author, makes his transition to his subject of Christ's being appointed heir of all things, and made far superiour to the angels, appear to be extremely handsom and agreeable.

SECT.

H E B R E W S.

S E C T. II.

C H A P. I. 4—14.

C O N T E N T S.

OUR author having briefly hinted the original and native greatness and honour of our Saviour, comes here more directly to establish that assertion he had advanced *v. 2.* and which he had chiefly in his eye, That God had *appointed him heir of all things.* This appointment he manifestly considers as closely joined with his resurrection and exaltation. And as he here passes to prove his assertion, he, *v. 4.* repeats it in somewhat different words, which plainly carry in them the same sense. And as the first word, *v. 5. For,* shews that he proceeds here to his proofs, all the texts that are alleg'd by him are to be consider'd as brought upon this design, to shew that Christ at his resurrection was constituted superiour to the angels. This amounted to a full proof, both according to the nature of things, and the notions which the *Jews* entertained of the angels. For it being certainly true, and believ'd to be so by the *Hebrews*, that the angels are vastly superiour in their nature to other creatures, it must of necessity follow, that as he is superiour to them, he must be superiour to all below them. And since the highest order of creatures were made subject to him, it might reasonably be supposed that the others were so too. Besides, as the *Hebrews* gloried in the revelations which had been made to them by angels, and were apt upon that account to set light by Christ, and be wavering in their regard to him, nothing could be more pertinent to the general design of the epistle, than the discourse here upon this argument. This I take to be the key of all the proofs here brought from the Old Testament. They must all be understood as serving to prove the great point laid down, *v. 4.* That Christ at his resurrection is made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. And unless we thus understand them, our author will not appear to write with so much coherence and consistence. All such interpretations of any particular texts as do not refer them to this end, are in course to be rejected.

T E X T.

TEXT.

PARAPHRASE.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than
5 they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ?

This high dignity belongs to him, because he is so much better and more honourable than the angels, as he does upon his resurrection inherit a more excellent name and authority than they. And that he then inherited a more excellent name than they, is manifest from what God says to him upon that occasion, as particularly by what he says to him, *Psal. ii. 7. Thou art my Son, this day have I begotten thee (m).*

4.

5.

N O T E S.

§ (m) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ?] Unless these words in the second psalm, from whence they are cited, are understood to be spoken of and to Christ, I can't see how the inspiration of this epistle can be maintained. And I must own, that it is my opinion, that the passage relates not to David at all, but to Christ only. A stress seems here manifestly to be laid upon the greatness of the thing that is spoken of in the passage of the psalm ; that 'tis too great to have been said at any time to any, even the highest, of the angels. But in my apprehension, the citation must have appeared not very pertinent, and the proof not full and cogent, in case such a reply as this could, with any truth, have been made to our author's argument : " This same thing, and these very words were spoken by God to, or concerning David ; and therefore they cannot be too great to be used concerning the angels, who are vastly superiour to him." They seem to me therefore best to consult the reputation of our inspired author, who understand the passage in the psalm, to relate to Christ only. And since the enemies of christianity have taken occasion to insult our Saviour, and the writers of the new testament, for such kind of citations, it cannot be thought foreign to the design of these papers, if I endeavour to justify these citations as they come in my way, and to show that the use that is made of such texts, is exactly according to the original design of the writers of the old testament.

It may be a strong presumption in favour of the writers of the new testament, who have here, and in other places, applied the second psalm to Christ, that it has been generally owned by the ancient Jews, who were well versed in the old testament, that the psalm related only to the Messiah, and not to David, who is the only person pretended to be the subject of the psalm by those who deny it to belong to the Messiah. Those later Jewish writers, who have interpreted it of David, have been forced to own they herein went contrary to their own writers. Thus David Kimchi, who lived in the latter end of the 12th century, in the conclusion of his comment on this psalm, wherein he had applied it to David, says : " There are some who expound this psalm of Gog and Magog, and Messiah, that is the king Messiah : and thus our Rabbis of blessed memory, have expounded it. And if the psalm be thus explain'd, the sense will be clear. But 'tis more likely, that David composed this psalm concerning himself, as we have explained it." Rabbi Solomon Jarchi, who was cotemporary with him, owns the same thing, but honestly gives this remarkable reason why he differed from their ancient writers. " But, says he, in order to the better answering the hereticks [he means the Christians] " it is more advicable to understand the psalm of David." Certainly when the contents of the psalm are thoroughly considered, it will appear,



pear, that these two Rabbis had very little reason to recede from the opinion of their predecessors.

One thing may be here premised for the better understanding of the psalm, and that is, the whole of it should be considered as uttered in the person of the Messiah; and whatever are the words of God the Father to him, are here related by the Messiah as his. This way of expounding the psalm avoids the frequent change of the speaker, which must otherwise of necessity be allowed. Nor can I perceive the least difficulty in keeping to this rule, through the whole psalm. I shall now briefly go over the psalm, as far as I think is necessary to justify the application which the writers of the new testament make of it.

In the three first verses of the psalm, Christ represents the conspiracy and contrivances of the *Jews* and *Gentiles* against God and himself. 1. *Why do the heathen rage, and the people imagine a vain thing?* 2. *The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,* 3. *Let us break their bands asunder, and cast away their cords from us.* The two first of these verses are interpreted by St. Peter, to relate to the united attempts of the *Jews* and *Gentiles* against Christ, Acts iv. 25-28. According to whom אֲנִי here signify the *heathen*, which is ordinary and common, and אֲנִי the people of Israel, which seems to me the only plausible objection that lies against this interpretation, because that is frequently used to signify the *heathen* also. But as the word signifies *people* in general, it might be spoken of the *Jewish*, as well as any other people; as I think it is in Gen. xxv. 23. and by the psalmist himself, Psal. vii. 7. *So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.* And more expressly by the prophet Isa. li. 4. *Hearken unto me my people, and give ear unto me, O my nation, אֲנִי.* And provided the people are thus understood here for the people of Israel, it is not easy to perceive how the two first verses of the psalm can be understood otherwise than St. Peter applied them. For though the *Philistines* were *heathens*, and they waged war against David; and David Kimchi endeavours to explain the psalm by that, 2 Sam. v. 17. *When the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David:* yet it is remarkable that the heads or chiefs of the *Philistines* are never, in the Scripture, called *kings*, but only *lords*. Kimchi takes notice of this objection, and endeavours thus to answer it. "He calls them, *says he, kings and princes*, although we never find them called otherwise than lords of the *Philistines*, because from their pride they reckoned themselves kings, although they really were not: or perhaps this is because the kings of neighbouring nations joined their forces with them." This seems a very poor evasion. Besides, the *Philistines* never joined with the *Jews* in a conspiracy against David. They were not concerned in the rebellion of *Abshalom*, or in any conspiracy of his subjects against him. But nothing can be more exact than the accomplishment of these words of the psalmist, if they are understood to relate to Christ; and especially if we explain ver. 2. by ver. 1. and suppose the *kings of the earth* to signify the *heathen* kings, and the *rulers* to be the *Jewish* rulers. Christ was himself put to death by the authority of the one, and at the instigation of the other: and these concur'd afterwards in their attempts to overthrow his kingdom. Nor can I easily believe, that the expressions here used, are to be limited to the opposition made against Christ, while here on earth; but that they extend to what was done against him afterwards. The 9th and 10th verses seem plainly to carry the design of the psalm thus far. I will however own, after all I have said, that the expression of the people, ver. 1. might well enough be taken to be exegetical of the *heathen*: and the best evidence that St. Peter was in the right when he took it otherwise, is to be gathered from the scope of the psalm: for if it appears to be concerning Christ, the interpretation will be easy and natural to us who understand the particular circumstances of his history, however obscure it might have been before the accomplishment.

In the three next verses Christ declares that God would frustrate all the attempts of his enemies, and establish and secure his kingdom. 4. *He that sitteth in the heavens shall laugh: the Lord shall have them in derision.* 5. *Then shall he speak unto them in his wrath, and vex them in his sore displeasure, saying,* 6. *Yet have I set [or anointed] my king upon my holy hill.*

NOTES.

hill of Zion. The 6th verse is a considerable argument against the psalm's relating at all to David. 'Tis true, Zion is called the city of David, because he took it, 2 Sam. v. 7. But we never read of David's being anointed, or inaugurated in Zion. The Vulg. and LXX. translate it as though they had read נִסְכָּחִי instead of נִסְכָּחִי as it is in our Hebrew copies. For thus they render this and the next verse. *But I am constituted king by him, upon Zion his holy hill, declaring his command. The Lord hath said to me, Thou art my Son, &c.* In like manner they render what is מֶלְכִי my king, in the Hebrew, as though it were מֶלֶךְ king by him; and so קֹדֶשׁ is turned as though it were קִדְשׁ his, instead of my holy hill. I can't perceive any design could be much served, let the corruption be on which side it will. But I must own, the sense seems to me to be most easy and natural, if we follow the Hebrew rather than the LXX. which is here closely copied by the Vulg. But should we adhere to the LXX. the expression is singular, if understood of David, who is never, that I remember, said to be king in Zion. His reign is always spoken of in different terms, and reckoned to be either in Hebron, or in Jerusalem. See 2 Sam. v. 4. 1 Kings ii. 2. 1 Chron. xxix. 26, 27. But there is nothing more frequent in the language of the prophets, than to set forth Christ as reigning in Zion, as every one knows who is at all vers'd in their writings.

Next Christ proceeds to declare the decree of God, ver. 7. from whence our author takes his citation: *I will declare the decree, The Lord hath said unto me, Thou art my Son this day have I begotten thee.* To whomsoever the words are applied, the decree must signify the resolution, purpose, or determination of the Lord: and his declaring it must import his making this known to the world, or rather more especially to his church. Compare Psal. xxi. 24, 25. The decree seems not to be wholly comprehended in this verse; but to take in what follows, ver. 8, 9. if not all the rest of the psalm. The Lord, whose decree this is said to be, can be no other than God the Father, who made him both Lord and Christ, Acts ii. 36. Philip. ii. 9. The time of this decree's taking place, is said to be *this day*. Some would understand this of eternity, wherein there is no succession of duration, but a perpetual now: and so they understand this as denoting an eternal generation of the Son. But this interpretation should be owned to be a mistake by all who acknowledge the inspiration of the author of this epistle, since he never gives the least intimation of any such sense of the word הַיּוֹם *this day*. Nay, we may, in my opinion, from what he says on another occasion, borrow a clear confutation of this interpretation. Chap. iv. 7. *Again he limiteth a certain day, saying, by David, to day, after so long a time, as it is said, To day if ye will hear his voice, harden not your hearts,* cited from Psal. xcvi. 7. If then the word הַיּוֹם *to day*, does limit a certain day, in Psal. xcvi. why should not the same word as well limit a certain day here, Psal. ii. 7. The question however still remains, what is that certain limited day, here designed? This should, in my opinion, be answered from the foregoing verse. *Yet have I anointed my king upon my holy hill of Zion. This day then will be the time wherein God's king, the Lord Jesus, was anointed in Zion.* And when the enemies of Christianity can show that the Scripture ever uses such language, concerning David, they may more plausibly apply the words to him. In the mean while, since 'tis notorious that this suits the stile of the prophets, concerning Christ and his kingdom, 'tis but reasonable to understand the words thus, "That this decree relates to that particular time, wherein Christ received his kingly power and authority from the Father." Nor can *this day* then denote any other than that of our Lord's resurrection from the dead. Many places, if there were need for it, might be mentioned, to prove that his kingly power, in the full extent of it, bears date from his resurrection. See Mat. xxviii. 20. Eph. i. 20-22. Philip. ii. 9. 1 Pet. iii. 21, 22 with many others. But there is one text to our purpose, of which it may be proper to take notice, because 'tis thought to be difficult, and is indeed by many misunderstood: Mat. xix. 28. *Jesus said unto them [the apostles] Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* Where our translation refers those words, in the regeneration, to the time wherein the apostles



followed him while he was here on earth. But they ought to be joined to the succeeding clause, *In the regeneration when the Son of man shall sit in the throne of his glory*; and the sense of them is this: "As to you, who are my apostles, and have forsaken all to follow me; you shall by no means lose your reward. For when the time of the regeneration comes, that is, when the Son of man shall be begotten again, or be begotten from the dead, and shall, as he then shall, sit in the throne of his glory, then shall ye also sit on twelve thrones, judging the twelve tribes of Israel; that is, you shall have the administration and government of my church committed unto you." And to make our translation exact, nothing more is needful, than barely to remove the comma put after *regeneration*, a little backward, and place it after *me*. And thus, according to these words of our Saviour, his advancement to his throne, or his being anointed or constituted king, commences with his *παλιγγενεσία*, his being regenerated, or raised from the dead. As Christ was the Son of God upon other accounts, so particularly upon this of God's communicating a new life to him upon his resurrection, (for it was God the Father, who raised him from the dead, Gal. i. 1.) and therefore is his resurrection spoken of as a clear proof of his Sonship, Rom. i. 3, 4. *Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared [or determined] to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.* And if a Son, then, according to St. Paul's rule, an heir of God. Gal. iv. 7. Rom. viii. 17. and the more eminent the relation, the more glorious the inheritance. Hence are those two things joined together concerning him, Psal. lxxxix. 27. *I will make him my first-born, higher than the kings of the earth.* And as the mention of his inheritance immediately follows, here in this second psalm, his being declared to be the Son of God, begotten by him; we must understand the life then communicated to him, to be a life suited to the inheritance promised; that is, that it must be such a glorious and endless life as that which was bestowed upon him at his resurrection. Let any one compare the interpretation *David Kimchi* gives of this verse, he will see that nothing can be more jejune, after all he has done to wrest and strain it. Thus upon these words, *This day have I begotten thee*; he says *היום שמשח הוא דוד* "The day when he was anointed, was the day when God took him for his Son." But how can this be, since his anointing is just before said to be upon *Zion*?

It will probably be here objected, that the Sonship of Christ, according to the explication now given, relates to his being made King and Lord, whereas our author, Chap. v. 5. applies it to his priesthood, *Christ glorified not himself to be made an Highpriest, but he that said unto him, Thou art my Son, this day have I begotten thee.*

In answer to this we may say, That when Christ is consider'd as a priest, it is not as a priest of the common sort, but of a very peculiar and distinguished order, which is frequently asserted in this epistle. He is a priest after the order of *Melchizedec*, and what a priest he was is declared, Chap. vii. 1, 2. He was by interpretation king of righteousness, and king of Salem, which is king of peace, at the same time that he was priest of the most high God. Such must Christ also be understood to be, a royal or kingly priest, or a priestly king. It was not unusual among the Heathen for these two offices to be conjoined in the same person,

Rex Anius, rex idem hominum, Phœbiq; sacerdos;

And so the Roman Emperours were likewise pontifices or high-priests. Nor were the Jews unacquainted with this manner of expression, Exod. xix. 6. *And ye shall be unto me a kingdom of priests, βασιλειον ιερευμα*, in the LXX, which is followed by the apostle, 1 Pet. ii. 9. compare Rev. i. 6. v. 10. xx. 6. These offices which we consider as two, are so conjoined in Christ, as to become, as it were, one in his executing them. His kingship relates to his power over us and all things: but his priesthood relates to his transacting matters with God for us. Now these offices may be consider'd as thus connected in him, that what he does as a king in his administration, he first obtains as a priest from God. This perfectly agrees with what follows in the psalm, where after the mention of his Sonship, which implies his being heir, it is immediately added, *Ask of me, and I shall give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession.*

TEXT.

PARAPHRASE.

And again, I will be to him a Father, and he shall be to me a Son?

And again, I will be to him a Father, and he shall be to me a Son (n)?

So

NOTES.

possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel, v. 8, 9. And this, our Saviour tells us, *he received of his Father,* Rev. ii. 27. Hence, notwithstanding Christ's kingly power, he promises his disciples, that upon his departure he would *pray* the Father for them, *John* xiv. 16. And he is represented as *making continual intercession* for all them that come to God by him, *Heb.* vii. 25.

Let me briefly take notice of some expressions in the rest of the *Psalms*, which seem plainly applicable to Christ, but not to *David*. Such particularly is that *ver.* 8. *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Had this been a direction and promise to *David*, certainly we should have had some hint of his *asking* accordingly, and of the accomplishment of the promise. But *David's* conquests among the Heathen were too inconsiderable to answer to such magnificent expressions, nor were ever the uttermost parts of the earth his possession.

Again; how was it true of *David*, That he *broke* [or as the LXX, *fed* or *ruled*, where our Saviour does follow the LXX, *πομπανῆς*, Rev. ii. 27.] *them* [the Heathen, and the uttermost parts of the earth, particularly their kings and judges] *with a rod of iron, and dashed them in pieces like a potter's vessel,* *ver.* 9?

Again; where are the Heathen kings and judges required and commanded to submit to *David* as God's son? Or, where have we any such intimation of the terribleness of *David's* anger, as we have here of the Son's? Or, in fine, where do we find that God required men, and particularly the Heathen kings and judges, to *trust* in *David*, or pronounced those *blessed* that did so, *ver.* 12. These things are easily accounted for when understood of Christ, and the sense of the *Psalms* is thus clear, as *David Kimchi* is forced to own: but the expressions must be racked and tortured to make them suit *David*, or any person whatever beside the Messiah. Upon the whole therefore, there appears not any reason why we should doubt of the justness and pertinence of this citation.

(n) *And again, I will be to him a Father, and he shall be to me a Son.* This citation has been thought by many to be a strong argument to prove the double sense of prophecies; it being generally supposed, that the words were first uttered concerning *Solomon*, and that they are in a more famous sense accommodated by our author to Christ. Nor can it be doubted, that there is a prophecy concerning *Solomon* that has expressions very like to those which are here cited as relating to Christ.

This argument has been largely consider'd and answer'd by Mr. *Whiston*, in his *Accomplishment of Scripture prophecies*, p. 247, &c. And to him the reader is refer'd, who desires to see the matter handled more fully than can be well expected in such short notes as these. I shall endeavour to abridge as much of what he has offer'd, as I think is sufficient to justify our author; and shall intersperse some observations of my own.

To set then this matter in a clear light, 'tis to be observed that there are two prophecies in which we have a great likeness in the expressions. One of these is set down, *2 Sam.* vii. 4—17. and is again related, *1 Chron.* xvii. 4—15. The other is related, *1 Chron.* xxii. 7—10. and is many times refer'd to in other places. For distinction and shortness sake, I shall, according to the order in which they stand in the sacred history, call the former the *first*, and the other the *second prophecy*.

Now here I would have it remembred, that the text under consideration, is a citation out of the first prophecy, and not out of the second. This observation is founded upon a comparison of our author's words with the two prophecies. The words cited are, *I will be to him a Father, and he shall be to me a Son.* And the words stand exactly in the same order in the *first* prophecy.

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prophecy, 2 Sam. vii. 14. 1 Chron. xvii. 13. whereas the order of the two parts of that sentence which seems parallel to this, is inverted in the second prophecy. Thus 1 Chron. xxii. 10. *He shall be my Son, and I will be his Father.* And the like order is observed, when this second prophecy is refer'd to, 1 Chron. xxviii. 6. What the reason is of this different order in the two prophecies will be afterwards consider'd. At present the reader is to observe that the citation of our author appears to be taken out of the first prophecy, with which it exactly agrees; and that the inspired writer warrants that only to be a prophecy of Christ; and that he has no concern with the second prophecy at all, nor does he by way of accommodation apply it to Christ.

Having observed this, I shall now, for the justification of the writer of this epistle, show that these two prophecies are intirely distinct, and that the first relates intirely to the Messiah, as the second does intirely to Solomon, and his posterity. Now, for the clearing this distinction of the two prophecies, let it be remarked,

1. That these two prophecies were delivered by God to two different persons. The first was revealed to Nathan, 2 Sam. vii. 4. *The word of the Lord came to Nathan.* In like manner, 1 Chron. xvii. 3. whereas concerning the second prophecy 'tis said, *That the word of the Lord came unto David,* 1 Chron. xxii. 8. xxviii. 3, 6. 1 Kings v. 5. vi. 12. viii. 15, 18, 24, 25. ix. 5. 2 Chron. vi. 15---17. vii. 18.

2. The two prophecies, according to the order in which they stand in the history, were delivered at different, and, probably, at considerably distant times: the first soon after his being made king over all Israel, the second toward the conclusion of his reign, and, perhaps, but a little before the birth of Solomon.

3. However positive many are, that the first prophecy related to a temple which should be built within a few years, by a son of his who should next succeed him in his kingdom; yet 'tis not very likely that David himself so understood it. 'Tis much more probable that he thought it was concerning a house that should be built in the latter ages by the Messiah, who should descend from him. He might therefore, upon this account, imagine that the prophecy related not to the ark of God that dwelt in curtains, nor amounted to a prohibition of his building a house wherein he might place it: and being unwilling to quit his design and desire, he might inquire of God, whether he should, notwithstanding that prophecy, build such an house for the ark; and this might be the occasion of the second prophecies being revealed to himself. If it was as clear and certain, as some now pretend, that the first prophecy was to assure David, that his son, who should immediately succeed him, should build such a temple, it is very strange that David himself should have been in the least doubt, whether he should himself wholly forbear building; or, that he should need any farther revelation concerning that matter.

4. 'Tis highly improbable that the two prophecies should relate to one and the same subject, because the second mentions Solomon by name, who is never mentioned in the first. They each, indeed, speak of a son of David who was to build an house for God; but there is a remarkable difference in the manner in which the two prophecies describe that son of David. The second prophecy speaks thus of him: *Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name,* 1 Chron. xxii. 9, 10. But 'tis quite another account that is given of the son of David in the first prophecy, 1 Chron. xvii. 11, 12. *And it shall come to pass, when thy days are expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house.* Compare 2 Sam. vii. 12, 13. The son therefore mentioned in this first prophecy, was to be raised up after David's death; but what raising up can be intended, if this is spoken of Solomon? He was not only born, but raised to the throne, and crowned king before David's death; and consequently he could not be the son of David mentioned in the first prophecy, who was to be raised up after David's days were expired.

5. We may argue the two prophecies are intirely distinct, and do not both of them refer.

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to the same son of *David*, who was to build God an house, from the very different reasons which are given in each, why the house was to be built by *David's* son, and not by himself. In the second prophecy we have this reason assigned for it, Because *David* had shed blood abundantly, and made great wars, but his son *Solomon* should be a man of rest, and God would give him rest from all his enemies round about, 1 Chron. xxii. 8, 9. xxviii. 2, 3, 1 Kings v. 3. which reason was very pertinent in the case of *Solomon*; and no doubt it would have been taken notice of in the other prophecy in one of the two places where 'tis set down, had that also related to the same matter. But supposing the first prophecy refers only to an house to be built by the Messiah many ages after *David's* death, the mention of *David's* wars and shedding blood abundantly, could be nothing to the purpose. And accordingly, in the first prophecy we never meet with the least hint of this reason: but the only reason specified, why *David's* son should build God an house, is the regard God bore to *David*, and his resolution to build him an house, and to reward him for his piety, in designing to build an house for God. To assure *David* of this, he lets him know that the Messiah should descend from him; and that thus in him, who should indeed build a glorious house for God, *David's* house and throne should be established. See 2 Sam. vii.

6. There is this remarkable difference between the two prophecies, that in the second concerning *Solomon* mention is only made of *establishing his throne for ever*, 1 Chron. xxii. 10. xxviii. 7. which would be accomplished in a race of kings descending from, and through all ages succeeding him; whereas in the first prophecy we have mention made, not only of *establishing his throne for ever*, 1 Chron. xvii. 12. but what is vastly more, the *establishing* this son of *David* for ever in God's house or kingdom, which argues the prophecy to belong to Christ. Thus ver. 14. *I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.* Upon which we have this comment of the angel who appeared to the blessed virgin, Luke i. 32, 33. *The Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* This was never designed concerning *Solomon*; nor have we the least intimation of any conditional promise, that he should be exempted from death, to which his father *David* was subject, but death would as certainly put an end to his reign as to his father's. This circumstance seems to me to determine the first prophecy wholly and solely to belong to the Messiah.

7. These two prophecies appear to be intirely different, because the promise contained in the second is only conditional, but that contained in the first is absolute and unconditional. That the promise in the second prophecy is conditional, is plain from its express words, 1 Chron. xxviii. 7. *Moreover, I will establish his kingdom, if he be constant to do my commandments and judgments, as at this day.* And accordingly *David*, with this consideration, urges *Solomon* to serve the Lord, ver. 9. *If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.* Compare, Chap. xxii. 11—13. On the other hand, the promise in the first prophecy, is absolute and unconditional, Chap. xvii. 11—15. Hereby the relation of this prophecy to the Messiah seems abundantly confirmed, all the other prophecies concerning him being of the like nature; whereas all the promises that were not concerning him, always implied, if they did not express, a condition. In the case of *Solomon* the condition is plainly expressed; and accordingly there was no breach of promise in God's putting an utter end to *Solomon's* kingdom; at the *Babylonish* captivity, he having broken the condition of the promise. But the promise of the Messiah's kingdom being absolute, and it being impossible that he should fail of any thing the Father requires of him, his kingdom is an everlasting kingdom, and will continue to the end of the world.

Let it here be added, that this seems to be the reason why the expression *he shall be my Son*, is always in the second prophecy put before the other, *I will be his Father*; namely, because the condition is not before express'd; hereby is intimated, that God's being a Father to *Solomon*, and his dealing with him as such, depended upon *Solomon's* behaving himself as a Son, as the condition of the promise: whereas in the first prophecy, according to what was observed before, the order of the expressions is inverted, and God's absolute engaging himself to be a Father to him always stands first.

The.

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The two characters likewise mentioned by Mr. Whiston, p. 253. are very remarkable, and seem to me clearly to show that the time spoken of in the prophecy cannot be that of Solomon. The first is contained in those words: *I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.* 2 Sam. vii. 10. 1 Chron. xvii. 9. which can't belong to Solomon's time, when they had never been removed out of their own land, all their removals and captivities having happened since. The like is the other character, *Neither shall the children of wickedness afflict them any more, as in the beginning, and as since I commanded judges to be over my people Israel*; whereas the greatest part of their oppressions, miseries, and persecutions, have fallen out since Solomon's time.

A plausible objection is urged against what has been said, from 2 Sam. vii. 14. *I will be his Father, and he shall be my son: if he commit iniquity I will chastise him with the rod of men, and with the stripes of the children of men.* Now, say they who understand this of Solomon, how can you allow that such language could be used of the Messiah, who did no iniquity, and in whose mouth no guile was ever found? And truly, if there were a necessity of understanding and rendering the words in the same way with our own and other interpreters, I can't see but that this objection must be unanswerable, unless we should have recourse to the salvo which has been offered, that as this clause does not appear in *Chronicles*, 'tis to be look'd upon as interpolated in *Samuel*. But since the LXX and the *Hebrew* agree in reading this passage, it seems to me unreasonable to reject it, without the utmost necessity, upon a bare conjecture not warranted by so much as one ancient copy or version. And indeed, when the passage is rendered as it ought to be, there will be no reason to suspect any corruption in the place, either from the negligence or presumption of transcribers. Now, to put this in a clear light, it will be proper to set down the original words of that part of the sentence which has been mistaken, *אשר בהטויו והוכתו* which our translation renders, *If he commit iniquity I will chastise him*, referring to the son of David spoken of: but it seems plain to me, that the words should be translated, *Whoever shall commit iniquity I will chastise him with the rod of men, &c.* The *whosoever* is to be understood of those who belonged to the Messiah, and were his people or subjects. To justify this way of rendering the place I offer these two considerations.

1. That the word *אשר* may be thus rendered in this place, because this is perfectly agreeable to the manner in which it is used elsewhere: nor is it uncommon in other languages for the demonstrative pronoun to be omitted before the relative, as *ille* in *Latin* before *qui*, or in *Greek* *ἐκεῖνος* before *ὃς*, and so *ואשר* may be easily implied in *אשר*, or the ellipsis may be supplied by *איש* or *כל* which use to be followed by *אשר*. I will here mark a few places where we have *אשר* used just in this manner, which the reader may compare, *Exod. ix. 21. ואשר לא שמ לבו אל דבר יהוה ויעוב את עבדיו ואת מקנאו בשדה*. And he that [that is *whosoever*] regarded not the word of the Lord, left his servants and his cattle in the field. So *Job. xv. 16. Judg. i. 12. He that smiteth Kirjath-sephar, and taketh it, to him will I give Achsah my daughter to wife.* In all which places the LXX, *Vulg.* and our own translation agree in rendering *אשר* in the sense I contend for in this place. Compare also, 1 Sam. xi. 7, 8. and many other places. The not translating the word thus does sometimes spoil the sense of the sacred writers. I will mention one text which I take to be a plain evidence hereof, *Psal. lxxviii. 1. Give ear, O my people, to my law, incline your ears to the words of my mouth.* 2. *I will open my mouth in a parable: I will utter dark sayings of old.* 3. *Which we have heard and known, and our fathers have told us.* Where our translation by the *which*, ver. 3. connects that and the foregoing verse together, as though what follows in the *Psalms* were the *parable* or *dark sayings* refer'd to ver. 2. although there is not in all the rest of the *Psalms* any thing that looks like a *parable* or *dark saying*; but it is all a plain and easy relation of the past works of God in a way of confession or thanksgiving. And therefore, as there is no connection in the nature of the subject treated of in the two first verses, and that which runs through the rest of the *Psalms*; a new sense should have been begun ver. 3. which should have been render'd, *Whatsoever things we have heard and known, and our fathers have told us, we will not hide them, &c.* I have the rather mentioned this, because ver. 2. is cited by the Evangelist as a prophecy of Christ's speaking in parables, *Matth. xiii. 35.* which I can't perceive to be

TEXT.

PARAPHRASE.

6 And again, when he bringeth in the first begotten into the world, he saith,

So far is he from speaking in such a manner to any of the angels, that on the contrary, when he brings again his first begotten into the world, raising him from the dead, he says,
And

6.

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true in case our translation is right. But when the two first verses of the *psalm* are understood as an intire discourse, and quite distinct from the rest of the *psalm*, there is nothing in them that does not suit our redeemer; and indeed, the language of them seems more proper to be spoken by him than by *David*. How those two verses come to stand thus alone, and whether there be any dislocation of them is not the matter of our present inquiry. All that is asserted concerning them will, I imagine, appear plain to him who carefully reads the rest of the *psalm*. So far, I hope, my way is clear, that ~~W~~ may be rendred the way now proposed.

2. The other thing which may be here urged is, that the sentence not only may, but really must be thus rendred. Now this appears from the comment which we have upon this famous prophecy in *Psal.* lxxxix. where we have this matter fully expressed, and this sense is given of the passage, which, by the way, shows that it originally belonged to the prophecy. *Ver.* 30 — 33. *If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail.*

It will be here objected, that supposing the first prophecy, and consequently that clause of it, *I will be to him a Father, and he shall be to me a Son*, relates solely to Christ, yet how could the author of this epistle lay such a stress, as he does upon it, to prove that Christ has a more excellent name or authority than the angels? For seeing the same expressions are confessedly used in the second prophecy, why may it not as well be argued from them as they stand there, that *Solomon* had a more excellent name and authority than the angels?

To this it may be answered; that though the persons spoken of in the two prophecies are different, yet the things signified concerning them are, in some respects, alike, and therefore 'tis not strange that the expressions used concerning them should be alike also. But then 'tis obvious, that the expressions are used in a very different latitude concerning the one and the other. As to *Solomon*, what is said can only relate to what God would give him and his posterity in that temple he was to build at *Jerusalem*, or rather in that comparatively small kingdom which he had then among the *Israelites*. To this purpose are the words of the second prophecy, *1 Chron.* xxii. 10. *He shall build an house to my name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom over Israel for ever.* Now so long as *Solomon* perform'd the condition of this promise, he was intitled to a greater name, that is, to a greater authority over God's church and people *Israel*, than the angels, who were not constituted rulers in the kingdom of *Israel*, *Michael* being then their prince. But 'tis a vastly greater throne, kingdom, and authority, which is spoken of in the first prophecy, which relates to the Messiah: for it extends to the whole World, and is there absolutely promised to him. This may farther appear by comparing the other prophecies which treat of the same matter, such as *Psal.* ii. and lxxxix. 27. which is a comment upon this first prophecy. This was such an authority as was never committed to any of the angels, the world to come having never been made subject to them as 'tis to Christ.

And let *all* the angels of God be subject to him (o).

And let all the angels of God worship him.

And

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6 (o). Οταν ὁ πάλιν εἰσαγάγῃ τὸ πρωτότοκον εἰς τὸ οἰκούμενον, λέγει, καὶ προσκυνήσας αὐτῷ πάντες ἄγγελοι Θεοῦ. *And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.* Our margin much better refers the *again*, to God's bringing his first begotten into the world, rendring it, *When he bringeth again his first begotten*, &c. The order of the words in the original lead to this sense, and they cannot, without violence offer'd to them, bear the other translation. Besides, our common reading exceeds from the more ordinary use of the particle ὁ, as adversative, and renders it *and* instead of *but*, which does not at all suit this writer's discourse. For thus it stands: "Christ has a more excellent name than the angels at his resurrection; for God never spake in that manner to any of them that he then did to him; but instead of that, he then commanded them to be subject to him." The verse therefore ought to be thus rendred: *But when he again bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.*

According to what was said before, our author speaks here of the time of Christ's resurrection, when he had by himself purged our sins. He was once brought into the world at his incarnation. At his death he left the world and went to the Father, John xvi. 28. And therefore at his resurrection God is said *again* to have brought him into the world. Our author seems very properly to have express'd himself when he says, God brought him again into the world, εἰς τὸ οἰκούμενον, and does not add, (as Chap. ii. 6.) τὸ μέλλεσαν, *to come*. For his incarnation was not a bringing him into the world to come; and so his resurrection could not be a bringing him *again*, or a *second* time into the world to come. And indeed that world to come commenced at our Saviour's resurrection, there being then an intire change made in the state and government of the world. Now if this be the case, our author's assertion is fully proved, that Christ had at his resurrection a more excellent authority conferr'd upon him, than can be pretended to belong to any of the angels.

But for the vindicating our author in this citation, it seems very necessary that we should consider two difficulties which here offer themselves.

1. 'Tis matter of doubt whence this citation is taken; nor are the learned agreed in their sentiments concerning it; some thinking that *Psal.* xcvi. 7. is the passage here quoted, and others judging that those words are cited, which we meet with in the LXX's translation of *Deut.* xxxii. 43. and which are not found in our present *Hebrew* copies. It must be owned that our ordinary copies of the LXX have in *Deut.* exactly the same words which are set down by our author; whereas in the *Psalms* there is a difference, προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ. Where the first word καὶ is wanting, there being nothing also to answer it in the *Hebrew*, and προσκυνήσατε is instead of προσκυνήσας, and αὐτῷ instead of Θεῷ. I must own it does not seem probable to me, that the LXX met with this passage in the *Hebrew* copies of *Deut.* from which they made their translation, because they are singular herein, there being no other version that reads this clause there, no not the *Samaritan*. I am rather apt to suspect, that this clause was inserted into that place by some person, who did not perceive that as it stood in the *Psalms* it was much to our author's purpose, and who was officious, by a method never to be justified, to help him out by clapping it into a place where it might seem more pertinent, and to cover the matter the better, he perhaps inserted the same words exactly which are set down here in this epistle. And truly I can't see that supposing the citation is taken from the *Psalms*, that any more liberty is taken by our author, than is used by all writers in their quotations. Nor does the author of this epistle appear to have been very solicitous to set down the very words of the LXX. Thus Chap. ii. 32. he uses ἀπαγγεῖλω instead of δὴνηγήσομαι,

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as 'tis in the LXX. *Pf.* xxii. 22. The reader may likewise compare *Chap.* viii. 8 — 11. with the LXX translation of *Jerem.* xxxi. 31 — 34. And in my mind the difference between the epistle and the psalm is too inconsiderable, to be made an evidence that the citation is not from the psalm. For instance, what does it signify that the epistle reads Θεῷ of God, instead of ἀντὶ his in the LXX, when 'tis manifest that by his must be meant God's angels? and especially is this not material, since neither the one nor the other are in the *Hebrew*, it being there only, *all ye Gods*; and when the LXX and this writer agreed in understanding this of the *angels*, certainly he had as much right by way of explication to add Θεῷ, as they had ἀντὶ. The addition likewise of καὶ, and, supposing it not to have been ever in the *Hebrew*, is of as little moment as the other. And farther, if with some we could suppose, that the *Hebrew* in opposition to Christ, and the writers of the new testament, have corrupted the LXX, it may not be unlikely that they read προσκυνήσάτωσαν in the psalm, as well as αἰχμυθήτωσαν in the same verse; at least the *Hebrew* will bear this rendering, and therefore nothing can be charged upon our author for choosing it. For ΠΠΠΠΠ may as well be the third person plural of the *præteritum*, as the *imperative*: and then *Buxtorf's* rule, *Theaur.* p. 91. will take place: *Frequentissima est temporum commutatio & enallage, ut præteriti pro futuro, & futuri pro præterito: & in continuata sententia sequens tempus trahitur plerumq; in naturam præcedentis.* But to speak my mind freely, as I cannot easily fall in with the supposition of the citations being taken from *Deut.* it seems probable to me that our author's copy of the psalm had a ἅ *conversivum* prefix'd, and that he read ΠΠΠΠΠ which would turn the *præteritum* into a *future* sense, and account for his καὶ also. But this I submit to better judgments.

They who are positive in determining that the citation is from *Deut.* would do well to consider, how uncertain the reading of the LXX there is. In our present copies we read: Ευφρανθήτε υἱοὶ θεοῦ ἅμα ἀντὶ, καὶ προσκυνήσάτωσαν ἀντὶ πάντες ἄγγελοι Θεοῦ· εὐφρανθήτε ἐν αὐτῷ, μέγα τὸ λαὸς ἀντὶ, καὶ ἐνισχύσάτωσαν ἀντὶ πάντες υἱοὶ Θεοῦ, ὅτι τὸ αἷμα καὶ τ. λ. *Rejoice, ye heavens, with him, and let all the angels of God worship him: rejoice, ye nations, with his people, and let all the sons of God be strengthen'd [or comforted] in him: For he will avenge the blood, &c.* Where *Nobilius* tells us, "that the first part, *Rejoice, ye heavens, with him, and let all the angels of God worship him*, is wanting in the *Hebrew* and *vulgate* version; as on the other hand, that which follows, *Rejoice, ye nations, with his people, and let all the sons of God be strong for him*, is wanting in some *Greek* copies." Farther, an ancient MS. of *University College* in *Oxford* leaves out from Ευφρανθήτε υἱοὶ θεοῦ to Θεοῦ; see the *Polyglot*. And the *Alexandrian* MS. instead of πάντες ἄγγελοι Θεοῦ reads πάντες υἱοὶ Θεοῦ, and instead of αὐτῷ πάντες υἱοὶ Θεοῦ has αὐτὲς πάντες ἄγγελοι Θεοῦ. And *Epiphanius* *Hær.* LXIX. quæ est *Arian.* *Scët.* 60. confirms partly this reading, quoting it thus: *Let all the sons of God worship him, let all the angels of God strengthen him*: so he understood the words. This is confirm'd likewise by *St. Austin* in *fine lib. V. Locutionum*; where having set down the words according to the common reading of the LXX, *And let all the angels of God worship him*, he adds, "Other copies read, *Let all the sons of God worship him*." Now if this be the true reading, the verse in the psalm is as near to our author's citation as the LXX.

'Tis very likely that this account may be less satisfactory to others, who will be apt to insist upon the punctual agreement between this text and the place in *Deut.* and perhaps hope to improve this to the disadvantage of this and the other writers of the new testament. Let us therefore, to remove all occasion of cavilling, state the matter upon this supposition. And then we must allow one of these two things: either, 1. That the passage which now appears in the LXX translation of *Deut.* was originally in the *Hebrew*, and consequently that 'tis omitted in our present copies only through the carelessness of transcribers. If this be granted, 'tis perhaps no more than must be allowed to have happen'd in some other places, as is owned by the most hearty and learned advocates for christianity. Nor can the thing be any great cause of wonder, considering how few MSS. we have of the *Hebrew* to compare, and through how many ages the pentateuch has been handed down to us. Or, 2. We must allow that the passage in *Deut.* was not originally in the *Hebrew*, but has been inserted since by the LXX. But then it must be added, that the LXX took the inserted clause from another place in the old testa-



testament, and particularly *Psal.* xcvi. 7. And all that can be made of this supposition is, that our author has cited a passage which the *Jews* who used the LXX translation, did esteem the testimony of *Moses*, but which is undoubtedly elsewhere the testimony of some inspired writer. Nor could there be any fallacy in this, since the testimony of any inspired writer of the old testament was readily received by the *Hebrews*, to whom the epistle was directed, and any such testimony was allowed by them to be a full and authentick proof. And this he might the rather do, because he might imagine the *Jews* would more easily perceive by the other expressions with which 'tis joined in *Deut.* that it related to the times of the Messiah and the world to come, than they would do in the psalm, although I doubt not it there relates to the same matter. I can't see that either way the citation can be urged as an argument against the inspiration of our author, or to the prejudice of christianity.

If it be inquired, How came the LXX to take such a liberty as they did according to this latter supposition? It may be answered by those who go this way, That though it may be hard to guess sometimes at the reasons they might have, yet there is one that may be alleged with some probability. They might imagine that the psalm it self from whence they borrow'd the passage was writ by *Moses*, and that therefore by inserting it in the pentateuch they attributed nothing to him but what was his. It was the opinion of some of the ancient *Jews*, that as the title of the xc psalm is *A prayer of Moses the man of God*, and we have no title of any of the following psalms before the ci, so all these intermediate psalms were composed by *Moses*: And the same might have been the opinion of the LXX, in case they really inserted this clause of their own heads. 'Tis true we Christians cannot allow this, because this inspired writer, *Heb.* iii. 7. ascribes one of these intermediate psalms, the xc, to *David*: but the LXX may easily be supposed to have been in a contrary opinion.

2. The other difficulty which deserves our consideration is, how the words, from whence so ever cited, are a proof of that matter for which our author alleges them. And truly they appear to me to be very pertinently alleged, whether they are supposed to be taken from *Deut.* or from *Psal.* xcvi. Let it be supposed that the passage is cited from *Deut.* xxxii. 43. according to the LXX, the things with which it there stands joined, evidence that it must relate to the time spoken of in the epistle. This may well be argued from that passage which is read in the verse both by the LXX and in the *Hebrew*. *Rejoice, O ye nations, with his people.* Nor do I here argue barely from *St. Paul's* having applied that passage to this purpose, *Rom.* xv. 10. but from the thing which every impartial reader will judge to be there designed. If any object against that interpretation of the passage, that *St. Paul* often speaks of God's calling the *Gentiles* as a mystery: I grant that it was so as to the manner in which they were called to be the people of God, without being required to become subject to the *Mosaic* law. This was indeed a mystery hid from ages and generations; nor had the *Jews* any expectation or notion of it, at our Saviour's coming, and when the *Gentiles* were first received into the church. But as to the thing in general, that the *Gentiles* were to be admitted to be the people of God, and that the Messiah was to be a light to lighten the *Gentiles*, 'tis so frequently asserted by *Isaiah* and other prophets, that it was next to impossible that the *Jews* who received and were very conversant with their prophecies should be ignorant of it. Accordingly the thing in general has been acknowledged both by the ancient and modern *Jews*, who from the direction of their old prophets have universally expected this event in the days of the Messiah. Nor can there be any reason to doubt, that wherever this fact is foretold, the times of the Messiah are spoken of. And if men will allow that there are any true prophecies at all in the old testament relating to the *Gentiles*, they will not be able to evade this. For when were those prophecies to be accomplished if not in the Messiah's time? At what other time but that of the setting up the kingdom of God, and enlarging his church under the Messiah, had the *Gentiles* such special reason to rejoice? This therefore seems to determine the place in *Deut.* to belong to the time to which our author refers it. 'Tis natural to suppose that it was one and the same time wherein the *heavens* were to rejoice, and all the angels of God were to worship or to subject themselves to Christ, and wherein the nations were to rejoice with his people. And since the latter, according to all the accounts of the old prophets, is always reckoned to be at the setting up the king-

TEXT.

PARAPHRASE.

- | | | |
|---|---|----------------------------|
| <p>7 And of the angels he saith,
Who maketh his angels spi-
rits, and his ministers a
8 flame of fire. But unto</p> | <p>And concerning the angels he saith (p),
Who maketh his angels winds, and his
ministers a flame of fire (q). Whereas con-
cerning</p> | <p>7.

8.</p> |
|---|---|----------------------------|

NOTES.

kingdom of God under the Messiah, the former must be so too : and consequently it must be at our Saviour's resurrection, the kingdom of the Messiah then properly commencing.

The same argument will really fix the time refer'd to in *Psal.* xcvi. in like manner, and by consequence shew, that our author did not impose upon his readers, supposing he cited that psalm, or a passage which the LXX. borrowed from it, and which they inserted into *Deut.* xxxii. 43. I will here take notice of two passages in the psalm, to this purpose : *ver.* 1. *The Lord reigneth, let the earth rejoice : let the multitude of isles be glad thereof.* And whether we render the place *many isles*, or *great isles*, what can they signify but the *isles of the Gentiles* ? *Gen.* x. 5. Again, *ver.* 6. *The heavens declare his righteousness, and all the people* [or rather *peoples*, a stile familiar when the *Gentiles* are intended] *see his glory.* But it may be farther urged concerning the psalm, and consequently concerning the place in *Deut.* whether it be considered as parallel to that in the psalm, or as borrowed from it by the LXX. that when 'tis said, *The Lord reigneth*, that expression seems evidently to denote the setting up God's kingdom in the earth. It may be here farther alleged, that *ver.* 2—5. of the psalm, do exactly suit the other prophetick descriptions we have of the circumstances of our Lord's resurrection in the psalms, as particularly *Psal.* xviii. 7—15. concerning the sense of which, the reader is refer'd to a dissertation upon *Rom.* xv. 9. soon to be published.

I only add, that the word here used, whether in the *Hebrew* or the *Greek*, seems to denote especially the angels subjecting themselves to Christ as their Lord and King. See *Gen.* xxvii. 29. xlix. 8. in both the *Hebrew* and the *LXX.* and many other places.

7 (p) Καὶ πρὸς μὲν τὰς ἀγγέλους λέγει. *And of the angels, he saith.* There is no room to doubt of the goodness of this translation, and its preferrableness to that of our margin ; *And unto the angels he saith.* For however that is agreeable enough to the *Greek*, yet whoever looks into *Psal.* civ. 4. whence the following citation is taken, will see plainly that the discourse is not address'd to the angels, but is only of, or concerning them.

(q) Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ πνεύματα, καὶ τὰς λεβητοὺς αὐτοῦ πῦρ ἐν λόγῳ. *Who maketh his angels spirits, and his ministers a flame of fire.* The words πνεύματα and πῦρ, do both signify either *winds* or *spirits*. The former rendering [*winds*] seems to me, preferable to the other [*spirits*] because it appears more agreeable to the place whence the citation is taken ; and that upon two accounts. 1. The comparing the angels to a *flame of fire*, in the last clause of the verse, naturally leads us to apprehend them as compared to winds in the first : Nor is it easy to imagine, that the inspired psalmist would, contrary to all the rules of oratory, sink so strangely in his discourse, and first compare the angels to *spirits*, the most noble order of beings, and then set them out by somewhat much inferior thereto, a *flame of fire* ; that he would first commend them as *immaterial* beings, and then as *material*. Besides, 2. The verse immediately preceeding, directs us to this interpretation : *Who maketh the clouds his chariot, who walketh upon the wings of the wind. Who maketh his angels winds, &c.* All these passages seem to speak of the angels, who are God's *chariots*, *Psal.* lxviii. 17. and for their swiftness, are compared to *clouds* or *winds*. And here *Psal.* civ. 3. they seem to be set out according to the representation of the *cherubim* in the holy of holies, with *wings stretched out.* And as God is here said to *walk* [or rather to *go*] *upon the wings of the wind*, so *Psal.* xviii. 10. he is described as *riding on a cherub*, and *flying*, as *flying upon the wings of the wind*. And if we keep to our translation, *the wind*, both in *Psal.* xviii. 10. and in *Psal.* civ. 3. what reason can we have to recede from it in the passage here cited, *Who maketh his angels winds* ?

Far-

- cerning the Son he speaks very differently, (r) saying, Thy throne, O God, is for ever and ever (s): a right sceptre is the sceptre of thy kingdom: Thou hast extraordinarily loved righteousness, and hated iniquity; therefore, O God, thy God hath anointed thee to a vastly greater regal authority and power than ever belonged to the angels, who before thy inauguration were partners with thee in the government of the world (t). And
- the Son *he saith*, Thy throne, O God, *is* for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oyl of gladness above thy fellows.

NOTES.

Farther, this citation was very much to our author's purpose: for however noble and lofty the description is which it gives of the angels, yet it falls vastly short of what he had said before, and what he immediately adds in the two next verses concerning the Son. And the stress of the argument seems not to me so much to rest upon their being called *angels* [i. e. messengers] or *ministers*, as upon their being compared to *winds*, and a *flame* of fire.

When he compares the angels to a *flame of fire*, he seems to mean that they move with the utmost swiftness, and penetrate with an irresistible force like lightning. The LXX. have rendered this exactly according to the *Hebrew*, a *flaming fire*, πῦρ φλόγον. But our author did not tie himself up to the very words of that translation, even when they were sufficiently exact, and therefore we may observe that he renders it πῦρ φλόγα. This description of the angels, as a *flaming fire*, may illustrate the account which the psalmist gives of the judgment of God upon the *Egyptians*, when the lightning was mixed with the hail, particularly that 'tis attributed by him, *Psal.* lxxviii. 48, 49. to his *sending angels of evils among them*. Compare therewith *Exod.* ix. 23, 24. *Psal.* cv. 32.

8 (r) Περὶς ᾧ ᾗ υἱὸν. *But unto the Son he saith.*] This rendering will not make any alteration in the sense, it being certain that the words of *Psal.* xlv. 6, 7. here cited, are directed to the Son. But as περὶς μὲν in the former verse, and περὶς ᾧ in this answer to one another, and what is cited in the former verse can't be understood to be spoken to the angels, but only concerning them, it seems necessary to render the περὶς ᾧ in like manner, *But of the Son he saith.*

(s) Ὁ θρόνος σου ὁ Θεός, εἰς τὸ αἰῶνα τῷ αἰῶνι. *Thy throne, O God, is for ever and ever.*] 'Tis doubtful how ὁ Θεός is to be here understood. The common way of pointing our *Greek* testaments, which comma it in, supposes it to be put for the vocative case; and so our translators have rendered it, *O God*. But the way in which the LXX. translation is pointed, leaving out both the commas, makes it the nominative case. Taking it thus, the sense would be, *God is thy throne* [that is, the establisher of thy throne] *for ever and ever*; which is very agreeable to other places, which speak of the same matter. See 2 *Sam.* vii. 13, 16. 1 *Chron.* xvii. 12, 14. *Psal.* lxxxix. 4. 'Tis not easy positively to determine which is the true sense of the place, the *Hebrew* being as ambiguous as the *Greek*: nor is there any great necessity that this should be determined, neither sense carrying any thing inconvenient or disagreeable in it. If we keep to our own version, we need not wonder that Christ should have the title of *God* given to him in a psalm, whereof his royal dignity is the chief subject.

8, 9 (t) For the explaining this passage, let the following things be observed.

N O T E S.

1. That we have here such another ambiguity as that just mentioned in the preceding note. For what our translation renders, *Therefore God, even thy God, hath anointed thee*, might consistently, both with the *Hebrew* and the *Greek* be translated, *Therefore, O God, thy God hath anointed thee*; as indeed our translators have turned it in the margin of the psalm. But which way soever this, and the former passage are translated, 'tis manifest that Christ in the highest and most exalted state, in which he is set out in that xlv *psalm*, had one to be a God to him. So that no argument can be brought from any thing in the psalm to prove that he was ever equal, or not subordinate to the Father. And this is farther confirmed by another observation;

2. That the advantages here asserted to belong to Christ, were bestowed upon him in the nature of a reward. Thus *ver. 9. Thou hast loved righteousness, and hated iniquity, therefore thy God hath anointed thee*. This is a clear evidence, that an eternal, natural right of the Son, antecedent to his conduct and behaviour is not here intended, but only an adventitious one bestowed upon him as a reward by the Father. And it seems very reasonable that the former clause should be explained to the same purpose as the latter, and that we should understand the same thing in the main to be designed in each. And thus the sense may be express: "God is the establisher of thy throne for ever and ever, or thy throne, O God [O Christ, who art constituted a God and a ruler by the Father] is for ever and ever, because the sceptre of thy kingdom is a righteous sceptre: for thy extraordinarily loving righteousness, and hating iniquity, is the reason why thy God hath anointed thee, &c."

3. The *anointing with oyl* denotes the conferring regal power and authority, as kings used to be anointed. So *Psal. ii. 6. Yet have I anointed my king upon Sion my holy hill*. Now as the anointing a king was a solemnity of great joy and triumph, so the valour of the authority bestowed upon Christ at his being anointed, or his being made Lord and Christ, or the anointed Lord, *Acts ii. 36.* must render the joy of it more abundant. Whence the *oyl of gladness* is here mentioned, and the gladness of the solemnity is spoken of as extraordinary.

4. His *μέτοχοι fellows, or partners*, must here mean the angels, or else the citation is nothing at all to our author's purpose, which is to show his superiority to the angels.

5. The reason why the angels are called his *fellows, or partners*, must be fetched from what they were before, and not what they were after his being anointed, or inaugurated. After his being anointed, they were no longer his *fellows*, but his *subjects*: but before it, they were *partners or sharers* with him in the government of the world, they presiding over their respective provinces, as he did over *Israel*.

6. He was anointed with the *oyl of gladness above, or more than his fellows*, because he then received such an authority, dominion, or kingdom, as was never conferred upon any one of them, he being then made prince, not of a small province, but of the whole world.

7. When the Son's *loving righteousness, and hating iniquity*, are assigned as the reasons of his being anointed with the *oyl of gladness more than his fellows*, we must understand the psalm to refer to the extraordinary degree of these virtues in him. 'Tis not implied that his fellows did not love righteousness or hate iniquity, but only that Christ vastly excelled them herein.

But still it may be inquired, wherein did Christ's love of righteousness, and hatred of iniquity, here intended, appear? Some may, perhaps, think, that this was discovered in his death, when he laid down his life to make atonement for sin, and to set us the noblest example of, and to give us the greatest encouragement to righteousness. St. Paul's testimony may be thought to serve very much to establish this account, *Philip. ii. 8, 9. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. WHEREFORE God also hath highly exalted him, and given him a name above every name*. Nor can there be any doubt, as to the thing it self, that Christ's love of righteousness, and hatred of iniquity, did very signally appear in his death, and were one great reason of the reward afterwards bestowed upon him. But it may yet be doubted, whether the passage under consideration speaks of this. And if there be any strength in what was hinted before, that

that the 8th and 9th verses, each of them, express the same sense in the main, and that as the sceptre of his kingdom's being a right sceptre, was the reason why his throne was for ever and ever; so his loving righteousness and hating iniquity is the reason why he is anointed with the oil of gladness above his fellows: I say, if there be any strength in this, then his loving righteousness and hating iniquity, must be consider'd as discovered before in his administration as a king: for it must then be tantamount to that, *A sceptre of righteousness is the sceptre of thy kingdom.* And indeed, if we only consider, that the righteousness of his sceptre is mentioned as the reason of the reward confer'd, this must evidence, that a regard was had to the justice of his regal administration that was prior to his being anointed. So that, if I am not mistaken, a comparison is made in this text between the administration of Christ, and of his fellows, the angels, in their respective provinces, antecedently to his being advanced above them. If any one imagines that this implies what is not to be supposed, concerning the angels, that they did not discover a love of righteousness, or a hatred of iniquity in their administration, he is requested to consider how he will clear any other interpretation, which he prefers, of the same objection, provided only that the interpretation, he espouses, be pertinent to the scope of our author. But I offer two things farther:

1. That though the angels cannot be supposed to have been unrighteous in what they did in their respective governments, yet an extraordinary regard appears to have been shown to righteousness in the province assigned to our Saviour among the *Israelites*, in the equity of those laws and statutes which were given them, and the temporal rewards and punishments which were nationally dispensed among them.

2. We understand little, and can hardly do more than guess at the manner of the angels administration in their provinces. We know not how particular the instructions were, which it pleased God to give them, nor how much might be left to their mere prudence and discretion, nor how far they might be subject to mistake, while they never the less loved righteousness, and hated iniquity. I forbear enlarging upon this matter of which I have spoken elsewhere. It seems not an unreasonable supposition, that notwithstanding their holiness and integrity, they might be liable to such mistakes, as Christ was not; and that this may serve possibly, to account for what is here said, in comparing the son with them. And by the way, may not this give light to some other places of scripture, as *Job* iv. 18. xv. 15. of which I shall have occasion to take some farther notice?

There is yet one thing more that needs to be cleared, concerning this citation; and that is the evidence we have that the psalm, here quoted, relates to Christ, and not to *Solomon*, to whom some are very fond of applying it.

Now here let it be observed that there is nothing in the *Hebrew* title of the psalm, that leads us to apply it to *Solomon*. 'Tis indeed stilled שיר ירדן but ירדן is very different from ירדן *Yedidiah*, the name given to *Solomon*, 2 *Sam.* xii. 25. The *Jews* render it as we do, *A song of loves*, and understand the Psalm to relate to the Messiah. The LXX. have Ωδὴ πρὸς τὸν ἀγαπητὸν. *A song for, or concerning the beloved.* Whence it should seem that they read in their copies ירדן instead of ירדן. The *Vulg.* agrees with the LXX. *pro dilecto.* And since there is no express mention made of *Solomon* in the psalm, מושכר in the title which denotes it to be a psalm for instruction, as the LXX render it, εἰς σὺνέσιον, and the *Vulg.* *ad intellectum* seems to lead us not to understand it of *Solomon*, by an account of whose loves the church of the *Jews* were not like to gain much instruction.

They who imagine this psalm is an *Epithalamium* upon *Solomon's* marrying *Pharaoh's* daughter, must, one would think, suppose that 'tis here foretold that *Solomon* was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, and by one of whom he should be succeeded. *Instead of thy fathers, shall be thy children, whom thou mayst make princes in all the earth,* ver. 16. But this cannot be true: for beside that we read not of any children *Solomon* had by *Pharaoh's* daughter; 'tis certain, that *Rebekoam*, who succeeded him, was the son of *Naamah* an *Ammonitess*, 2 *Chron.* xii. 13. and so far was he from being able to set up his sons to rule over other countries, that it was with

T E X T. P A R A P H R A S E.

10 And, thou, Lord, in the be- And concerning the same beings, the an- 10.
ginning hast laid the found- gels, of whom I am speaking (u), he saith,
Thou,

N O T E S.

great difficulty that his successors kept two tribes of the twelve steadfast to them. And if the daughter of Tyre, mentioned *ver. 12.* is taken for one of Solomon's wives, though not particularly named in his history, we must then suppose the psalm composed toward the latter end of his life, when he had taken many wives, who perverted him to idolatry. But who can read the psalm with any attention, and yet give into that supposition? The whole tenour of the psalm directs us plainly to understand it of some excellent prince, who was highly favoured by God, and not of such a degenerate one as Solomon then was, God also having testified his displeasure against him. Farther, how unlikely is it, that *ver. 2.* should be understood of Solomon? Nothing could be more suitably said of Christ, than what we there meet with, *Grace is poured into thy lips, therefore God hath blessed thee for ever.* But was such language fit to be used concerning a man who was become a most notorious idolater? Was not the promise conditional that was made to Solomon of blessedness? and had he not forfeited it by breaking the condition? Nor do *ver. 3, 4, 5.* seem to suit Solomon, who seems not to have been any great warrior, but to have been fond of peace all his days. The last verse of the psalm seems also very unlikely to belong to Solomon; *I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.* Certainly a greater than Solomon is here: and the primitive Christians were much in the right, who universally agreed in applying the psalm to Christ and to him only. But if there were no other argument, one would think the two verses cited by our author, should be sufficient to fix the scope of the psalm. Solomon neither loved righteousness, nor hated iniquity, in the latter part of his days; nor was it absolutely promised him, that his throne should be for ever and ever; nor did it so continue, but was utterly overthrown after a few ages. I think therefore we have very good reason, with our author, to apply this passage to our Lord Jesus Christ.

10 (u) And.] That we may understand both the order of our author's discourse, and the pertinence of the citation which follows, 'tis necessary to fix what this *and* does here connect: Concerning which, let these three things be observ'd.

1. That this word *and* is our author's own, and not any part of the citation he brings; as it plainly is, *ver. 6.* This seems evident, because neither the *Hebrew*, nor the *LXX.* have any *and* in the place quoted, *Psal. cii. 26.*

2. As the *and* is our author's own word, and not the psalmist's, it must connect this citation with some of his preceding citations.

3. This *and* cannot be understood to connect the present citation with the immediately foregoing, *ver. 8, 9.* that is, it cannot be understood to assert that the Son, whose throne is for ever and ever, laid the foundations of the earth, and that the heavens are the work of his hands; for these several reasons, (1.) Because, though the thing be indeed true and certain, that God, who laid the foundations of the earth, and whose hands made the heavens, did both by his Son; yet this is what he had fully asserted before, *ver. 2.* previously to his entering upon this argument. (2.) If the citation were thus to be understood, it would be wholly foreign to our author's purpose. His business is to prove, that the Son at his resurrection inherited, or obtained a more excellent name or authority than the angels. See *ver. 3, 4.* But if the words are taken in the sense and connection which is by some pretended; this citation is no proof at all of any right or authority bestowed upon him at his resurrection, but of an inherent, eternal, necessary, and unchangeable right, that belonged to him: and accordingly is the citation insisted on as a proof of such a right, by those who taking the words in this sense, have no manner of regard to the scope and design of our author. (3.) The citation, when understood according to the account of such interpreters, will assert no-

- Thou, O Jehovah [God the Father] (*w*)
 didst anciently appoint earthly or human rulers, and heavenly or angelical rulers were
 11. ordained by thee. They shall all perish,
 as to their dominion and authority, but thou
 shalt continue (*x*), and they shall all come to
 an

N O T E S.

thing particularly of the angels, or of their subjection to the son, which yet it is natural to expect from the scope of his discourse, and the argument he is pursuing.

I conclude therefore that we are to go farther back for the connection, and that the *and* here in the beginning of *ver.* 10. joins it with *ver.* 7. and that the intermediate 8th and 9th verses are an incidental citation, brought in upon the mention of somewhat considerable, that is said concerning the angels, to show how much greater things are spoken of the Son at his advancement upon his resurrection. And his discourse seems to me to stand thus: *ver.* 7. "And concerning the angels [whom I have undertaken to prove inferior to the "raised and exalted Son] he saith, Who maketh his angels winds, and his ministers a flame "of fire. 8. (Whereas of the Son he saith, [speaking, agreeably to the case, in much more "magnificent and lofty terms] Thy throne, O God, is for ever and ever; a sceptre of "righteousness is the sceptre of thy kingdom. 9. Thou hast loved righteousness and hated "iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.) 10. And [concerning the same beings, the angels, we have the following passage, *Psal.* cii. to our purpose] Thou, Lord, in the beginning, hast laid the "foundations of the earth, &c.

To all this it may be added, that this account is very much confirmed by what immediately follows upon this citation, *ver.* 13. *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?* Where the adverbative particle *But*, leads us to suppose he had just before asserted the abolishing of the authority of the angels; and that he here takes notice, that nothing is said of them any where else, that may seem inconsistent with that assertion; that nothing is said of them, or of any one of them, that is like to what is said of the Son, whose case, when advanced to the right hand of God, was to be so vastly different from theirs. This citation from *Psal.* cii. thus understood, may be thought the more pertinent, because he had just before, in another from *Psal.* xlv. called the angels Christ's *fellowes* or *partners*: for hereby he shows they were not designed always to continue such.

(*w*) *Kúeis.* Lord.] The LXX. and *Vulgate* versions both read this: and since our inspired author agrees with them therein, I think we have reason to conclude it was originally in the *Hebrew*, however our present copies leave it out. The sense is the same, whether it were, or were not originally in the *Hebrew*, because it seems plain that the *Lord* or *Jehovah*, is there addressed. And as the words can hardly be applied to the Son, without offering violence to the psalm, so when they are applied to him, they suit not the design of our author.

11 (*x*) *Σὺ δὲ διαμένεις.* *But thou remainest.*] I think that both here in this place, and in the LXX's version of the psalm we ought to read *Σὺ δὲ διαμένεις, Thou shalt remain.* This is agreeable to the other future verbs in the context, and to the *Hebrew* *וְאַתָּה תִּשְׁמָר* *But thou shalt endure*, as 'tis well rendered by our translators. And however the *vulg.* has in the psalm, "*Tu autem permanes,*" *But thou remainest*; it renders it here in the epistle *permanebis, shalt remain*; which is confirmed by the *Clermont* and *St. Germain's* copies.

TEXT.

PARAPHRASE.

12 as doth a garment ; And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.

an end like an old garment ; or as an upper 12.
vesture which is easily put off, thou shalt change them (y), and they shall be changed : but thou art the same, and thy years shall not fail. In which meditation upon the divine immutability the psalmist foretels the change that was to be made in all those governments which were formerly appointed (z).
But

NOTES.

12 (y) ΕΛΙΞΕΙΣ ΑΥΤΕΣ. *Shalt thou fold them up.*] There can hardly be any doubt that the true reading is ἀλλάξεις, *thou shalt change*, instead of ἐλίξεις, *thou shalt fold up*. For this best suits the Hebrew word of the psalm, מְחַלְפִּים and indeed the next word, according to the usual stile of the Hebrew, seems to imply, that it was this, and not any other verb that was used before מְחַלְפִּים and *they shall be changed*. 'Tis highly probable, the LXX. translated it ἀλλάξεις, since the Vulg. has in the psalm, as well as the place before us, *mutabis, thou shalt change*. The same is confirmed by the *Clermont*, *St. Germain's*, and *New college* copies, and by *Velesius's* lections. So it was read by *Ireneus* lib. iv. c. 6. where the old translation has *mutabis*: and by *Tertullian*, adv. Hermog. c. 34. 'Tis therefore probable, as *Grotius* thought, that the LXX. translated it ἀλλάξεις, and that this was afterwards altered to ἐλίξεις, *ὡς αὐτὸς ἐκκλιν.* 1. Dr. Grabe, upon the place in *Ireneus* before refer'd to, tells us, that some copies of the LXX. read ἀλλάξεις, and accordingly is it since printed in his edition of the LXX.

10, 11, 12 (z) Having in the foregoing notes cleared some of the expressions, I shall now endeavour to give the full sense of the whole citation. And if what shall be offered, appears different, in some measure, from what is commonly said upon the place, I hope I may avoid censure, provided it appears to agree with the stile of the holy scriptures, and with the scope and design of our author. Now to set this matter in a true light, let it be observed,

1. That our author, for the greater clearness, has set down more than was absolutely necessary for him to have done ; that is, more than the very words upon which his argument is built. Nor is this unusual with all writers in the citations which they think fit to use. Our author's sense seems to be this : " In order to shew you that the Son, at his resurrection, obtained a more excellent name and authority than the angels, I have taken notice of what is said of them to their honour, That God makes his angels winds, and his ministers a flame of fire ; which is vastly short of what is said of the Son, though they were once his fellows : I now add concerning these angels, that however they were once his fellows, yet it was God's original design, not to let them always continue possess'd of that power they once had ; but to put an end to it (which very well agrees with what I have before advanced, that they were to be put in subjection to him, who were once his fellows.) Now this change which was to be made in their condition, is declared by the psalmist, when he says, *Thou, Lord, in the beginning hast laid the foundations, &c.*

2. What is here said of the *unchangeableness* of God, and of his *laying the foundations of the earth*, does not properly relate to the argument here pursued : but these things are therefore here set down in the citation, because, being intermixed with the others, they could not well be left out, without mangling and spoiling the noble and beautiful passage which is here quoted.

3. There does not appear any necessity, that by the *earth* and the *heavens*, we should understand the same things to be here spoken of, that are *Gen. i. 1. In the beginning God created the heavens and the earth.* Though the thing be unquestionable, that God *laid the foundations of the earth of old, and the heavens were the works of his hands* in this sense; yet there is no necessity that that truth must be asserted in the place under consideration. I confess, the words, at first sight, seem to refer to the proper creation of these things; nor should I be fond of contending with any, who appear resolved to understand the text in that manner, provided they allow the heavens and the earth are here considered as places to be inhabited, and that the changes mentioned, relate not so much to the places themselves, as to the inhabitants of them. For my own part, I acknowledge I don't apprehend that a proper creation is here, in the least, intended: but the intire sense seems to me to be given in the paraphrase, and that all that is here asserted, is, that God did of old appoint earthly and heavenly rulers and governors.

Such an interpretation is like to encounter abundance of popular prejudice; but in order to abate or remove it, let the reader carefully consider whether the *heavens* and the *earth* are not spoken of in the same figurative sense elsewhere in the old testament. Thus *Isa. li. 16. I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Sion, Thou art my people.* Where the phrase of *laying the foundations of the earth*, is the same with that used in the psalm. And for a farther illustration of the phrase, it may be proper to observe, that magistracy and government, rightly managed, is considered as the *foundations of the earth*, in as much as the happiness and comfort of those who dwell upon the earth, is built and does rest upon this; and there can be nothing but the utmost confusion and ruin, where this is out of order. Nothing can be fuller to our present purpose, than what we meet with, *Psal. lxxxii.* which wholly relates to God's regard to magistrates, and contains an admonition and reproof to them. Now of them, whom, *ver. 1, 6.* he calls *Gods* upon the account of the authority committed to them, he speaks thus, because of their injustice, *ver. 5. They know not, neither will they understand, they walk on in darkness: all the foundations of the earth* מוֹסְדֵי אֶרֶץ *are out of course.* And though a different word is used, yet the same thing seems designed, *Psal. xi. 3. If the foundations are destroyed, what can the righteous do?* And again; *Isa. xxiv. 18, 19. The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.* Again: The *heavens* and the *earth* are thus figuratively mentioned, *Isa. lxv. 17. Behold I create new heavens, and a new earth.* And *Chap. lxvi. 22. As the new heavens and the new earth which I will make, shall remain before me, shall the Lord, so shall your seed, and your name remain.* And this last text may the rather be considered as parallel to what our author cites out of *Psal. cii.* because that last clause, *So shall your seed and your name remain,* does so exactly answer to what immediately follows the passage cited in the last verse of the psalm: *The children of thy servants shall continue, and their seed shall be established before thee.* Perhaps, some may think this may give light to some other passages, both in the old and new testament. But as I avoid the digression, into which a careful consideration of that matter might lead me; I proceed to mention another text, which is, I think, home to my purpose. 'Tis a passage in the prophet *Haggai, Chap. ii. 6.* but I shall transcribe it, as it is afterwards quoted by our author, *Heb. xii. 26—28.* together with his interpretation of it. *Now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are made [or, that had been appointed] that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be shaken, &c.* For the fuller explication of which passage, as it stands in the prophecy, and as 'tis cited by our author, the reader is refer'd to what will be said upon *Chap. xii. 26.* Let us now only take notice of what is to our purpose as to the text under consideration. Now 'tis evident, that according to our author's gloss, by the *heavens* and the *earth* in the prophet, we are to understand *kingdoms, rules or governments;* and by the *shaking* the heavens and the earth, is meant the dissolving some kingdoms, to make way for the setting up another. And where-

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as in the prophet the words run thus, *I will shake the heavens and the earth, and the sea, and the dry land*; our author says nothing of the *sea* or the *dry land*, they not being, I suppose, to his purpose, as perhaps the people governed are signified thereby rather than their governors. But by the *emphasis* he lays upon the *heavens* in his manner of citing the passage, *I shake not the earth only, but also heaven*, he makes a distinction of two kinds of powers or administrations: and as by the *earth* he probably means *earthly rulers*, so by the *heavens*, which he implies to be higher and greater, he may well be thought to intend *heavenly* or angelical rulers. That by the *heavens* and the *earth* we are to understand in general *rulers*, may be very well argued from another passage of the same prophet, and need not rest upon the sole authority of our author's explication. The passage I refer to, is *ver. 21, 22. Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horses and the riders shall come down, every one by the sword of his brother.* Where the *overthrowing the throne of kingdoms*, and the *destroying the strength of the kingdoms of the heathen*, explain what is before called the *shaking of the heavens and the earth*. I forbear inquiring, whether as the *throne of kingdoms* answers here to the *heavens*, thereby be intended the *government of angels*, who are called *thrones, principalities, and powers*, and as the *strength of kingdoms* answers to the *earth*, thereby be meant the *visible and earthly strength of those kingdoms*. This I leave to the consideration of the careful reader. I think the *shaking of the heavens and the earth* in both, *ver. 6*, and *ver. 21*, must be the same: for indeed otherwise it could not be said, *ver. 6. Yet once I will shake the heavens and the earth*, if there were to be two distinct shakings of them after the time of this prophecy. And therefore to me their attempts seem to be vain, who would apply *ver. 21, 22.* to what happened under the kings of *Persia*. But this will be farther considered, when we come to our author's citation out of *Haggai*, Chap. xii. 26, 27.

I hope upon the whole the interpretation given of the prophetick sense of the *heavens* and the *earth* is sufficiently established. Let us now go over the rest of the citation.

It follows: *They shall perish, but thou remainest, or shalt remain.* By their *perishing* we are to understand their losing their authority, their *perishing* as rulers, and so it implies the intire change that was to be made in their administration. They who imagine that by the *heavens* and the *earth* we are to understand the material visible heavens and earth, don't suppose that these shall perish by an annihilation, but only that they shall be vastly changed and altered. And indeed this *perishing* seems presently to be thus explained and limited: for if they are *changed* they shall not be utterly destroyed. See *Tertull. adv. Hermog. c. 34.* To this purpose it follows: *They all shall wax old as doth a garment.* The meaning is, that with regard to their rule and government, they shall be laid aside as an old useles garment. This interpretation of *waxing old* may seem warranted from our author's gloss upon another occasion, *Chap. viii. 13. In that he saith a new covenant, παλαιώκε τὸ πρῶτον, he hath made the first old. Now that which decayeth and waxeth old [τὸ ὃ παλαιούμενον ἢ γινόμενον, two words of the same import, and the former that which is used in the place under consideration] is ready to vanish away.* And when 'tis said, *They ALL shall wax old*, the meaning seems to be that all governments, whether angelical or humane, shall certainly do so. This *St. Paul* assures us will be the consequence of *Christ's* ruling, *1 Cor. xv. 24, 25.* That he shall *put down all rule, and authority, and power, for he must reign till he hath put all enemies under his feet.* And exactly to the same purpose our author, *Heb. ii. 8. For in that he put all things in subjection under him, he left nothing that is not put under him.* This power and authority of our Lord is to be dated from his resurrection, when *all power was given him both in heaven and earth*, *Matth. xxviii. 18.* that is, a power over angels and men, and indeed over all beings whatever, according to the more full expression, *Phil. ii. 8, 9.* no one being excepted but he who gave him this power, and put all things under him, who must manifestly be excepted, *1 Cor. xv. 27.* And then it was that the power and authority of these rulers *waxed old as a garment*, ready to be left off, and laid aside.

13. But unto which of the angels (*a*) said he at any time, what he said to the Son, Sit thou on
- But to which of the angels 13 said he at any time, Sit on

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He goes on: *And as a vesture shalt thou change them, and they shall be changed.* Πρεσβύλαιον which we render *vesture*, seems to mean a light upper garment, which was easily put on or off, like the womens vails, to signify which St. Paul uses the same word, 1 Cor. xi. 15. and so they shall be put off or laid aside as such a garment is, when a person has no use to make of it. The rest of the citation, *But thou art the same, and thy years shall not fail*, is an expression of God's unchangeableness, and more especially, I think, with regard to his dominion; upon which there is no need to say any thing more.

If this citation is thus understood, our author may be the rather justified in his making use of it, by considering to whom his epistle is directed. The *Gentiles* might well be supposed to be less acquainted with these figurative expressions of the prophecies, and might therefore be more backward to give into such interpretations, till they were better versed in the stile of the old testament. But this was familiarly known and acknowledged among the *Hebrews*; and therefore our author in writing to them might be the more free in arguing from it. Thus the *Chaldee* paraphrase frequently interprets the *heavens* to signify the *angels*. So upon those words, Job xv. 15. *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight*, it says, "Behold, he trusts not in his higher saints, and the glorious angels are not clean before him." Again, upon Psal. l. 4. *He shall call to the heavens from above, and to the earth that he may judge his people*, thus it paraphrases, "He shall call his glorious angels above, and the just of the earth beneath, that he may, &c." Again, upon ver. 6. *The heavens shall declare his righteousness*, "The glorious angels shall declare his purity." In like manner does it explain Psal. xviii. 6. Nor does there appear any thing disagreeable in this manner of interpreting these and many other like passages of the old testament. When the *heavens* and the *earth* are summon'd to give attention, why should we think that only the inanimate parts of the creation are by a *protopoeia* address'd as persons, rather than that the inhabitants of both, angels and men, are required to attend and regard, and that an appeal is made to them who are really capable of judging concerning the case? Thus when God is said to *ride upon the heavens*, Psal. lxviii. 4. why may we not explain it from Psal. xviii. 10. *He rode upon a cherub, and did fly*? Perhaps, we have somewhat of this stile in a few places in the new testament also. 'Tis manifest that what is called *joy in heaven*, Luke xv. 7. is called, ver. 10. *joy in the presence of the angels of God*. What can be meant by Christ's being *made higher than the heavens*, Heb. vii. 26. or his *ascending up far above all heavens*, ὑπερῆλθεν πάντων τῶν ὑπερῶν, Eph. iv. 10. but that he is *exalted far above all principality*, ὑπερῆλθεν πάσης ἀρχῆς, and *power, and might, and dominion*, Eph. i. 20?

13 (*a*) Πρὸς τίνα ὃ τῶν ἀγγέλων. But to which of the angels.] This verse seems to confirm the interpretation of the foregoing citation. The adversative particle ὃ *but* shows that this is connected therewith. But unless that interpretation be admitted, what account can be given of any connection at all, nay, the very citation it self will seem to come in at random, and be nothing to the purpose. But the connection is perfectly easy and natural, allowing that interpretation, and it stands thus: "God declared by the inspired psalmist, that he would change the government he once appointed, and put down these heavenly and earthly rulers, as appears by the testimony now produced; and the authority that was placed in any or all of them, was to be transferr'd to the Son, and this universally and without the least exception. For there is nothing said concerning any one of the most noble of these rulers, the angels, that in the least implies he was ever to be vested with such an authority as that committed to the Son, an authority that was to continue till all his enemies were subdued to him."

The

TEXT.

PARAPHRASE.

my right hand, until I make
thine enemies thy footstool?
14 Are they not all ministring
spirits, sent forth to mini-

on my right hand, till I make thine enemies
thy footstool (*b*)? Nor will their present con-
dition suffer us to think, they could ever be
thus address'd: for are they not now all of
them ministring spirits (*c*), sent forth to mi-
nister 14.

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The manner of our authors speech here seems to deserve our observation. He does not say, *Πεὶς τίνα ὃ αὐτῶν*, But to which of them; but *Πεὶς τίνα ὃ ἃ ἀγγέλων*, But to which of the angels. Had he spoken in the former manner, it might have related both to the heavenly and earthly rulers refer'd to in the citation; whereas now by his expressly naming the angels, he limits his argument to that which was the main drift and design of his discourse.

(*b*) This passage is cited from *Psal.* cx. 1. nor is there any difficulty in it that needs to be cleared. The citation here, and *Matth.* xxii. 44. *Mark* xii. 36. *Luke* xx. 42, 43. and *Acts* ii. 34, 35. exactly agrees with the translation of the LXX. as that also does with the *Hebrew*. Nor can I see any reason we have to question, whether the words were originally intended only in that sense in which Christ and his apostles understood them. As the *psalm* was penned by *David*, so there is no other Lord of *David* beside the Messiah, to whom *Jehovah* can be understood to speak such words. This being spoken to the Son, and nothing like it being ever said to the angels, or to any one of them, is a clear proof of our author's great assertion which he undertook to establish, that Christ at his resurrection, or when he was seated at the right hand of God, obtained a more excellent name and authority than was ever conferr'd upon any of them. And 'tis with great unanimity that both Christian and *Jewish* interpreters apply this to the Messiah alone. Concerning the *Jews* see *Dr. Whitby* on the place.

14 (*c*) *Δεσφύγιναι πνεύματα*. Ministring spirits.] The word *πνεύματα* having been explained at *ver.* 7. to signify winds, it may be thought that we ought here to take it in the same sense, and the rather, because it may be supposed our author had here in this place an eye to that 7th verse. And then this should be rendred, *Are they not all ministring winds, sent forth; &c?* But as there is nothing in this verse that leads us to understand *πνεύματα* to signify winds (as there is plainly *ver.* 7.) so it may be doubted whether our author had such an eye to the fore-mentioned passage. And indeed, if I am not mistaken in my conjecture, he seems rather to gloss upon the name given them, *מלאכים*, or *ἄγγελοι*, angels or messengers; to which purpose he speaks of them as ministring, and sent forth to minister. It may therefore seem most proper to keep to our own rendring [*spirits*] as it better suits with the character under which they are here consider'd. And we may the rather prefer this sense, and suppose that this verse has not any proper relation to *ver.* 7. because the argument here appears not to be built upon the passage cited *ver.* 7. or indeed upon the nature of those beings, but upon the present actual state of things, viz. that now upon our Lord's advancement all the angels are made subject to him, and are all as his ministers employed by him for the good of his church, as he sees cause. This may be aptly illustrated from *Eph.* i. 22. God hath put all things under his [Christ's] feet, [And in these all things the angels are certainly included, as we may learn from the foregoing verse] and gave him to be head over all things to the church.

Thus then I understand our author, *q. d.* " I asked to which of the angels God said at any time, *Sit on my right hand, until I make thine enemies thy footstool?* And I am well satisfied that no passage can be alleged, wherein God is ever represented as using such language to, or concerning any of them. The description given of them is quite contrary to this: And instead of being set out as exalted to such an high state of dignity and authority, as sitting at God's right hand, they are represented as ministring spirits, whose proper posture is stand-
ing,

nister for the sake of those who should after-
ward belong to the Christian church (d)?

ster for them who shall be
heirs of salvation?

N O T E S.

"ing, and not sitting." See 1 Kings xxii. 19. Zech. iii. 5, 7. iv. 14. vi. 5.

The account given of this matter is much confirmed by looking forward to Chap. ii. 5. which is to be connected with the last verse of this first chapter, the four intervening verses being a practical digression. There he says, *For unto the angels hath he not put in subjection the world to come, whereof we speak.* And his argument, I think, stands thus: "The government of angels over the old world, was to be abolished at the change that was foretold should be made, Chap. i. 10—12. Nor was it intimated, that the regency of any one of those princes and presidents was to continue till all his enemies should be subdued to him, ver. 13. On the contrary, not only the angels who were employed by Christ as his ministers before, but all the angels in general, the princes of the old world, as well as others, are now *all* in their present state put into the condition of ministers under the Messiah for the good of his church, ver. 14. And this is certain, because the world to come was not design'd in any part of it to be left in subjection to the angels, Chap. ii. 5."

(d) *Διὰ τῶν μέλλοντος κληρονομήν σωτηρίαν.* For them who shall be heirs of Salvation.] There are many passages up and down in the epistles, which seem, and by the generality of ordinary readers are understood, to speak of persons as internally sanctified, and having a title to everlasting happiness, which yet only speak of them as professed Christians, as enjoying the gospel, and as being the subjects of Christ's visible kingdom or church here on earth. Thus when St. Paul writes to whole churches under the title of *Saints*, Rom. i. 7. Eph. i. 1. the *sanctified in Christ Jesus*, 1 Cor. i. 2. he does not mean those whose lives were pure and holy, but such as were separated from the common state of mankind, to be the people of God. See Mr. Locke upon the several places refer'd to. In like manner he expounds Rom. xi. 26. *And so all Israel shall be saved*, that is, "Be converted to the christian faith, and the whole nation become the people of God." And so when he speaks of God's making the *Colossians meet to be partakers of the inheritance of the saints in light*, Col. i. 12. he means, that he had called them to share in that light which is vouchsafed to his church by the gospel. See my notes upon that and the next verse. And 'tis in this sense I suppose our author is to be understood, when he speaks here of those who should be *heirs of salvation*. To clear which we may observe how St. Paul speaks of all the *Galatians*, because they were of the visible church, baptized into the Christian faith, and still made a profession of it, although it can't be thought that they were *all* of them such as should be saved in the other world, and he has himself dropt some severe passages in that epistle concerning them. Yet thus he speaks of them, Gal. iii. 26. *Ye are all the children of God by faith in Christ Jesus.* For as many of you as have been baptized into Christ, have put on Christ. — And if ye are Christ's then are ye Abraham's seed, and *HEIRS* according to the promise. So that he supposes the whole visible church to be *heirs*. Herewith we may likewise compare what he says of God's design of calling the *Gentiles*, Eph. iii. 6. *That the Gentiles should be fellow-heirs* [viz. with the *Jews*, whose whole nation were heirs before] and of the same body, and partakers of his promise in Christ by the gospel. So that the whole body of the *Gentiles* who came into the Christian church, were consider'd as *heirs*, and *partakers of the promise in Christ by the gospel*. And the expression of *heirs of salvation* seems to me to carry no more in it, than is there said of the converted *Gentiles* in general. And to confirm this let the reader observe, 1. How our author presently uses the same word *Salvation*, Chap. ii. 3. *How shall we escape if we neglect so great Salvation* [such a glorious gospel] which began to be spoken by the Lord [which was first preached by Christ himself] and was confirmed unto us by them that heard him [preach the gospel?] And it may farther appear, that by *Salvation* he there means the gospel, because it stands in opposition to the word spoken by angels. The heirs then

of.

NOTES.

of salvation are the heirs of the gospel, or of the promise in Christ by the gospel. 2. Observe farther, that these heirs of salvation are presently after called the world to come, Chap. ii. 5. For unto the angels hath he not put in subjection the world to come, whereof we speak. And what is this world to come but the new state of the kingdom or church of God in the world under the Messiah? And to what other verse of this first chapter can we so properly suppose him to refer, as to this last verse, between which and Chap. ii. 5. there is a plain connection? And if he speaks here in the verse before us of the world to come, it must be in these words, For them who shall be heirs of salvation. And by his using the word μέλλοντες, our author seems to have intimated thus much, it agreeing so exactly with ἡ δὲ κεκλήνη ἡ μέλλουσα. If St. Paul was the writer of this epistle, such a paronomasia was very agreeable to him. But however that be, there seems to be some design in his using this phrase, διὰ τῶν μέλλοντων κληρονομεῖν, for them that were to inherit, instead of διὰ τῶν κληρονομῶν. And unless I am mistaken 'tis this: he considers the angels as made, at our Lord's resurrection, ministering spirits, under him in his kingdom; but the foundations of this kingdom being then hardly laid, or at least not among those of whom it was chiefly to consist, he speaks of the angels as appointed to minister for those who should afterwards become subject to the gospel; and so this μέλλοντες seems to speak of what was to be subsequent upon their being put under subjection to Christ.

If it be asked, why does this writer express himself in so dark and obscure a manner? I think we may be able to give a satisfactory answer. I make no doubt, that though the Jews are not excluded from being heirs of salvation; they were so before, and continued so till they cut themselves off by unbelief; yet he has here, at least chiefly, a respect to the Gentiles, who at the time when the angels were subjected to Christ, were not, but should in a little time become the heirs of salvation, and be of the same body with the believing Jews. Now as our author was writing to the Jews, who were so very tender in this point, and could not indure to hear of the Gentiles being set upon an equal foot with themselves, he seems to have chosen such a dark and obscure description of the converted Gentiles, that he might avoid, as much as might be, the giving the Jews offence. This same design I hope to show runs through the latter part of the next chapter; and I am persuaded that every careful and attentive reader will be forced to admire the great dexterity and skill with which he manages his discourse upon so nice a point, which he thought it necessary for him to handle, but was concerned to do it so as not to provoke those who were like enough to be displeased, if he had spoken in the plainest terms. And I can hardly think how unprejudiced persons, who compare this epistle with St. Paul's in this respect, can doubt of his being the author of it. Let me add, that if the Gentiles who were to be brought into the christian church are those who were to be heirs of salvation, then here he indeed speaks of the world to come, the calling of the Gentiles being always represented as brought about in the world to come, or under the kingdom of the Messiah.

Let none object, that according to this interpretation, hypocrites in the church have as much benefit by the ministry of angels, as any sincere christians. There can be no question, that as God knows the hearts of all, so he has a special favour to good men above all others. They therefore are in a peculiar manner the objects of his care, and they may have much greater advantages even by the ministry of angels, than others have. But though this be true, yet it seems not to be the sense of this place, which considers the angels not so much as ministering to particular persons, as to bodies and societies of men. Nor does it appear at all inconsistent, that a truly holy and good man, should have an angel to attend him in his particular person, and that great multitudes of angels should be employed in ministering more generally to whole societies and churches of christians. The primitive christians thought that every good man had his angel to attend him, and upon that account, very probably, spoke in that manner, when they could not believe that Peter was at the gate, Acts xii. 15. When they said, It is his angel. And that opinion seems to be countenanced by our Saviour himself, Matt. xviii. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Maldonate upon this latter place has shown this was the common opinion of the fathers. On the other hand, that many good angels may be employed in good offices in a more general way for the service of whole societies,

may perhaps be hinted afterwards in this epistle, where among the advantages that belonged to such as were in the christian church, this is reckoned as one, *Te are come to an innumerable company of angels*, Heb. xii. 22. By their thus ministering to christian societies, they must unavoidably acquire a thorough knowledge of the members thereof, and so be well qualified for the office they are at last to perform, *Matth. xiii. 41, 42. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire.* And, *ver. 49. The angels shall come forth, and sever the wicked from among the just.*

S E C T. III.

C H A P. II. 1—4.

C O N T E N T S.

OUR author having establish'd the superiority of Christ to the angels, in the foregoing section, he here makes a digression, practically applying what he had said to the great design of his epistle, *viz.* to press upon the *Hebrews* a steadfast adherence to Christ, and a continuing in the religion which he had taught.

P A R A P H R A S E.

T E X T.

- I. **A**ND because Christ is so much superiour to angels, as I have already proved, therefore (*e*) we ought the more to attend to the things which we have heard (*f*), lest at any
- T**herefore we ought to give the more earnest heed to the things which we have heard, lest at any time

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I (*e*) *Διὰ τούτο.* Therefore.] Or, upon this account, that is the account which he had in the foregoing chapter given of Christ's being advanced far above the angels. There appears not any reason to doubt that this and the three next verses are together a practical digression, the like to which we often meet with in this epistle, as likewise in those which were undoubtedly written by St. Paul: which is a considerable confirmation of the opinion of the ancients, who reckon'd this to have been one of his epistles.

(*f*) *Τοῖς ἀκηκοένσι.* To the things which we have heard.] That is the gospel, the great salvation publish'd by Christ, *ver. 3.* It might be understood of persons, and be rendred, to those persons who have been heard by us, and so these persons will be the same with those mentioned *ver. 3.* who having heard Christ preach, confirmed the account of his preaching to others, and particularly to the *Hebrews*, God bearing them witness by the Holy Ghost, or in the file

qf

TEXT.

PARAPHRASE.

we should let *them* slip.
2 For if the word spoken by
angels was steadfast, and

any time we should forget them (*g*). For if 2.
the law which was given by the ministry of
angels (*b*) was steadfast, and every transgres-
sion

NOTES.

of St. Peter, those who preached the gospel to them with the Holy Ghost sent down from heaven,
1 Pet. i. 12. The sense will be the same in effect, which ever of these two ways the words
are rendered. Our own, perhaps, may therefore be thought preferable, because of what fol-
lows, *lest at any time we should let them slip*: for though the *them* is not in the original, but is
supplied, yet it seems natural to suppose that he speaks rather of the slipping away of *things*
than of *persons*; though, I confess, considering the sense of the word *παρρησιάζω*, this ar-
gument is not absolutely conclusive.

Some have argued from what is here said, that St. Paul was not the author of this epistle,
because of his joining himself with these *Hebrews*, saying, *The things which WE have heard*,
and *was confirmed unto US by them that heard him*; which 'tis thought was not proper, con-
sidering that he himself received the gospel which he preached by special revelation, and was
not taught it by man, Gal. i. 12. nor were the other apostles, when he afterwards conferr'd
with them, able to teach him any thing which he had not before learn'd of Christ, Gal.
ii. 6. But notwithstanding this, as he had long before the writing of this epistle to the *He-
brews* conferr'd with the other apostles, there could be no impropriety in his speaking of him-
self as hearing these things, and the exact agreement of their account with that which he had
received by immediate revelation, may be consider'd as a confirmation of the doctrine preach-
ed, not only to the *Hebrews*, but in some sense likewise to himself. But that which most ef-
fectually takes of the force of this argument is, that it is not unusual for St. Paul to join him-
self in this manner with those to whom he writes, when the things of which he speaks relate
wholly to them, and not to himself. Thus Eph. ii. 3. *Among whom also WE all had OUR*
conversation in times past, in the lusts of OUR flesh, fulfilling the desires of the flesh, and of the
mind, and were by nature children of wrath, even as others. Where considering himself as the
apostle of the *Gentiles* he joins himself with them; and in the terms *we* and *our* he speaks of the
converted *Gentiles*. See Mr. Locke upon that place. In like manner I think he is to be un-
derstood, Tit. iii. 3. *For we our selves also were sometimes foolish, disobedient, deceived, serving*
divers lusts and pleasures, living in malice and envy, hateful, and hating one another. And with
as little impropriety might he here in writing to the *Hebrews* join himself with them, upon
the account of his being also an *Hebrew*. And the rather might he do this, because as
the gospel of the circumcision was committed to St. Peter, he was not now writing to those
who properly belonged to his province, and to whom he accordingly never makes mention of
his apostleship.

(*g*) *Μὴ ποτε παρρησιάζωμεν.* *Lest at any time we should let them slip.* Our margin renders it,
Lest at any time we should run out as leaky vessels. Nor can it be doubted that the expression is
allusive to such vessels which were not able to retain the liquids that were put into them. In an
allusive sense somewhat like this is the word *persu* used by Terence, Eunuch. Act. 1. Sc. 2.
Flerus rimarum sum, hac atq; illac persuo. And so is *effuso* by Cicero, Lib. vii. *ad fam. epist.*
14. *Sin nostri oblitus es, dabo operam, ut istuc veniam ante quam plane ex animo tuo effuso.*
The LXX. seem to use the word in the same manner our author does, Prov. iii. 21. *Υὲ μὴ πα-
ρρησιάζῃς, τήν σοφον ἢ ἐμὴν βουλὴν καὶ ἐντολὰν.* *My son, be not forgetful, but keep my counsel and*
instruct on. Compare ver. 1. of that chapter.

2 (*b*) *If the word spoken by angels.* If ever God spake by his Son under the old dispensation,
one would imagine it was as likely to have been at the great solemnity of giving the law, as
at any other time whatever: and yet the opinion of the ancient christians, that Christ

3. sion of and disobedience to it was justly punish'd as it deserved ; how certain and severe will our punishment be if we neglect so great salvation (*i*), the publication of which was begun (*k*) by the Lord himself, who is constituted the Lord of angels as well as of men, and was confirmed and ascertained to us by the testimony

every transgression and disobedience received a just recompence of reward ; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was con-

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was the immediate giver of the law does not seem probable, since it is here in this place so expressly attributed to the angels ; as it is likewise in other texts, *Acts* vii. 53. Where *St. Stephen* tells the *Jews*, That they had received the law by the disposition of angels, and had not kept it. And so *St. Paul* says of the law, *Gal.* iii. 19. *It was ordained by angels in the hand of a mediator.* Compare *Deut.* v. 5. *Lev.* xxvi. 46. In the place before us the manner of giving the law is manifestly opposed to that of publishing the gospel ; and this latter is not more expressly attributed to the Lord or to Christ, than the former is to the angels : and therefore we ought to have very clear proofs before we attribute both to our Lord, or suppose him to be the immediate publisher of both. Besides, this opinion seems to enervate the force of the argument here used : for as that proceeds wholly upon the difference of the persons, there can be no strength at all in it, if they are supposed to be the same. It might have been then reply'd to our author, There is no reason at all why the punishment of such as neglect the gospel should be more certain or severe than of those who transgress'd the law. The gospel was indeed publish'd by the son : but so was the law also, however he made use of the ministry of angels in ordering some of the circumstances that attended its publication. Nor can I see how this objection could be answered, supposing the ancient christians not to have been mistaken in their opinion.

3 (*i*) ἡλικαύτης ἀμελήσαντες σωτηρίας. *If we neglect so great [salvation].* Commentators are pretty well agreed that by *salvation* we are to understand the doctrine of salvation, that is the gospel. This is called the word of salvation, *Acts* xiii. 26. The gospel of salvation, *Eph.* i. 13. The power of God unto salvation, *Rom.* i. 16. The grace of God that brings salvation, *Tit.* ii. 11. And the salvation, τὸ σωτήριον, of God, *Acts* xxviii. 28. And as this stands opposed to the word spoken by angels, it seems natural to understand it of the word or doctrine published by Christ, and all the expressions here used of Christ's beginning to speak it, of men's learning it, of its being confirmed, and that God attested it, all these, I say, lead us to understand the place in the sense given.

(*k*) ἡτις ἀρχὴν λαβῶσα. *Which began.* This phrase is not unusual in profane authors. Thus *Ælian*, Var. Hist. lib. ii. c. 28. Πότεν ὃ τ' ἀρχὴν ἔλαβεν ὅδε ὁ νόμος, ἐρῶ. "I will now relate whence this law took its rise or beginning." So again lib. xii. c. 53. Nor should it be thought any difficulty that this great salvation, or the gospel, should be represented as begun to be spoken by the Lord. For whatever the intimations were which were given by the old prophets, they were so obscure as not to be understood by themselves. 1 *Pet.* i. 10—12. And therefore the grace of God is said to be now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel. 2 *Tim.* i. 10. This is said to be begun to be spoken by him, because there were some things which belong'd to this gospel, as the resurrection and ascension of Christ, and the pouring out of the Spirit, which were to be more fully published by his apostles after his death.

TEXT.

PARAPHRASE.

4. *firm'd unto us by them that heard him*; God also bearing them witness, both with signs and wonders, and with divers miracles, and

ny of those who heard him publish it (1), and not only by their testimony, but by the testimony of God himself, who bore witness to the truth of what they preached (m), both with signs and wonders, and with divers miracles,

4.

NOTES.

(1) *Confirmed unto us by them that heard him.*] Matters of fact, which were transacted before our own time, and whereof we could not be our selves eye-witnesses, are believed upon the report of others. And when the reporters are persons of credit and reputation, and relate nothing but what they declare themselves to have seen, and certainly known, and they are likewise many, and exactly concur in their testimony, and nothing is alleged against them by any others, and particularly such as were concerned to invalidate their account, if possible, we think we have all the reason in the world to receive their testimony. All which circumstances do evidently concur in the confirmation of the gospel. Particularly it is confirmed to us by such as were eye and ear-witnesses of the things they reported, as by St. *Matthew* and St. *John*, in the gospels written by them, and by those from whom St. *Luke* published his account, *Luke* i. 2—4. by St. *Peter*, 2 *Pet.* i. 16—18. as well as in many passages attested by him in the *Acts*. Compare *John* i. 14. 1 *John* i. 1—4.

4 (m) *Συνεπιμαρτυροῦσι τοῖς Θεοῖς. God also bearing them witness.*] The miracles which were wrought by the first preachers of the gospel, after our Saviour's leaving the world, were an attestation from God of the truth of what they deliver'd. And indeed, we must entertain very strange and unworthy apprehensions of the blessed God, if we can suppose that he would countenance a mere lye and a notorious imposture, by enabling those who published it to the world, to perform in confirmation of it, so many miracles as they did, things that were vastly above the power and ability of men, as is very evident to all who carefully and impartially consider these matters. 'Tis true, there were other confirmations of our Saviour's character, and commission, particularly the concurrence of all that was foretold by the old prophets concerning the Messiah: but this does, by no means, hinder these miracles to be an attestation from God, and accordingly to deserve our utmost regard. Nay, it was foretold that the Messiah, when he came, should perform such things; and therefore, God's enabling *Jesus of Nazareth* to do them, was an attestation which concur'd with the old prophets, that he was the Christ, and consequently that the doctrine he published was from God. Nor were the miracles wrought by him in his life time, the only ones which the ancient prophets may be understood to foretel he should accomplish; but those also may well be included, which, while he was yet alive, he promised to work by the ministry of his servants after his death, and which they always profess'd to perform in his name. It seems to have been, in a manner, absolutely necessary that such a sensible attestation from God should accompany the first preachers of the gospel, considering that they were sent to all nations, and that the gospel was then more especially propagated among the *Gentiles*. For though the translation of the old testament had been made by the *LXX.* a considerable time before, yet that was in the hands of very few comparatively of the *Gentiles*, to whom the apostles preached; and besides, an utter unacquaintedness with the *Greek* tongue rendred that translation of no use in many heathen countries. So that however wisely the apostles acted in appealing to the old testament, when they preached to the *Jews*, or *Jewish* proselytes, or to other *Gentiles*, after they had, for some time, made a profession of christianity; yet it must have been a vast hindrance to their success, if in their first preaching to such as were utter strangers to the old testament, they must have waited for their acquainting themselves with it, before they could expect to make converts of them to christianity. That they might not therefore be strained by having nothing

racles, and gifts of the holy Ghost (*n*), according to his [God's] own will (*o*)? gifts of the holy Ghost, according to his own will?

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nothing else to appeal to but the ancient prophecies, God gave them, by these miracles, such credentials as they might every where carry with them, and were easy to be discerned by all who would vouchsafe carefully to examine them.

(*n*) Σημείους τε καὶ τέρασι, καὶ ποικίλαις δυνάμεισι, καὶ πνεύματος ἁγίου μερισμοῖς. *With signs and wonders, and with divers miracles, and gifts of the holy Ghost.*] I confess I am at a loss nicely and exactly to distinguish the four things here mentioned. As our author is comparing the publication of the law and the gospel together, he seems to me, by the two first things here mentioned, to intimate, that the gospel was not inferior to the law with respect to them; but that as we read of *signs* and *wonders* wrought by *Moses*, so there were such also performed not only by *Christ*, but by his apostles. In the two last, his design seems to be to show, that the gospel was superior to the law, it being attested by such gifts of the holy Ghost, as the law was not. So far seems highly probable. But what the precise difference is between *signs* and *wonders*, I cannot positively assert. These two words are frequently joined together in the new testament, as they are in the old by the LXX. properly answering to the *Hebrew* words מִוִּפְתּוֹת and מִפְּתָיוֹת. They seem to me to be used as synonymous; or if they are not, the *signs* seem to be of a more general signification, and the *wonders* to be added as a limitation. I am the rather inclined to reckon these two synonymous, because they appear to be so used, not only in the sacred, but also in profane authors. *Rapheius*, in his *Annot. Philolog. in nov. test.* upon *Mat. xxiv. 24.* has furnished us with a passage out of *Polybius*, lib. iii. c. 10. which, I think, is to be thus understood: Σημείων ἢ καὶ τεράτων πᾶν μὲν ἱερὸν, πᾶσα δ' ἦν οἰκία πλήρης. "Every temple, and every house was full of *signs* and *wonders*." To which, I think, I may well add this from *Ælian's Var. Hist.* lib. xii. c. 57. Ἡνίκα Ἀλέξανδρος ὁ Φιλίππου ἐπὶ τὰς Θέβας ἦγε τὴν δύναμιν, οἱ μὲν Θεοὶ σημεῖα αὐτοῖς καὶ τέρατα αἰτ' ἑλλόν, ποροσημαίνοντες τὰς περὶ αὐτῶν ὅσον ἐδύπω τύχας. "When *Alexander*, the son of *Philip*, led his army against *Thebes*, the gods sent signs and wonders among them, signifying before hand the greatest calamities that were coming upon them."

If this account of the two first things be admitted, it may direct us in interpreting the two last also. I can't perceive any certain evidence we have, that the *δυνάμεις* relate only to such miracles as calling out devils, making the blind to see, and the lame to walk, and healing all manner of diseases, and that the *μερισμοί*, gifts or distributions of the holy Ghost, consisted only in the internal gifts of wisdom, knowledge, faith, the gifts of tongues, and the interpretation of them. And therefore I apprehend these are joined together in much the same manner as the two former, and that the meaning is as though it had been said, ποικίλαις δυνάμεισι καὶ διὰ πνεύματος ἁγίου μεμερισμένοις, *divers miracles which were distributed by the holy Ghost*. By this means indeed the four things, here mentioned, are reduced to three, or to two: but that instead of being a material objection against the interpretation, is rather a confirmation of it. For thus they are reduced to three, 2 *Cor. xii. 12.* Ἐν σημεῖοις καὶ τέρασι καὶ δυνάμεισι. *In signs and wonders, and mighty deeds.* Compare *Acts ii. 22.* where the order of the three is quite inverted. At other times they are reduced to two, *Acts viii. 13.* See also *Rom. xv. 19.*

(*o*) Κατὰ τὴν αὐτοῦ θέλησιν. *According to his own will*] Whether we read αὐτοῦ or αὐτῆς, it must be refer'd to Θεῷ and not to the holy Ghost. It is indeed true, that the holy Ghost makes these distributions according to his will, 1 *Cor. xii. 11.* But as God is the principal subject of the discourse, 'tis most natural to understand the *his* to belong to him. And besides, 'tis contrary both to the nature of things, and to the stile of the holy scriptures, to say that God bore witness according to the will of the holy Ghost, which yet we must do, unless we refer *his* to God.

S E C T. IV.

C H A P. II. 5—III. 2.

C O N T E N T S.

TW O things were especially matter of offence and scandal to the *Hebrews*, with respect to our blessed Saviour, and his gospel : 1. The mean and suffering condition in which he appeared here in the world, which did not seem to consist with the account before given, of his being so far above the angels. 2. The undertaking of Christ for the *Gentiles*, and the receiving them upon equal terms with the *Jews* ; of which, an intimation had been given in the last verse of the foregoing chapter ; with which this section stands connected, the four first verses of this chapter being a practical digression, in a sort of parenthesis. To take off both these objections is the principal design, as I apprehend, of this section : wherein our author shows, that the *Jews* had no reason to be offended upon either account, the suffering condition of our Lord, for only a little time, being ordered for the advantage of the seed of *Abraham*, and the *Gentiles* being now, by faith, become the seed of *Abraham*, it was but reasonable they should share in the same advantages by the Messiah, as the *Jews* themselves did. To avoid as much as possible the irritating or giving offence to the *Jews*, he forbears expressly to mention the *Gentiles*, and speaks of them only in a covert manner, which however carries in it a sufficient vindication of the method which God had taken now under the dispensation of the gospel. And having given a noble description of the Messiah, he recommends him to the consideration of the *Hebrews*.

N O W

5. **N**OW that the angelical government was, as I said, to cease, and the angels, instead of being rulers, were to become ministring spirits in the kingdom of the Messiah, may appear from hence, that we nowhere read that God has put the world to come, whereof we speak, or the new state of things, into which he brought his Son at his resurrection (*p*), in subjection to the angels.
6. But the contrary is testified by an inspired writer,

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying,

N O T E S.

5 (*p*) Τὴν δεικνύμενην τὴν μέλλουσαν, περὶ ἧς λαλῶμεν. *The world to come, whereof we speak.*] This expression plainly shows, that this verse is to be connected with the end of the first chapter, and not with the four preceding verses of the second. And we have here a confirmation of the interpretation before given of the first chapter: that what he had before said of the angels must be understood as referring to their state upon our Lord's resurrection. For though 'tis doubted by some, what he refers to of his former discourse, when he says, that he is *speaking of the world to come*; yet the whole of his discourse, Chap. i. 4-14. seems to be intirely upon this subject. Certainly 'tis in the *world to come*, that Christ obtained by inheritance a more excellent name than the angels, after he had, by himself purged our sins, ver. 4. it was then he was brought again into the world, and the angels were required to be *subject to him*, ver. 6. it was then he was anointed with the oil of gladness above his fellows, and his throne was established for ever, ver. 9. it was then the change was made in the angelical government, ver. 11, 12. and then the angels became ministring spirits to the Gentiles, who should be converted to christianity, ver. 14. And if there were a necessity to suppose that our author had a respect to one passage more than the rest, I should be apt to think the 14th verse must more especially be the passage, both because 'tis the last, and stands nearest to the verse, the intermediate verses making, as has been said, a parenthesis, and because there seems to be a hint of this connection in the use of the same participle, the μέλλοντες κληρονομεῖν σωτηρίαν seeming to me, to be those who inhabit τὴν δεικνύμενην τὴν μέλλουσαν.

Farther, the transition here in our author's discourse, is admirably adapted to his design. His intention is to remove an objection of the *Hebrews* against what he had said of our Saviour's being exalted far above the angels; and the objection is this: "It does not look at all likely that he should be better and more honourable than the angels, since he was in a state here on earth so much inferior to theirs, since he was subject to, and confessedly underwent death, from which the angelical nature is exempted." Now instead of formally proposing this objection, he imperceptibly passes from his former subject, and takes occasion from a passage he cites from *Psal. viii.* to fall upon the answer to it: but 'tis in such a manner, that his readers find themselves surprized with the account of their own advantage, at the very time when the thing, against which they objected, comes to be expressly mentioned. Nor could any method be more likely than this to abate their prejudices, and reconcile them to, and fix them intirely in the christian doctrine. The transition is indeed so insensibly made, that 'tis hardly to be expected, that any but very attentive readers will now perceive it: but I hope

T E X T.

P A R A P H R A S E.

What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him

writer, who says (q), "What is man that thou art mindful of him? or the son of man that thou visitest him (r)? Thou madest him for a little time lower than the angels, by putting him into such a mortal state here in the world, as the angels are not subject to (s), thou crownedst him with

7.

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to all such, it will appear sufficiently plain. The reader may likewise consider whether it was not with an eye to this objection, and the answer he intended to make to it, that Chap. i. 3. he takes such notice of the Son's first by *himself purging our sins*, antecedently to his advancement.

6 (q) Διμαρτυρεῖτο ὃ πῦ τις, λέγων. *But one in a certain place testified, saying.*] The passage cited, is *Psal. viii. 4.* &c. But the true design of the psalmist, and the pertinence of the citation has been much contested. If the psalmist intended to speak of Christ, there can be no question that the passage is very much to our author's purpose. Whether this was the psalmist's intention or no, will be inquired as we go over the parts of the citation. In the mean time it seems proper here to consider the opinion of some learned writers, who imagine that our author never designed to bring the words quoted as a proof of any thing he had said concerning Christ. Now one would think that these words here, *But one in a certain place testified, saying*, were sufficient to let us know what apprehensions the writer of this epistle had of the design of the psalmist. For unless he understood him to speak of Christ, what can he mean by citing his words? Was it his design to bring a testimony from *David*, that mankind in general is inferior to angels? What need was there of any proof at all in such a case? Who, and especially among the *Hebrews* to whom the epistle was written, made the least doubt of it? Again, if our author thus understood the psalmist, how could his argument at all lead him to mention his words? Could the words of the psalmist, when understood of mankind in general be any proof that God had not put the *world to come* in subjection to the angels. If it proved any thing, it proved that God never put the world in any state at all in subjection under them; nor was there any occasion for his speaking with such caution, and denying this subjection to belong only to the world to come; by which he seems really to imply, that the *הָעוֹלָם הַזֶּה* or *this world*, that stood in opposition to the *world to come*, was put in subjection under them, which is I think clear from other texts. It seems therefore evident, that our author understood this testimony intirely to belong to Christ; and that he mistook not the psalmist, will, I hope, appear presently.

(r) *What is man that thou art mindful of him? or the son of man that thou visitest him?* There can be no difficulty in supposing that Christ may very properly be meant by *man*, and by the *Son of man*. When he came and dwelt in flesh, he was truly a *man*, and a *Son of man*. And under the latter of these two titles, he often chose to speak of himself while he was here on earth, as we are assured by many places in the gospels: which he might, perhaps, therefore do, because the prophet had given him that title, *Dan. vii. 13*. Nor can his speaking of himself in so low and abject a manner, be an objection of any moment against this, considering what we meet with of the same strain in other psalms which were prophetic of him; as particularly where he says, *Psal. xxii. 6. I am a worm, and no man. Psal. xvi. 2. My goodness extendeth not to thee,* &c.

7 (s) Ηλατώσας αὐτὸν ἑσχατὶ τι παρ' ἀγγέλους. *Thou madest him a little lower than the angels.*] I have already intimated my agreement with those who choose to render the

8. " with glory and honour, and didst set him
 " over the works of thy hands: Thou
 " hast put all things in subjection under his
 " feet." By which testimony it appears,
 that the subjection under which all things
 are put, is not to angels, but to man, or the
 Son of man. And so full an expression as
 that, *Thou hast put all things in sub-*
jection under him, leaves no room for any
 exception, he therefore must have left no-
 thing

with glory and honour, and
 didst set him over the works
 of thy hands: Thou hast
 put all things in subjection
 under his feet. For in that
 he put all in subjection un-
 der him, he left nothing

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words thus, *Thou madest him a little while inferior to the angels*, which is the marginal rendering also of our translators. There can be no doubt that *βραχύ τι* will bear this rendering: for it must necessarily be taken in this sense, *Acts* v. 34. *He commanded to put the apostles forth, βραχύ τι a little space*, as we justly translate it. And that the Hebrew *עוֹמָה* is used in the same manner is obvious to him who compares *Isa.* x. 25. *Jerem.* li. 33. and many other places. Now if this be the best rendering, it seems more natural to understand the psalm of Christ, than of Adam, or of mankind in general. For it was but for a few years that Christ was made inferior to the angels, by being put into this mortal state, whereas Adam, and all mankind with him, were not at first made inferior to angels, by being subjected to mortality; and when sin had let in death upon our race, we see this state of mortality was not at first so short, the ancientest ancestors of mankind living near a thousand years.

The explaining the inferiority to angels, by a being subject to death, is justified, as I apprehend, by the words of our Lord himself, *Luke* xx. 35, 36. *They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.* Now if this be the sense of the words, *Thou madest him for a little time inferior to the angels*, by making him mortal, the whole passage will not suit Adam, as it does our Lord Jesus Christ. For the crowning Adam with glory and honour, and the setting him over the works of God's hands, and the putting all things under his feet, should then, according to the natural order, have been first mentioned; and after that should have followed his being made lower than the angels; since 'tis certain he did not become mortal, till some time after God had given him dominion over the creatures. For he became mortal at his fall, whereas the dominion over the creatures was given him in his state of innocence. See *Gen.* i. 26, 28. But these things stand in the most nice and exact order, when understood of Christ. He was first made subject to death for a short space, the few years he lived here on earth, and so was lower than the angels: immediately after that, at his resurrection, when he could die no more, and death could have no more dominion over him, *Rom.* vi. 9. followed his being crowned with glory and honour; he had then all power given him both in heaven and earth; *Mat.* xxviii. 18. God then set him at his own right hand, far above all principality and power, and might, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet. *Eph.* i. 20—22. But he was made not a little, but a great deal lower than the angels, by being made mortal.

TEXT.

PARAPHRASE.

that is not put under him:
But now we see not yet all
9 things put under him. But we

thing unsubjected to his dominion (t). But
whatever the grant made to the Son was,
at present we don't yet see all things actu-
ally subdued to him; nor has he as yet
vanquished all his enemies (u). But we see 9.

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8 (t) *Εν ᾧ τῷ ὑποτάξας αὐτῷ τὰ πάντα, ἑδὲν ἀφ᾽ ἑκένυ αὐτῷ ἀνυπότακτον.* For in that he put all in subjection under him, he left nothing that is not put under him.] It will make no great difference, whether we keep to our own translation, or render the words, *In putting* [that is, when he put] *all things in subjection under him, he left nothing that is not put under him.* Either way, the argument is founded upon the extensiveness and unlimitedness of the τὰ πάντα *all things*; that if any thing was left unsubjected to him (he only, who put all things under him being excepted, as 'tis manifest he must be excepted, 1 Cor. xv. 27.) the expression could not be true concerning him. And if this argument will hold, 'tis evident the words of the psalm are only true of Christ, but were never true of Adam; or of mankind in general; to whom God did never subject *all things*, and particularly the angels.

(u) *Νῦν δὲ πῶ ὁραμεν αὐτῷ τὰ πάντα ὑποταγμένα.* But now we see not yet all things put under him.] The meaning of this passage is somewhat doubtful, and must be fixed according to what we suppose the *him* refers to, either *mankind* in general, or Christ. If we take the first supposition, the argument will stand thus: "God, according to this declaration of the psalmist, puts all things under subjection to *man*, or the *Son of man*; which must be understood either of man in general, or of Christ. Of man in general it cannot be spoken, because the thing is manifestly false concerning *him*: for we see plainly that *all things* are not put under him: And therefore it must be understood of Christ." And it must be owned, that the next words seem to favour this sense, wherein 'tis not said, *But we see him who was made a little while lower than the angels*; which would have looked as though the same person were spoken of in both places: but 'tis said, *But we see Jesus, who was made a little while lower than the angels*, as though *Jesus* was distinct from the *him* before mentioned. If the passage be thus understood, it establishes the grand conclusion at which I aim, that the words of the psalm relate to Christ, and not to man in general: they are not true, if considered as an historical narration of the case of man from the creation; but they must be prophetic of somewhat to be accomplish'd after the psalmist's time. And since we have no intimation given us, that all things were ever intended to be put under an absolute subjection to mankind in general, any more than they are at present, they must be prophetic of that intire subjection, under which all things were to be put to Christ.

But I must own the other sense seems most agreeable to me; and that by the *him* here we are to understand *Jesus* mentioned in the next sentence. What most confirms me in this interpretation, is the word *yet*, which is here added, *We see not yet all things put under him.* This seems to imply, that a time was coming, though it was not yet fully come, wherein all things should be put under him. Now if this be allowed, we must, by the *him*, necessarily understand *Jesus*.

It will, perhaps, be here objected, that all things were put under Jesus at the resurrection, Mat. xxviii. Eph. i. 21. Philip. ii. how then could this author say that *we see not yet all things put under Jesus*?

The answer to this objection is not difficult. At our Saviour's resurrection all things were given into his hands, and he was invested with a right to, and dominion over them all; but the actual subduing them, and the bringing them into an intire subjection under him, was

- see that same person, even Jesus, who by suffering death, was made, for a little time, lower than the angels (we see him) crowned with glory and honour (w), that fo his having died may be effectual to save
 10. all that belong to him (x). For this was

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was to be a work of time, not to be compleatly finished till the conclusion of his reign, and just before his delivering up the kingdom to God, even the Father; as is manifest by comparing other places of scripture, where the same thing is spoken of. So when God raised him, and set him at his own right hand, he said to him, *Psal. cx. 1. Sit thou on my right hand, till I make thine enemies thy footstool.* And therefore he must reign, till God hath put all things under his feet, *1 Cor. xv. 25. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all,* ver. 28. Compare *Dan. ii. 35, 44, 45.*

9 (w) Τὸν ὃ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τὸ θανάτου, διότι καὶ τιμὴν ἐστεφανωμένον. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.] This rendering seems to imply, that these words, διὰ τὸ πάθημα τὸ θανάτου, for the suffering of death, are to be joined with the following; and that the sense is, that Jesus upon the account, and as a reward of his suffering death, was crowned with glory and honour. Nor is it at all disagreeable to other places of scripture, to suppose his exaltation and glory is spoken of as a reward of his suffering death. See *Philip. ii. 8, 9.* But notwithstanding this, the version of our margin, *By the suffering of death,* which joins that clause with the foregoing, That he was made a little while inferior to the angels, by the suffering of death, seems to me equally to suit the use of the preposition διὰ, and it much confirms the explication before given of Christ's inferiority to the angels, that it was by his becoming mortal.

(x) Ὅπως χάριτι Θεοῦ ὑπὲρ πάντας γενέσθαι θάνατον. That he, by the grace of God, should taste death for every man.] The Vulgate version confirms the reading which our translators followed χάριτι Θεοῦ by the grace of God, and the sense runs smooth and easy in this reading, the death of Christ being frequently attributed to the love of the Father, *John iii. 16. 1 John iv. 9, 10.* but the other reading χῶρις Θεοῦ, without God, though it be ancient, is very harsh, and disagreeable to the stile of the new testament, in which ever of the three ways, mentioned by Dr. Mills, we attempt to explain it. Nor is the Syriac version much better; For God himself, by his grace, tasted death for every man; which no way suits our author's argument, and particularly what he immediately adds, ver. 10. For it became him for whom are all things, and by whom are all things, to make the captain of their salvation perfect through sufferings. Where the for shows that he is giving a reason of what he here says, and consequently, that in both places he resolves the death of Christ into the grace and will of the Father.

The phrase of *tasting death* signifies *dying*; whence when our Lord had said, *John viii. 51, 52. If a man keep my saying, he shall never see death, the Jews presently, in their reply, use this as an equivalent expression, Thou sayst, If a man keep my saying, he shall never taste of death.* Nor need we here to have recourse to the custom of some heathen countries, who used to put condemned persons to death, by giving them a cup of poison to drink, in which way Socrates was put to death: the language and stile of the Jews does easily account for this

NOTES.

this expression, as it was familiar with them to set forth the condition and circumstances of men by a *cup*, and afflictions are often represented as the *portion* of a person's *cup*, whence our Lord himself speaks of his approaching sufferings under that allusion, *Matth.* xxvi. 39, 42. It may possibly deserve to be observed, that our author here chooses the word *taste*, which is less than to *drink*. He might do this as suiting his discourse, that he was made only for a *little while* lower than the angels. He does not deny that he died, but seems to hint that the time, during which he continued under the power of death, was but short: he *tasted* and underwent death, but it could not detain him as it does other men.

There are farther two difficulties in the words which deserve our consideration.

1. Who are meant by *every man* for whom he tasted death. I own I have not the least doubt of the truth of that doctrine, that Christ died for all mankind, for the proof of which this text has been commonly alleged. I am satisfied that *Christ gave himself a ransom for all*, *1 Tim.* ii. 6. that he is the *propitiation for the sins of the whole world*, *1 John* ii. 2. and that God shewed his *love to the world*, that is, to all mankind, *in giving his only begotten Son to die for them*, *John* iii. 16. But still as he died for the whole world, he did it to save them only in a way of believing, *That whosoever believes in him should not perish, but have everlasting life*. And therefore as believers only shall share in the final advantages of his death, he may very properly, and consistently with the fore-said extent of his death, be said to die for them. And hence, which brings the matter nearer to my purpose, he is spoken of as shewing a particular regard to his church in his death, *Eph.* v. 25. *Christ loved the church, and gave himself for it*. And to say the truth, it appears most natural to me from the context and scope of this writer to understand *every man* in this place under such a limitation. Nor will it be easy for a man to avoid seeing this, who attentively considers what follows in our author's discourse. In the next verse he thus goes on with his argument: *For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings*. The nature of his argument requires us to understand the same persons to be spoken of in both verses; and consequently *every man*, ver. 9. must not relate to all mankind, but only to the *many sons* who were to be brought to glory, ver. 10. Again, these persons are called the *sanctified*, and Christ's *brethren*, ver. 11. and these *brethren* are spoken of as the *church*, ver. 12.

It will be objected, that however plausible this may appear from what follows in the context, yet 'tis hard to think that the inspired author would speak of *every man* in such a limited sense, without having before made some mention of these persons.

This objection would, I confess, be very considerable, in case it were true in fact, and we could meet with nothing to our purpose in the preceding part of his discourse. But he who observes carefully the stile of this epistle, and how distant sometimes the things are to which the author refers, will not think it hard to explain this *every man* from the last verse of the former chapter. And thus *every man* is the same as all *they who shall be heirs of salvation*. And indeed the things here connected don't stand so remote from each other, as they do in some other parts of the epistle, and especially when omitting the practical parenthesis in the four first verses of this chapter, we join in sense the 5th verse with the end of the first chapter. And here the reader should observe the skill with which our author enervates the objection which was apt to hamper the *Hebrews*, and shews that Christ's death was no cause for their cavilling against him as being still inferior to the angels, since this was an illustrious instance of divine grace in order to their benefit. And as *Chap.* i. 14. he seems to have a principal regard to the *Gentiles* who were to be brought into the church, when he speaks of them who *were to be heirs of salvation*, so I imagine that he has here a regard to them, when he says Christ *tasted death for EVERY MAN*, designing to show that the favour was not intended to be confined to the *Jews*, but was to be extended to the *Gentiles* also. And that he had the *Gentiles* in view will appear by what follows. So that he here begins to obviate the other objection of the *Jews*, which was upon the account of the *Gentiles* being received into the church.

2. The other thing which needs explication is, why 'tis said, *Jesus was crowned with glory and honour, THAT he by the grace of God should taste death for every man*. This looks as if his being crowned with glory and honour was antecedent to his *tasting death*, whereas we are sure



a method which well suited the wisdom and holiness of God the Father, the ultimate end, as well as the first cause of all things, when he intended to bring many sons to glory (γ), to make the captain of their salvation (ζ) perfectly

came him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation

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it was consequent to it. See *Chap. i. 3.* I forbear to take notice of the interpretations which have been given of this text by many who have been puzzled with the difficulty. I apprehend the true sense to be this, "Jesus was crowned with glory and honour, that by the grace of God having tasted death he might save every man." Such an *ellipsis* or *symploce* is to be met with both in profane and sacred writers. See *Catak. advers. Miscell. post. c. 31.* where he has produced a great many instances of this kind. I shall only mention two from him, which stand together, *2 Tim. ii. 25, 26.* *Εν πραύτητι παιδεύοντα τὸς ἀντιδιατιθεμένους, μήποτε δῶ αυτοῖς ὁ Θεὸς μετάνοιαν.* In meekness instructing those who are of a contrary mind, whether [that is, trying whether] God will give them repentance. *Καὶ ἀναγέτωσιν ἐκ τῆ διαβόλου παγίδος,* which literally translated is, *That they may come to themselves [or repent] out of the snare of the devil;* but the sense must be thus supplied, "That repenting they may extricate themselves from the snare of the devil." The design therefore of the text under consideration is this, "That God crowned Jesus with glory and honour, that so he might be qualified to pursue the ends of his death, and effectually save those who believed in and obeyed him." And thus it carries in it much the same sense with, *John xvii. 2.* *Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.*

10 (γ) *Πολλὰς υἱὸς εἰς δόξαν ἀγαγόντα.* In bringing many sons to glory.] The *vulgate* has, *Qui multos filios in gloriam adduxerat,* "Who had brought many sons to glory." With which the *Syriac* and *Arabic* agree. I see no need of this, but prefer our own translation. Farther, all these versions as well as our own refer this to God, and suppose him to be said to bring many sons to glory. And indeed, though the *Greek* will allow of a different construction by joining *ἀγαγόντα* with *ἀρχηγόν*, thus, "It became him for whom are all things, and by whom are all things, to make the captain of their salvation, who was to bring many sons to glory, perfect by sufferings:" yet the former sense seems preferable, as it so well suits what was said in the foregoing verse, where the same thing is attributed to the grace of God.

Farther, though the *sons* here spoken of are undoubtedly the sons of God; yet it may be doubted whether they are here denominated sons upon that consideration formally or principally. I rather think that our author here in his covert way speaks of them as the sons of *Abraham*. But the reader will be better able to judge of this when he shall have farther considered the following part of his discourse.

(ζ) *Τὸν ἀρχηγὸν τῆ σωτηρίας αὐτῶν.* The captain of their salvation.] The word *ἀρχηγός* signifies a *captain*, as we have here rendered it, or a *prince*, as *Acts iii. 15. v. 31.* and sometimes the first *inventor* or *publisher* of any thing, or the adviser, or in general the procurer of it, in which sense we render it *Heb. xii. 2.* the *author*. In this last place he calls him *τῆ πίστεως ἀρχηγόν*, the *author of the faith*, that is of the religion they professed: and were there any necessity for it this expression might be understood in the same manner, and the rather considering how *σωτηρία* is used *ver. 3.* of this chapter, and the *author of their salvation* may import the *author* of the *gospel of their salvation*. Compare *Eph. i. 13.* But there is no great need of this, and especially if we compare *Heb. v. 9.* which is very parallel to this place: *Being made perfect, he became ἀντιτῷ the author of eternal salvation to all them that obey him.*

Com.

TEXT.

PARAPHRASE.

on perfect through suffer-
ings. For both he that sancti-
fifieth, and they who are
sanctified, are all of one :

fecly qualified for, and consecrated to his of-
fice (a) by sufferings. And there was good
reason for this, because both Christ who is
the sanctifier, or who does away the sin of
those whom he saves, and they who are thus
sanctified by him (b) are all of them of one
father

11.

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Compare also *Ath* iii. 15. where St. Peter styles him *ὁ ἀρχηγὸς τῆς ζωῆς*, the *author of life*.

(a) *Τελειῶσαι.* To make perfect.] We can't fail of the chief design of this, the context leading us so plainly to it. In general it must import the same as his *crowning him with glory and honour*, ver. 7, 9. There are two senses in which the word is used, both which are inserted in the paraphrase, as either of them will suit the scope of the text.

1. 'Tis used in the sense given by our translators, to *make perfect*. And however some have doubted of this sense, yet there are many places in the new testament which vouch for it. To go no farther than this epistle, *Chap.* vii. 19. *The law made nothing perfect.* ix. 9. *Gifts and sacrifices could not make him that did the service perfect.* x. 1. *The law can never with those sacrifices make the comers thereunto perfect.* If we take the word in this sense here, the argument will stand thus: "As God thought fit to put his Son into our circumstances, and "place him in the relation of a brother to us whom he was to save; so did it appear decent "and fitting, that in particular his way to happiness and glory should be the same as ours, "through sufferings." This sense is fully expressed, *Rom.* viii. 29. *Whom he did foreknow he also did predestinate to be conformed to the image of his Son* [in suffering first, and being glorified afterward] *that he might be the first-born among many brethren.*

2. The other sense of the word is to *consecrate* to an office, or to *invest* in it. In this sense our own translators have rendered it, *Chap.* vii. 28. *The Son, who is consecrated for evermore.* This sense will include the former; and seems very agreeable. The thing spoken of answers to what is said before, that he was *crowned with glory and honour*, which was in order to his saving us, and so he is considered as vested in an office. And this rendering seems to be confirmed by the words that immediately follow, where he is spoken of as executing his office, *For both he that sanctifieth, and they who are sanctified* [by him] *are all of one.*

11 (b) *Ο, τὸ δὲ ἀγιάζων, καὶ οἱ ἀγιάζομενοι.* For both he that sanctifieth, and they who are sanctified. There can be no doubt that Jesus is meant by him that sanctifieth, since he is said to be one with the sanctified, and they are called his brethren. Nothing therefore here needs to be consider'd but the sense in which *sanctification* is to be taken. It seems evident that in many passages of this epistle, 'tis used in a different way from what 'tis in some other places of the new testament; and that Christ being considered in his death as a sacrifice, this sanctification is to be explained in an allusion to the old sacrifices. Let the reader consider the following places, *Chap.* ix. 13. *The blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.* x. 10. *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.* Vcr. 14. *By one offering he hath perfected for ever them that are sanctified.* Ver. 29. *He hath counted the blood of the covenant wherewith he was sanctified an unholy thing.* xiii. 12. *Jesus also, that he might sanctify the people with his own blood, suffered without the gate.* As the ceremonies and sacrifices under the old dispensation, cleansed the Jews from the defilements to which they were then subject, and qualified them for the service then prescribed, so the blood of Christ which cleanses from all sin, qualifies Christians now for the service of God, and by reason of that they are not unclean but holy.

12. father *Abraham* (c) : upon which account he is not ashamed to call them brethren, as he does (in that prophetick psalm wherein he is personated) saying, "I will declare thy name
13. "unto my brethren (d), in the midst of the church will I sing praise unto thee." And again,

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(c) Εξ ἐνὸς πατρὸς. *Ave all of one.*] The missing the true meaning of these words has made some expressions in the context dark and obscure, which will be very easy, when this is rightly understood. I am apt to think that somewhat more is intended by the *all* here than interpreters seem to have observed. They take the πατρὸς to be all one as ἀποστόλοι, and suppose it to mean only this, that Christ and the sanctified are both of one. The thing is indeed true : but if this were all intended, the *all* might as well have been left out. I conceive that the *all* is added with a special regard to those who are sanctified, and that these being of two sorts, *Jews* and *Gentiles*, and the former objecting and cavilling against the favour shown to the latter, our author here, the more strongly to assert their right, uses this term ; but yet in a manner that would give as little offence as possible to the *Jews* to whom he was writing. And does not this look very like the spirit of the apostle of the *Gentiles*, who had the calling of them so much at heart, that he could not avoid mentioning it when he was writing to those of the circumcision ? 'Tis worth the readers while to compare this with *Rom.* iv. 11--16. *Gal.* iii. 26—29. upon the account of both the argument and the emphasis laid upon *all*.

The only thing that farther needs clearing in the text is, who that *one* is of whom all are said to be. Some refer this to God the Father, as though it had been said that Christ and Christians are all of one and the same God and Father. But 'tis not usual in the Scripture to set forth the relation that is between God and Christ, and between Christ and Christians, in one single and common expression, as taking in both. When our saviour speaks to his disciples, he never says *our Father*, to express God's relation to himself and them in common ; but always, as far as I remember, he either says *my Father*, or *your Father*. And when he speaks of his relation to both, he chooses to do it under two distinct expressions, rather than a single one. Thus *John* xx. 17. *Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.* Some may perhaps think that by this expression we are to understand that Christ and christians are *all of one*, as they are *all of one blood*, descendants from *Adam*, the common parent of mankind, according to that passage, *Acts* xvii. 26. *He hath made of one blood all nations of men for to dwell on all the face of the earth.* But neither this nor the former interpretation will suit the scope and reasoning in the context. The true sense therefore of the place is, I think, express'd in the paraphrase : *Both he that sanctifieth, and they who are sanctified, are all of one*, that is of one father *Abraham*. This interpretation is confirmed by *ver.* 16, 17. *For he laid not hold of the angels, but of the seed of Abraham. Wherefore in all things it becometh him to be made like unto his brethren, [the seed of Abraham.]*

12 (d) *Saying, I will declare thy name unto my brethren.*] That Christ was not ashamed to call his disciples *brethren*, we may learn not only from the present citation, but from some passages in the new testament, particularly *John* xx. 17. *Matth.* xxv. 40. *xxviii.* 10. The passage here cited is taken from *Psal.* xxii. 22. And the whole psalm seems to me to belong intirely and solely to Christ, every thing in it fully agreeing to him, and some things in it being such as manifestly can relate to no other person. I cannot therefore readily concur with those who would suppose the psalm has a double sense, or that these words are applied to Christ only

TEXT.

PARAPHRASE.

will put my trust in him. again, which proves he was a son of *Abraham*, in another prophecy he is brought in as saying, "I will put my trust in him (e)." And

NOTES.

ly in a way of accommodation. Christ's *brethren* here are the same as his church, as the latter part of the citation informs us, *In the midst of the church will I sing praise unto thee*. It may be farther remarked that our author, though he gives the same sense of the psalmist's words, as the LXX. yet he does not tie himself up to their express terms; but uses ἀπαγγεῖλ instead of ἀνγγίσσεται in their translation.

13 (e) Καὶ πάλιν· ἐγὼ ἵσταμαι πεποιθὼς ἐπ' αὐτῷ. And again, I will put my trust in him.] There are two things which need to be consider'd concerning this citation.

1. Its pertinence to our author's purpose. Interpreters have been much puzzled to give a satisfactory account of this matter; nor do I think it possible to be done, till the true sense of ver. 11. is first perceived. For what proof is it that Christ is *not ashamed to call them brethren*, because he says, *I will put my trust in him*? But when his discourse before is rightly taken, this testimony appears to be to his purpose. Thus then this is to be understood. He had asserted that Christ and those whom he sanctifies are all of one father *Abraham*; for which cause he is not ashamed to call them brethren, as he is brought in speaking of the church under that title, in the passage cited in the 12th verse. The *Hebrews* according to their fleshly mind were not likely to be displeased with this, but would readily catch at it as making much for them; they would conclude that theirs was the only church spoken of in the place cited, because Christ was of the same descent with themselves, and it was of the *Jews*, as concerning the flesh, *that Christ came*, Rom. ix. 5. and so as to a fleshly descent, the *Jewish* nation only were his brethren. And since the prophecies of the old testament assured them that the Messiah when he came was to be the son of *Abraham* and the son of *David*, they had a plausible reason for appropriating to themselves this honour of being alone that church which the Messiah should call his brethren. Nothing could be more contrary to our author's design, than to let them run away with such a notion as this: for by this means the privilege and honour of the believing *Gentiles* would be dropt, the asserting of which I take to have been his principal aim. Against this turn therefore he seems to guard in this citation, wherein he shews, that there was another reason and foundation for Christ's being consider'd and spoken of as a son of *Abraham*, that would prove the believing *Gentiles* were as much his brethren, as any of the *Jews*. However true it was, according to what has been said, that Christ was a son of *Abraham* by a fleshly descent from him, yet that is not what he at all endeavours to prove; nay, he takes it for granted, when he says, 'Tis evident our Lord sprang out of Judah, Chap. vii. 14. But his argument here is, that Christ is a son of *Abraham*, because he had the same faith with *Abraham*, and trusted in God as did the father of the faithful, that great pattern of believing. And as this was a foundation of the converted *Gentiles* being related to *Abraham* as his children, this brings his proof home to his design, and shows that Christ and the converted *Gentiles* were all of one father *Abraham*. And thus stands his proof: "All that believe in God, whether they are *Jews* or *Gentiles*, are the children of *Abraham*. Christ, as appears by this testimony, believed in God. And consequently he must himself be a son of *Abraham*, and all believers, whether *Jews* or *Gentiles*, must be his brethren, as being all of the same father with him: and Christ by describing himself as a believer in this passage, shows that he is not ashamed to own himself as a son of *Abraham*, or as a brother to all the children of *Abraham*." The reader may here compare the discourse of St. Paul, 2 Cor. iv. 13. *We having the same spirit of faith, according as 'tis written, I believed and therefore have I spoken; we also believe and therefore speak*. Where he speaks of Christ and himself as believing, and as having the same spirit of faith (as I have shewn in a dissertation on that text not yet published) and therefore we have the less reason to wonder at our author's discourse in representing Christ as a son of *Abraham* by believing.

H

2. The

P A R A P H R A S E.

T E X T.

And again elsewhere, (*Isa. viii. 18.*) he is brought in as speaking thus: Behold, I, and the children which God hath given me (f).
For-

And again, Behold, I, and the children which God

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2. The other thing to be consider'd is, whence this citation is taken. Some suppose it is taken from *Isa. viii. 17.* which we render, *I will look for him*, where the LXX. have Περαιθὼς ἔσομαι ἐπ' αὐτοῦ. But there are two objections against this account which cannot easily be removed.

1. That this rendering of the LXX. is not agreeable to the original *Hebrew*, it being there לִי וְלַבְנֵי יִשְׂרָאֵל which should more properly be rendered *I will expect* [or as our translation, *look for*] *him*. And since this author does not tie himself up to the version of the LXX. in his citations, 'tis likely he refers to some other place where the *Greek* is agreeable to the *Hebrew*.

2. Another objection against this account is, that our author in the very next words subjoins another citation, and by his way of citing the latter he shows that he makes this and that to be two distinct citations. *And again, Behold I and the children which God hath given me.* Now in case he cited the former of these from *Isa. viii. 17.* 'tis hardly probable he would have made such a distinct citation of the latter, since the latter passage does in the prophet immediately follow the former, without so much as a word's coming between. *I will look for him. Behold I and the children whom the Lord hath given me, Isa. viii. 17, 18.* It seems therefore most reasonable to think this citation is taken from that song which we have in two places, *Psal. xviii. 2 Sam. xxii.* where *ver. 3.* in each place we have these words in the *Hebrew*, בּוֹ אֶמְצָא which properly signify as we render them, *I will trust in him*. Or if any one thinks our author in his citation paid a regard to the LXX., he may suppose the passage is cited from their version of *Samuel*, where they have Περαιθὼς ἔσομαι ἐπ' αὐτοῦ, rather than from the *psalm*, where they have Ελπιῶ ἐπ' αὐτοῦ.

(f) *And again, Behold I, and the children which God hath given me.* This passage, as I observed before, is cited from *Isa. viii. 18.* and is by many modern interpreters understood concerning the prophet *Isaiah* and his children, as it was also by one of the ancients of whom *St. Jerom* upon the place in *Isaiah* speaks, but without mentioning his name. This interpretation of the prophet seems to me to derogate from the inspiration and authority of the epistle, which gives it quite another meaning. Much use has likewise been made of this text by the enemies of christianity, in order to expose it, and the writers of the new testament. This will be an excuse for me, if I am somewhat long in my attempt to clear this matter, which must be own'd to be attended with difficulties, and in offering an explication of the passage in the prophet which will better accord with the use which our author has made of it. And if I can't demonstrate from the prophet, that it can relate to no other but Christ; yet if I can only make it appear that there is no absurdity in understanding it of Christ, I am persuaded the ingenious reader, who is not violently prejudiced against christianity, will for the sake of our author be ready to receive it, and to reject the other interpretation, however specious and plausible it may seem to be at the first reading. In order hereunto I shall first set down the whole context, as I think it ought to be rendered and understood, and then shall endeavour by some remarks to confirm my interpretation.

And first the context stands thus, *Isa. viii. 5. The Lord also spake unto me again, saying, 6. For as much as this people [of Israel] despise the waters of Shiloh [the people of Judah] that go softly [are in a low and weak condition] and rejoice in. Rezin and Remaliah's son: 7. Now therefore behold the Lord bringeth upon them the waters of the river [viz. the people that live by the river Euphrates] strong and many, even the king of Assyria, and all his glory [all his armies]: and he shall come up over all his channels, and go over all his banks. 8. And he shall pass through Judah,*

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Judah, *he shall overflow and go over, he shall reach even to the neck*, [so as to bring them into the utmost danger and distress, but not utterly to drown or destroy them] *and the motion of his wings* [his flight] *shall be over the whole breadth of thy land*, O Immanuel. 9. *Associate your selves*, O ye people [of Israel and Syria] *and ye shall be broken in pieces; and give ear, all ye of far countries* [ye Assyrians, and such as joyn your selves for their assistance] *and your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.* [Though God will suffer you to go far, yet not utterly to overthrow Judah: but when you shall attempt Jerusalem, the capital city thereof, he will miserably destroy you. See Chap. xxxvii. 36.] 10. *Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for Immanuel* [will frustrate your counsel and word.] 11. *(For thus the Lord spake to me [Isaiah] with a strong hand, and instructed me that I should not walk in the way of this people, saying,* 12. *Say ye not, 'Tis a conspiracy, concerning every thing of which this people shall say, 'Tis a conspiracy, [Don't upon the apprehension of danger conclude your capital city is betrayed, or through despair think of surrendering,] neither fear ye their fear, nor be afraid, [as though God's promise would fail.] 13. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.)* 14. *And he* [Immanuel, ver. 10.] *shall be for a sanctuary* [hereafter to the Gentiles who shall believe in him] *but for a stone of stumbling, and for a rock of offence* [through the offence they shall take at his cross] *to two of the houses of Israel* [viz. Judah and Benjamin] *for a gin and for a snare to the inhabitants of Jerusalem.* 15. *And many among them shall stumble and fall, and be broken, and be snared, and be taken.* 16. [And he shall say] *Bind up the testimony, seal the law* [hide the sense and meaning of the Jewish dispensation] *among my disciples.* 17. *And I* [Immanuel] *will wait upon the Lord that hideth his face from the house of Jacob* [while he makes himself known to the Gentiles] *and I will look for him.* 18. *Behold, I and the children whom the Lord hath given me, are for signs and wonders in Israel, from the Lord of hosts, who dwelleth in mount Zion.*

2. Having thus set down the context, with some brief hints of the manner in which it may be interpreted, which carries nothing absurd or disagreeable in it, as far as I can perceive; I shall now make some remarks tending either to illustrate or confirm what has been offer'd.

1. Let it be observed, that though this prophecy may have some things common to it, and some preceding prophecies, 'tis it self a distinct prophecy from those concerning *Shear-jashub*, the birth of *Immanuel*, and *Mahershalal-kashbaz*, Chap. vii. 3. viii. 4. This is evident from its being given after those prophecies, as we are assured by the preface of it, ver. 5. *The Lord spake also unto me again, saying.* Where there are two words used, either of which would have expressed the thing, *ויסר* and *וידע*, as though the prophet would have us take special notice of this prophecy's being so distinct.

2. The *waters of Shiloh*, ver. 6. seem much better understood to signify the people of *Judah* and *Jerusalem*, than of the temple as the true place of worship, because this is not only more agreeable to the prophetick stile in general, but to the stile of *Isaiah* in this very place. Thus in the next verse he uses the *waters of the river* or of *Euphrates* to signify the *Assyrians* who dwelt by that river, and therefore in all reason the *waters of Shiloh* should in like manner signify the people that lived by *Shiloh*; and as these waters are opposed one to another, unless they are understood to be both of the same nature, much of the elegance of the *antithesis* will be lost.

3. I have chosen at ver. 8. to represent the *Assyrian* as a *bee*, which is the prophet's own comparison, Chap. vii. 8. and as flying like a *bee* over all the country of *Judea*, rather than to have recourse to our *European* phraseology, to explain the *Assyrians wings*, as though the *wings* did properly signify the *wings of an army*. I can't find that *כנף* is ever used in that manner, though the sense at last will not be very different.

4. As I make no doubt that Christ is meant by *Immanuel*, Chap. vii. 14. so it seems natural to judge he is the person called by that name here, ver. 8. And when *Judea* is said to be *Immanuel's* land, who else can be so well meant by *Immanuel* as Christ? what other person was there whose land *Judea* could so properly be said to be, but he whose people and subjects the inhabitants of that country properly were?

5. As *Immanuel* is a proper name, *Chap. vii. 14. viii. 8.* 'tis highly reasonable it should be taken in the same manner *Chap. viii. 10.* and therefore our translators ought not to have obscured this by rendering the words there, *For God is with us.* The *Hebrew* has no more than *כִּי עִמָּנוּ אֱלֹהִים* *For Immanuel.* But if what has been offer'd be allowed, 'tis evident that the expression is abrupt, which is not unusual in that language, and that the sense must be supplied either that way I have taken, or some other of the like nature. Perhaps the regent sub-lantive is here omitted, of which many instances might be produced, and that 'tis to be supplied from *ver. 8.* where the land of *Judea* is called the *land of Immanuel*: and so the sense of *ver. 10.* will be, *For 'tis the land of Immanuel*, that land which he has not yet rejected and disown'd.

6. I take *ver. 11, 12, 13.* to be a parenthesis, wherein the prophet seems to relate an instruction which God had given him at some other time.

7. The parenthesis ending with *ver. 13.* we must join *ver. 14.* with *ver. 10.* and consequently *ver. 14.* must be understood of *Immanuel*, according as we find that verse is applied to him, *Rom. ix. 33. 1 Pet. ii. 8.* Nor can I see to whom, beside *Immanuel* or *Christ*, it can reasonably be applied. It will be very hard for the *Jews* to give an account how *Hezekiah* was such a *stumbling stone*, or *rock of offence*, as is here described: nor will it be more easy for those to account for the expression who suppose *Immanuel* to be the prophet *Isaiah's* son. But if this be understood of *Christ*, every one sees how exactly and punctually it was fulfilled. Moreover,

8. It seems natural to suppose, that since *Immanuel* was to be a *stumbling stone*, and a *rock of offence* to *Israel*, they must be different persons to whom it is declared that he should be a *sanctuary*. And this most admirably suits the history of our saviour, who, while the generality of the *Jews* were offended at him, and rejected him, became a sanctuary to the believing *Gentiles*, and a small remnant of the *Jews*.

9. I choose to render *לְשֵׁנֵי בְּתֵי יִשְׂרָאֵל* *To two of the houses of Israel*, rather than with our version, *To both the houses of Israel.* The original will indeed well enough bear this latter construction; and it will as well bear the former. See *1 Kings ii. 39. v. 23.* The reason why I prefer the former rendering, is because I don't see how what is said can be understood of the two kingdoms of *Israel* and *Judah*, if they are taken for *both the houses* of *Israel* here spoken of, as I believe they are universally so understood by those who so render the words. For whoever is supposed to be the *Immanuel*, it would be very improper to say of *Israel* one of the houses, *ver. 15.* that *many among them shall stumble, and fall, and be broken, and be snared, and be taken*, if this was to be the case of the whole nation, as it must be, if the captivity of the ten tribes be here refer'd to. Farther, I think the last clause in *ver. 14.* *To the inhabitants of Jerusalem*, is exegetical of what we render, *To both the houses of Israel*, and consequently hereby are meant those *two tribes* or *houses* of *Israel*, whose metropolis *Jerusalem* was. When the prophecy is thus understood, the fulfilment of it is very obvious, *Christ* was a *stumbling stone* and a *rock of offence* to *Judah* and *Benjamin*, two of the tribes or houses of *Israel*.

10. The greatest liberty I have taken is at *ver. 16.* where I have supplied these words, [*And he shall say*] where by the *he* I mean *Immanuel*. I submit the reasons I have for this to the judgment of the reader. (1.) Such omissions are frequent in the *Hebrew* stile, and left to be filled up by the reader. (2.) I have taken no greater liberty than the *LXX.* have done. They have inserted of their own *Kai ēgēi, And he shall say*, at the beginning of *ver. 17.* though there seems to me to be vastly more reason why they should have made that insertion here at the beginning of *ver. 16.* For, (3.) The stile is manifestly changed at *ver. 16.* Before, *Immanuel* is spoken of in the third person: but here he is brought in as speaking himself in the first person, *Among MT disciples*; which is also continued in the two next verses. As therefore such a supply seems necessary, there can hardly be any doubt which is the properest place wherein it ought to be made.

11. That expression, *ver. 16.* *Among my disciples*, does not well suit any other than *Christ*. We don't find that any of the religious kings, or other good men among the *Jews* ever used such

such a stile, or that the prophets used it concerning them, or themselves. Nay, though the *Jews* very much gloried in being the disciples of *Moses*; yet we find not that either *Moses*, or any of the prophets ever called them his disciples. But this stile was proper for, and often used by *Immanuel* or *Christ* in the gospels.

12. The sense of those two expressions in the same verse, *Bind up the testimony, seal the law*, must be owned to be obscure. I have offer'd the meaning, which seems to me most probable. "Let the testimony be bound up, and the law be sealed from the understanding of the *Jewish* nation, let them now be deposited with my disciples, as such, whether they be *Jews* or *Gentiles*, that they may have the free use, and attain the true knowledge of them." The event answer'd exactly to this account. If our blessed Lord himself understood the law of *Moses*, there were things written therein, as well as in the prophets, and in the psalms, concerning him, which were to be fulfilled, Luke xxiv. 44. And the *Jews* who dwelt at Jerusalem, and their rulers, because they knew not him, nor yet the voices of the prophets, which are read every sabbath day, they fulfilled them, in condemning him, Acts xiii. 27. Blindness then happen'd to the natural *Israel*; and while they were ignorant of the design of their law, the disciples of *Christ* became apprized of it. And to establish this interpretation, let these things be consider'd. (1.) That when the testimony and the law are thus joined together, ver. 20. *To the law, and to the testimony*, interpreters are agreed that hereby is meant the *Mosaic* law. And what reason can there be why they should not bear the same sense here in ver. 16. of the same chapter? Besides, the two tables of stone, whereon the law was written, are called the *testimony*, Exod. xxv. 16. And though the word there be somewhat different, yet 'tis of the same import with that in this place; and when the law and the testimony are thus joined together, there is the less reason to doubt that they signify the law of *Moses*. See *Psal.* lxxviii. 5. (2.) As the testimony and the law, so likewise the verbs, *bind* and *seal*, seem to be exegetical; and therefore, if we can fix the sense of the one, we may be pretty secure of the other. Now by comparing other places in the prophets, it seems plain, that *sealing* is used in this sense. Thus *Dan.* xii. 4. *But thou, O Daniel, shut up the words, and seal the book, until the time of the end.* And ver. 8, 9. *And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.* Compare chap. ix. 24. But I think there is a passage that is yet more remarkable, and serves to illustrate the text under consideration, because it seems to refer to the very same event: *Isa.* xxix. 10, 11. *The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers the seers hath he covered. And the vision of all is become unto you, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed.* And ver. 14. *The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* Thus the book sealed with seven seals, is put for one that could not be opened, or the contents of it known, *Rev.* v. There is one place, where I think, the word *binding*, has likewise a signification somewhat like to this, *Hos.* xiii. 12. *The iniquity of Ephraim is bound up: his sin is hid.* Other senses are indeed given of it: but the latter clause seems to lead us to the interpretation given by the judicious *Castellio*, *Ephraimita arctum crimen, intimum peccatum est.* "The wickedness of *Ephraim* is close, his sin is inward," viz. that cannot be seen. And though there the word צָרִיר is used instead of צָרִיר here, that will not make any great difference, the words being near akin, and the latter, when 'tis put to signify *binding*, being acknowledged to borrow that signification from the former. (3.) This interpretation may seem confirmed by the next verse, where 'tis said, *I will wait upon the Lord that hideth his face from the house of Jacob*: which may denote to whom the testimony was bound up, and the law sealed, or from whose knowledge and understanding, God in just judgment, concealed the testimony and the law, viz. the house of *Jacob*. (4.) Nothing could be more proper upon this interpretation, than to speak of the testimony and law, as sealed among, or with, *Christ's* disciples; because to them they were now committed, as they had been anciently to the *Jews*, *Rom.* iii. 2. The expression appears to be allusive to the custom of committing

mitting writings or evidences of a man's title to an estate to a person's custody. And however interpreters have overlooked it, yet the *sealed* book, and the *open* book in the *Revelation*, are to be interpreted from that custom, as the reader will easily see by comparing *Jer.* xxxii. 7—14. See the LXX. And this, by the way, shows there is no need to search for a different subject for each of those books, since both the sealed and the open evidences, rendered by the LXX. βιβλίον, related to the same subject. (5.) If the words are thus understood, there will be good reason why the *children* should be mentioned, *ver.* 18. they being then the same with the disciples spoken of here, in *ver.* 16.

13. The 17th verse seems to be mistaken by those who explain it of his expecting in general, that God would own and succeed him. If that were the whole of his design, it will not be easy to account for that clause, *Who hideth his face from the house of Jacob*. I think therefore, a respect is here had to the calling of the *Jews*; and that the sense is this: "Though God, at present, hides himself from the house of *Jacob*, upon the account of their sins, yet "I will not despair of his hereafter making himself known unto them: and therefore I "will wait for the time when his promise concerning them shall be fulfilled.

14. The 18th verse, whence our author takes his citation, seems to belong most naturally to that to which he applies it. According to what I observed before, he is speaking of the children of *Abraham*, not by a natural descent, but by faith; and this with a more especial relation to the *Gentiles* who believed. And nothing could be more to his purpose, than this citation, supposing that the prophecy is to be understood in like manner. Now this appears to me a reasonable supposition. For as the *children* look very likely to be the same with the *disciples*, *ver.* 16. so both seem to stand opposed to the *house* of *Jacob*, *from whom the Lord hid his face*, that is, they both stand opposed to the natural *Israel*: and who then can be meant by the *disciples* or *children*, but those who are considered as such, merely upon the account of their faith? Nor is this disagreeable to the stile of the prophet, who speaks of the converted *Gentiles*, as the *children* of *Abraham*, *Isa.* liv. 1. Compare *Gal.* iv. 21, &c. And as the disciples of the Messiah are called his *children* and *seed*, *Psal.* lxxxix. 29, 30. so it is very remarkable, that the *Jerusalem Talmud*, *tit. de Synedr.* should thus explain this text in *Isaiah* viii. 18. as *Grotius* tells us it does. See him *De Verit. Rel. Christi*. lib. v. §. 19. not. 15.

The reader also may compare *St. Jerom's* comment upon *Isa.* xxix. 22—24. The text I forbear to transcribe, because the settling the translation would be tedious. By the way, may we not suppose, that from this passage our Lord took that expression, he so often used, of *God's giving persons to him*? Nay, may not his calling his disciples *children*, *Mark* x. 24. be in conformity to this? 'Tis not improbable that he might do this much oftner in his life time than the gospels relate; and therefore, chose to use that term after his resurrection, when he design'd to discover himself to his disciples, who did not know him, *John* xxi. 5. The application is easy of what is said of these, *Behold, I and the children whom the Lord hath given me, are for signs and wonders in Israel, from the Lord of hosts*. If we should take the sense thus, *We are for* [the working of] *signs and wonders*, every one knows how this was accomplished. But taking the words the common way, which may be confirmed from several other places of the like nature, we shall need no other explication of them than what the following texts will easily afford us, *Luke* ii. 34. *1 Cor.* iv. 9. *1 Thes.* ii. 15, 16. I know of only one objection that may be made against this from the prophet, and that is, from the 19th verse, *And when they shall say unto you, seek unto them that have familiar spirits, &c.* But this instead of weakening, is rather a confirmation of the interpretation given: such forceries and witchcrafts being much in vogue with the *Jews*, in and after our Saviour's time; for the proof of which, the reader is refer'd to *Dr. Lightfoot's fall of Jerusalem*, Sect. ix. Vol. I. p. 371.

Upon the whole now, since every part of the vision will exactly suit Christ, and some part of it, as *ver.* 14—16. will not agree to any other person, at least not without some violence offered to the words, why should we doubt of the justness of the use which our author makes of this clause?

TEXT.

PARAPHRASE.

14 hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same : that through death he might destroy him that had the

Forasmuch (g) then as the children were 14. partakers of flesh and blood, he also himself in the same manner, partook of flesh and blood (h), that so he might be capable of dying, and in the way that seemed so agreeable to God the Father, he might defeat him in his design, who had by his subtilty brought them

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For the sake of his argument, that their being called *children*, and being said to be *given to Immanuel* or *Christ*, bespeaks them to be the children of *Abraham* ; it may not be amiss to remark how exactly this agrees with *St. Paul's* sentiments, and way of reasoning, *Rom. ix. 7, 8. Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called. That is, they which are the children of the flesh*, [by only a natural descent from *Abraham*] *these are not the children [of Abraham, as the father of the faithful, and so the children] of God : but the children of the promise are counted for the seed.* Chap. iv. 11, 12. *He [Abraham] received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed to them also : and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised,* ver. 16—18. *Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were : who against hope believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be.* And that they who are *given* and belong to *Christ* are the children of *Abraham*, he declares, *Gal. iii. 7. Know ye therefore, that they which are of faith, the same are the children of Abraham.* And ver. 29. *If ye be Christ's, then are ye Abraham's seed.* *Christ* therefore having with all believers one and the same father *Abraham*, they are his brethren, and he is not ashamed to own them as such.

14 (g) To understand the connection of this verse, 'tis necessary to go back to ver. 10. where our author says, *That it became the Father, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.* To show the fitness or becomingness of this he proves, ver. 11, 12, 13. that he and they were brethren. And here he appeals to matter of fact, that *Christ* and his brethren were made alike in sufferings ; and because they were partakers of flesh and blood, he partook of the same, in order to his suffering and dying.

(h) Καὶ αὐτὸς ὡσαύτως μετέλαβεν τῶν ἀνθρώπων. *He also himself likewise took part of the same.* The word ὡσαύτως is well rendred *likewise*, or *in the same manner*. Nor does it here import a faint likeness or resemblance, but a proper and exact conformity. For he as properly partook of flesh and blood, as any of the children do. 'Tis farther to be observed, in what manner the conformity of *Christ* to the children is spoken of here, as well as continually in the holy scripture. It is not said that he took part of any thing that belonged to the children, but *flesh and blood*. These only are here mentioned as assumed by the λόγος, who was made *flesh and dwelt among us*, *John i. 14.* but not the least hint is ever given of the word's assuming any pre-existent soul.

15. them to be subject to death, that is, the devil (*i*); and so might deliver them, who from among the *Gentiles* should believe, and so become the children of *Abraham*, from that inflaming fear of death to which they had
- power of death, that is, the devil; And deliver 15 them who through fear of death were all their life-

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(i) *Ἦν δὲ διὰ τοῦ θανάτου καὶ ἀργύσου ὃ τὸ κρείττον ἐχούσα τοῦ θανάτου, τῆς δὲ διαβολῆς.* That through death he might destroy him that had the power of death, that is, the devil. From hence some have imagined that the devil, as God's executioner, is the inflicter of death. But the truth of so general an assertion may well be called in question. However by divine permission he may be the more immediate cause of some distempers and sad accidents that may issue in death; yet that he should have the power of all mortal diseases does not seem at all probable. And though the murders committed by wicked men might justly be attributed to him, as the great instigator of their malice and wickedness, as *Cain* is said to be of that wicked one, and to have slain his brother, 1 John iii. 12. yet certainly such casual deaths, as were utterly undesign'd by the persons who were the causes of them, and wherein God is said to have delivered a man into the hand of the manslayer, can hardly be attributed to the devil, without being injurious to the providence of God. Besides, death has been often inflicted by good angels, as in the case of *Sodom* and *Gomorrah*, and the 185 thousand that were slain in one night, in *Sennacherib's* army, by the angel of the Lord, Isa. xxxvii. 36. which is a title that does not use to be given to the devil. And therefore, if I am not mistaken, the devil is here spoken of as having the power of death, not so much for the sake of any power that was continued to him to inflict death, as upon the account of what he did to our first parents, inducing them by his temptations to sin, and so to bring death upon themselves and their posterity; by reason of which he was, as our Lord calls him, *John* viii. 44. *A murderer from the beginning.* Nor is it improbable that our author here intended an *antithesis*, and that this character of the devil, as the author of death, stands in opposition to that of Christ, as the captain or author of *Salvation*.

Farther, this sense may, perhaps, be confirmed by considering the import of the word *καὶ ἀργύσου*, which we have rendred *destroy*. But 'tis not obvious what other destruction our interpreters could mean beside what has been mentioned. 'Tis certain he was not by the death of Christ destroyed as to his being; for that still remains; nor as to the happiness of it, he having been ever since his first apostacy under condemnation, or rather reserved to it. The word should rather be rendred, that he might defeat, or bring to nought. Thus the same word is used, 1 Cor. i. 28. *To bring to nought the things that are.* ii. 6. *Nor of the princes of this world, that come to nought,* xv. 24. *When he shall have put down all rule, and all authority and power.* And thus the place is to be understood: "Christ by dying has made atonement, has abolished death, and brought life and immortality to light, and so through death has baffled the design of the devil, who thought to have intailed death irrecoverably upon the whole humane race." This may be one thing that is comprehended in that passage, 1 John iii. 8. *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* However, 'tis expressed by our Lord himself when he speaks of his death, *John* xii. 31. *Now is the judgment of this world: Now shall the prince of this world be cast out.* Farther, an emphasis should be laid upon these words *through death*, there being a great elegancy in the expression. "Christ through his death vanquished him who had prevailed to bring death upon men, and so spoiled him, as it were, by his own weapon."

TEXT.

PARAPHRASE.

time subject to bondage.
16. For verily he took not on
him *the nature of angels*;
but he took on him the seed
17 of Abraham. Wherefore
in all things it behoved him

had been always subject in their Gentile state
(*k*). And there was good reason why he should 16.
take part with the children of *Abraham* in
flesh and blood, because he did not take hold
of, or undertake to help the angels; but he
undertook to help believers, the seed of
Abraham (*l*). And therefore it behoved him 17.
to

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15 (*k*) He that compares the account St. Paul gives of the case of the *Gentiles*, will not much wonder that I understand this verse to relate intirely to them. Thus Rom. viii. 15. *For we have not received the Spirit of bondage again to fear.* This spirit of bondage they were under before their conversion to christianity, as is imply'd in the word *again*. And we may see by ver. 21. what kind of fear it was that enslaved them, and caused in them such a spirit of bondage, it was a bondage arising from a dread of *corruption*, that is according to the expression here in this place, from a *fear of death*. And how indeed could they be free from such enslaving fears, since in their unconverted estate, they were *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and being without God in the world.* As their expectations of another state, and especially a state of happiness were weak, their fears of death must have been more strong and enslaving. For want of a revelation, they were uncertain whether death did not render them insensible; and death may well be dreaded, supposing it to have that effect upon men: but where they expected a future state, their guilty consciences would be apt to distress them for want of a knowledge of the way to obtain forgiveness.

I have already hinted the reason why our author chose rather obscurely to describe, than expressly to name the *Gentiles*. Mr. Locke upon the *Romans* has taken notice of the like tenderness of St. Paul toward the *Jews*, and his care to give them as little offence as possible; which is to me an argument that he was the author of this epistle.

16 (*l*) Οὐ γὰρ δι' αὐτῶν ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*] Our translators probably were led to this rendering, by what goes before, ver. 14. *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same.* But this use of the verb is not to be met with: and to help it out, they have been forced to supply the sense by adding these words of their own, *the nature of*, in the first clause, which ought to have been as well repeated in the second, to make the two parts of the verse appear the more uniform. The version of our margin is to be prefer'd: *For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold; wherewith the Vulgate agrees: Nusquam enim angelos apprehendit; sed semen Abrahæ apprehendit.* The word is used several times in the new testament with a genitive case, as in this place, but 'tis always in the sense of *taking hold*. The reader may compare the following texts, Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xx. 20, 26. xxiii. 26. Acts xvii. 19. xxi. 30, 33. xxiii. 19. 1 Tim. vi. 12, 19. and in this epistle Heb. viii. 9. Farther, when the context is thoroughly consider'd, it will rather recommend this sense to us, than the other. For the reasoning stands thus: Christ took part in flesh and blood, because his design was to lay hold of, that is, to save the seed of *Abraham*, and not the angels; and upon that account it was highly requisite that he should be made like unto the seed of *Abraham*, his brethren, in sufferings; in order to which it was necessary for him to take part with them in flesh and blood, ver. 17. But the reasoning does not

to be made like to his brethren, the seed of *Abraham*, in all things, that so he might be a merciful and faithful high priest for them in all affairs he was to transact with God for them (*m*), in order to his making atonement for the sins of the people whom 18. he undertook to help (*n*). For wherein so.

to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; For in that he 18

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appear so easy and strong the other way, when we suppose it to lye thus: "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same: for he did not take upon him the nature of angels, but the nature of the seed of *Abraham*. Wherefore it behoved him in all things, to be made like unto his brethren." The discourse thus understood, seems confused: the assertion that he took part of flesh and blood, and the argument urged for the proof of it, that he took on him the nature of the seed of *Abraham*, and the conclusion, that he ought to be made like to his brethren in all things, are the same, and so his proof would be that faulty one, which is called *idem per idem*.

17. (*m*) Τα ἄρτια ἃ Θεῷ. In things pertaining to God.] Christ is here spoken of as an high priest in divine things for men, for his brethren, the seed of *Abraham*; and therefore his *mercifulness* and *faithfulness* must be understood to relate to his office for them in divine things. Had our author design'd, according to the imagination of some, to make a distinction with reference to the parties between whom he acts, and to speak of his *faithfulness* with reference to God, and his *mercifulness* with reference to men, he ought to have put *faithful* in the first, and *merciful* in the last place. But as the words now stand, the *mercifulness* and *faithfulness*, both respect his brethren, and the discharge of his office for them: that he is both merciful and faithful in all his transactions for them as an high priest. This appears farther by what is added, *To make reconciliation for the sins of the people*.

(*n*) Εἰς τὸ ἰλδοκεῖν τὰς ἀμαρτίας τοῦ λαοῦ. To make reconciliation for the sins of the people.] The people here are evidently the seed of *Abraham*, his brethren, before mention'd. And though there is some difficulty in the manner of the expression, yet the design of our author seems sufficiently secured by comparing him with himself. In order to the clearing this, let it be observ'd,

1. That he is here treating of Christ as an high priest; and consequently 'tis reasonable to suppose, that he speaks of him as doing somewhat which belonged to the office of the high priests under the law. His discourse being intirely address'd to the *Jews*, he may well be thought, as in the rest of the epistle, so here also, to borrow his descriptions from what was familiarly known among them. Now what the business of the high priest was, he declares, Chap. v. 1. Every high priest taken from among men, is ordain'd for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. And from his using that expression in things pertaining to God, it appears probable that he had the same thought in his mind in both places, where he speaks of Christ as an high priest: And accordingly the offering gifts and sacrifices for sins there mentioned, must be equivalent to what is here called a making reconciliation for the sins of the people.

2. This may be farther confirmed from the context. His taking part of flesh and blood was: that he might dye, and through death destroy him that had the power of death; and therefore was it requisite, that he should be made like to his brethren, that by virtue of his death he might make reconciliation for their sins; and that this reconciliation was in consequence

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himself hath suffered, being so ever he himself suffered (*o*), when he was tried

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quence of his death, may appear probable from what is immediately added in the next verse, where he speaks of his suffering. So that the same thing seems to be spoken of here, and 1 John ii. 2. *He is the propitiation for our sins*, *Αὐτοῦ ἡ ἀσμός ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν*. 'Tis true such *appeasing* or *propitiating* must necessarily be consider'd as terminating upon some offended or angry person; and 'tis usual in profane authors to speak of the person appeased, and not of the offence, in the accusative case, as *ἰλάσκειν* ὁ Θεός, and so it may seem strange that no such person should be here mentioned, and that the phrase should sound as though Christ propitiated sin in itself. But there being no sense in such an expression, 'tis manifest the meaning must be, that *he might appease God*, or render God propitious, *with reference to the sins of the people*, or in proper Greek, *ἰλάσκειν* ὁ Θεὸς περὶ τῶν ἁμαρτιῶν τοῦ λαοῦ. The LXX. have used the compound of this verb just in the same construction, Dan. ix. 24. *Seventy weeks are determined upon thy people, and the holy city*, *τῇ συνελθῆναι ἁμαρτίας, καὶ τῇ στερήσασθαι ἁμαρτίας, καὶ ἀπαλεῖψαι τὰς ἀδικίας, καὶ τῇ ἐξιλάσασθαι ἀδικίας*, *to finish transgression, and to seal up sins, and blot out iniquities, and to make reconciliation for iniquities*. There is nothing in the Hebrew to answer to that expression, *καὶ ἀπαλεῖψαι τὰς ἀδικίας*, and blot out iniquities, and therefore if the LXX. really added it, they did it by way of explication of the foregoing expression, *to seal up sins*: but I rather suspect from the difference of this expression from all the rest, both in leaving out the *τῇ* and adding *τὰς*; I say, I hence suspect that it was not inserted originally by the LXX. but that 'tis an explication that has crept out of the margin into the text. This I mention to shew, that that expression *καὶ τῇ ἐξιλάσασθαι ἀδικίας*, does alone answer to the Hebrew *וְיָכַפֵּר* *to make reconciliation for iniquity*.

And if our author here uses *ἰλάσκειν* to express the Hebrew *כָּפַר* what room can there be to doubt that he speaks of his making reconciliation for sins by his death, or by what he does in consequence of it? For to say the truth, it does not seem improbable, that the allusion here is not to the killing the sacrifice, and offering it upon the altar, but unto the atonement that was made by the high priest in the holy of holies once a year. So that then hereby will be signified the reconciliation Christ makes for us, as our great high priest that is passed into the heavens, and now appears in the presence of God for us. But then this supposes the expiatory sacrifice to be first offer'd: for as the high priest went not into the holy of holies without the blood of the sacrifices; so Christ by his own blood entered in once into the holy place, that is heaven.

I shall only add, that the figure would not appear more harsh, than is to be met with in some other texts, if we should suppose the expression to be elliptical, and the sense was to be supplied in some such manner as this, *εἰς τὸ ἰλάσκειν ὁ ἐκδικῶν τὰς ἁμαρτίας*.

18 (*o*) *Ὁ ἐν ᾧ ὁ πέποιθεν αὐτός*. For in that he himself hath suffered.] This rendering may be understood so as to express the sense given in the paraphrase, which I take to be the sense of our author: but 'tis so ambiguous, that it easily may, and perhaps commonly is mistaken. 'Tis ordinarily, I imagine, thus understood. For in that [that is, in as much as] he himself hath suffered, being tempted, he is able to succour them that are tempted. This sense passes easily, it being really good: but it hardly gives a full view of the connection of the discourse. The best way therefore of translating the verse seems to be this, For wherein [or, in that which] he himself hath suffered, being tried, he is able, &c. Our author seems to me to have his eye to what he had said in the verse before, that it behoved him to be made like to his brethren IN ALL THINGS, that he might be a MERCIFUL and FAITHFUL high priest. And why in all things? Because in whatever trials and sufferings he was made like

- tried (*p*), he must be the more inclined and willing to help those who are tried (*q*).
 1. Wherefore (*r*), holy brethren (*s*), who partake of, though you do not wholly ingross the

tempted, he is able to succour them that are tempted. Wherefore, holy brethren, &c

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like to them, he would be the more effectually engaged to pity and succour them, and so to act the part of a merciful and faithful high priest for them.

(*p*) Πειραδεῖς. *Being tempted.*] As the sufferings of Christ are here spoken of, the word would have been better rendred *being tried*, especially considering the sense in which the English word *tempted* is ordinarily taken.

(*q*) Δύναμι τοῖς πειραζομένοις βοηθεῖν. *He is able to succour them that are tempted.*] His discourse shows that he does not speak barely of a strength and power to succour, but of an inclination and readiness to do it. Thus *Chrysostom* explains that of our Saviour, *John* viii. 43. *Why do ye not hear my speech? even because ye cannot hear my word.* Εἰσαῦθα, τὸ μὴ δύνασθαι, τὸ μὴ βύλεσθαι ἔστιν. "Here, says he, not to be able is not to be willing." And he confirms his interpretation by the next words; *Ye are of your father the devil, and the lusts of your father.* Θέλετε ποιεῖν ye will do. Οὕτως ὅτι τὸ, ἐ δύνασθε, τὸ μὴ θέλειν λέγει; "Do you see, says he, he means by ye cannot, that they would not."

It is evident, that persons sufferings dispose them to be compassionate, and inclined to help such as are in distress, and 'tis of that our author here speaks. And this may be farther confirmed by what he adds, when he resumes this subject, after a long digression, which begins with *ver. 3.* of the third chapter, and is continued to *Chap. iv. 13.* Thus then he goes on, *ver. 14.* *Having therefore a great high priest — let us hold fast our profession. For we have not an high priest μὴ δύναμενον συμπάθεσαι ταῖς ἀδυναμίαις ἡμῶν πειρασμένον ὃ that cannot be touched with the feeling of our infirmities, but was in all points tempted — Chap. v. 2. Who can δύναμενος have compassion on the ignorant, and them that are out of the way; for that he himself also is compassed with infirmity.*

(*r*) Οὕτως. *Wherefore.*] The reason of this illative particle's being here used, seems not to have been observed by interpreters. But it will appear to be very proper, when the following expressions are rightly understood, and when it is observed that our author here begins a practical application of the matter he had been upon in the two foregoing chapters. This will be farther cleared in the following notes.

(*s*) Ἀδελφοὶ ἅγιοι. *Holy brethren.*] 'Tis very familiar with the apostles to stile their fellow christians *brethren*, and *saints* or *holy*: and *St. Paul*, in two other places, joins both these together, *Col. i. 2.* *To all the holy and faithful brethren.* See the note upon the place. *1 Thes. v. 27.* *I charge you by the Lord, that this epistle be read to all the holy brethren.* It may therefore be thought that there is no peculiar aim in our author's speaking to them in the same manner in this place. But I remember not any instance wherein christians are directly address'd and spoken to under this character; and perhaps, considering that he here begins an inference from his foregoing discourse, there may not be any thing unreasonable in the following conjecture, which I offer to the reader, merely as such, being not very confident of it myself. Our author then had described christians in the foregoing chapter, as the children of *Abraham*, for which cause, he shows that Christ, who was also a son of *Abraham*, was not ashamed to call them *brethren*. Of him he speaks under the title of *he that sanctifieth*, them he describes as *those who are sanctified*. Why then may he not be here understood to address himself to them as the *brethren of Christ*, and *sanctified* by him in the sense before given?

TEXT.

PARAPHRASE.

partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that ap-

the heavenly calling (*t*), in order to your rightly improving the advantage you are favoured with, be careful to consider (*u*) Jesus Christ, whom I have been representing to you as the apostle and high priest of our religion (*w*), who was faithful to God the Father who appointed him, exactly executing the commands he gave him (*x*), and

2.

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(*t*) Κλήσεως ἐπεσχέντι μέτοχοι. *Partakers of the heavenly calling.*] In *Phil.* iii. 14. we read of τῇ ζωῇ κλήσεως, the *high calling of God in Christ Jesus*: with which this text uses to be reckoned parallel. Nor would I much contest it, and especially considering the tenor of the discourse in the two preceding chapters, compared with *Chap.* xii. 25. But if there be any strength in the conjecture offer'd in the preceding note, the κλήσεως calling here may be expounded by what is said of Christ, *Chap.* ii. 11. He is not ashamed to call them brethren, ἀδελφοὺς αὐτοῦ καλεῖν. And so the sense would be, "Partakers of this heavenly denomination of the brethren of Christ." But if that conjecture be disallowed, we must yet have recourse to the former chapter for the explaining the word *partakers*. There he represents the undertaking of Christ to have been for the seed of *Abraham*, whereby he avoids the expressly mentioning the *Gentiles*, that he might not give offence, but he plainly implies that those of them who believed were part of the seed of *Abraham*. And this I suppose is the design of his expression here, that as the *Jews* who believed were partakers of the heavenly calling, so they were only partakers, since the believing *Gentiles* did likewise partake of the same. Nothing can be more agreeable than this to the temper of *St. Paul*, if he was the writer of this epistle: for as he was the apostle of the *Gentiles*, they always lay near his heart; nor would he ever give up their claim or right, however cautious he might be to give as little offence as possible to those of his own nation.

(*u*) Κατανοήσατε. *Consider.*] After so particular a discourse concerning Christ, as that in the foregoing chapters, 'tis hardly to be thought that the only direction he intended to infer from it was that they should consider him. This therefore is to be regarded as the beginning only of that direction which he intended, and from which he makes a digression, *ver.* 3. which ends with *ver.* 13. of the next chapter, after which he returns to what he had begun, as will easily appear to any one who attentively compares what he there says with the latter end of the second chapter.

(*w*) Τὸν ἀπόστολον καὶ ἀρχιερεῖα τῆς ὁμολογίας ἡμετέρας. *The apostle and high-priest of our profession.*] In these words our author refers to what he had said of Christ in the two former chapters. Christ is the *apostle* of our profession, as he was sent of God to institute the christian profession, and God spake to men by him, *Chap.* i. 2. the gospel began to be spoken by him, *Chap.* ii. 3. and that he is the *high-priest* of our profession is asserted in the two last verses of the foregoing chapter. And the accounts given of him as to both these characters, may well recommend him to our consideration. So that the *wherefore* here is most pertinent, the duty of considering Christ being wholly infer'd from what had been before delivered concerning him.

2 (*x*) Τῷ ποιήσαντι δύν. *To him that appointed him.*] These words were improved by some zealots for orthodoxy among the ancients, as an occasion of cavilling against this epistle; because they thought it spake of Christ as *made*, as the word more commonly imports, and is indeed rendered in our margin; and they could not relish an author who said that God *made* Christ.

and of whom the same may be said, which God testified of his servant *Moses*, That he was faithful in all his house (y). pointed him, as also *Moses* was faithful in all his house.

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Christ. This gave no uneasiness to those more ancient and learned fathers who lived before those warm debates, and who did not stick to speak of Christ as *ποίημα, κτίσμα, γέννημα*, &c. the workmanship, creature, off-spring, &c. of the Father. But to say the truth, the objectors needed not to have been disgusted at the epistle upon this account, since there is no necessity of taking the word in the sense they did, as though it must unavoidably import a proper creation: for it often imports no more than what our translators have expressed, viz. appointed. So Mark iii. 14. *Ἐποίησε δώδεκα*. He ordained [or appointed] twelve. See below the note upon Chap. xii. 27. But however needlessly they imagined our author to speak of Christ as made or created by the Father; yet it must be owned that the notion of Christ's being equal to the Father, does not very well consist with his being subject to the Father's appointment. But if men will be displeased with this epistle upon such an account, there will be perhaps no book of the new testament left that will not offend them.

(y) These words are taken from Numb. xii. 7. where God speaks in this manner concerning *Moses*. Farther, this passage seems to me to be therefore mentioned, that he might the more handsomely introduce the comparison he proceeds to make between Christ and *Moses*, than which nothing could be more to his purpose.

S E C T. V.

C H A P. III. 3.—IV. 13.

C O N T E N T S.

OUR author having before compared Christ with the angels, in whom as the messengers of God to their ancestors the *Jews* used to boast, and that not without cause, and having argued how much superior Christ is to them, he here takes occasion, from the mention made of *Moses* in the verse before, to run out in a long digression, which fills up this section, and is to be consider'd as a parenthesis, to make a comparison between him and *Moses*, in being whose disciples the *Jews* exceedingly trusted, and upon that account highly valued themselves. He had given a hint before that Christ was superior to all the old prophets who had been sent to the *Jews*, in as much as God had reserved the last, fullest,

fullest, and most noble discoveries of his will to be made known by him ; and he that had spoken to the fathers by the prophets, had now in these last days spoken unto us by his Son, *Chap. i. 1.* Now none of the old prophets were equal to *Moses, Deut. xxxiv. 10--12.* Nor was any one of them in so great esteem with the *Jews*. And therefore if he proved that Christ was preferable to *Moses*, the necessary consequence must be that he excelled all the prophets, nor could the *Jews* avoid this consequence upon their own principles. Besides, nothing could better suit his design of establishing the *Hebrews* in their christian profession, in which they were very apt to waver, from the great regard they paid to the old law, than to compare together the two authors and publishers of those two religions. Having done this, *ver. 3—6.* he borrows an example from what befel the *Israelites* soon after the publication of the law by *Moses*, and the severity with which God punished their unbelief after he had done so much for them, and made them a promise of, and was actually conducting them to a rest, and thereby he dissuades them from the like unbelief with reference to Christ ; arguing at the same time that in case of their believing and being steadfast in their profession, they had as certain an assurance of obtaining a happy rest, as the *Israelites* had.

T E X T.

P A R A P H R A S E.

3 FOR this man was counted worthy of more glory than *Moses*, in as much as he who hath builded the house, hath more honour
4 than the house. For every

(F OR this man Christ Jesus was intitled to more honour and glory than *Moses*, in as much as he is much more nearly related to the head and founder of the family, who must be supposed to have the greatest honour of the family (2). For every house or family.

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3 (2) Καθ' ὅσον πλείονα τιμὴν ἔχει ὅτι οὗτος ὁ κατασκευάσας αὐτόν. For as much as he who hath builded the house, hath more honour than the house.] The common way of explaining this is by representing *Moses* as being himself a part of the house, and Christ as the builder of the house, who must by virtue of his building it have more honour than the house, and much more than *Moses* who was only a part of it. But however plausible this may seem in expounding this verse by it self, it will not be very easy to make the interpretation agree with what follows. For what can then be meant by the next verse ; For every house is builded by some man : but he that built all things is God ? I know 'tis pretended, that hereby is asserted, that Christ



5. mily has some founder or head ; but he who is the original founder and supreme head of the church and all families and societies is God the Father. Now *Moses* was indeed related to him, house is builded by some man ; but he that built all things is God. And *Moses* 5

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Christ is God, because he built all things ; and consequently he must be worthy of greater glory than *Moses* who built them not. But there is little reason to think this to be our author's argument. For had it been so, he would doubtless have stopt here, nothing farther being necessary to support his assertion, when once it appeared that Christ was God, the creator of all things. But that this is not his argument appears plainly by his adding that Christ was faithful as a *Son*, and not as a *Servant*, which would be very impertinent after his declaring him to be God the creator of all. The stress therefore of his argument, as appears by the conclusion of it, lies upon his being *faithful as a Son*, and not upon his being God.

The common explication being very unlikely, we are to seek for a better. Now here I observe that the *Vulg.* renders the place otherwise, and in my mind much better than our translators. *Amplioris enim gloria iste præ Moyse dignus est habitus, quanto ampliore honorem habet domus, qui fabricavit illam.* "This man was counted worthy of more glory than *Moses*, in as much as he hath the greater honour of the house, who builded it." This construction of the words is every whit as exact as the other : nor has our author determined us to the sense given by our translators, by using either *ἢ*, or *παρὰ*, which he uses in the former clause of the verse. And truly had he meant what our translation expresses, 'tis not improbable that he would have here repeated the preposition *παρὰ*, as well as he does the word *πλείων*. 'Tis farther to be remarked, that the comparative degree is here used instead of the superlative. This is not unusual in the Greek language. So in the new testament *μέζων* is put for *μέγιστος*, *Matt.* xviii. 1, 4. xxiii. 11. *1 Cor.* xiii. 13. And thus our own translators have rendered *πλείων* by *most*, *Luke* vii. 42, 43. 'Tis very proper likewise here to add the observation of *Grotius* and *Dr. Hammond*, that *οἶκος* in this place is to be understood of an house, as that signifies a family, rather than a material edifice ; and so the building here spoken of must be considered as the building of a family. And this is very agreeable to the Hebrew way of speaking, not only as to the signification of the word *בית* but of *בנין* also. See *Ruth* iv. 11. *2 Sam.* vii. 27. And in two places the LXX. have rendered it by *τεκνοποιεῖν*, *Gen.* xvi. 2. xxx. 3. He that builded the house therefore is the same as the father, head, or master of the family ; and the sense is evident, that the head of the family has the greatest honour of the family, or of any that are in it. The next verse is to be understood in like manner : For every house is builded by some man : that is, every family, every kingdom or society has some founder, and some head : but he who built all things is God : that is, the original founder, and supreme head of all families and societies is God himself.

But still it will be demanded, how is this a proof of the author's assertion, that Christ is counted worthy of more honour than *Moses* ? Now our author seems to me to have omitted one part of his argument, leaving it to be supplied by his readers, it being not very obscure when all things are considered. Thus then I understand his reasoning : "The nearer the relation is in which any one stands to the head of the family, who has the greatest honour in the family, the greater honour must that person have in the family by virtue of that relation. But Christ, as a Son, is more nearly related to God, the head of the church which is his family, than was *Moses* as a servant. Therefore Christ is worthy of more honour than *Moses*." Nor is it unusual for authors in this manner to leave out one proposition of their argument ; which is then called an *enthymem*. The next verse confirms this account : For every

TEXT.

PARAPHRASE.

verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house: whose

him, but it was only as a servant (*a*), and he was faithful in that relation for a testimony of the things that were afterwards to be revealed (*b*). But Christ was faithful to him as a Son (*c*) appointed by him to be over his [God's] house,

6.

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every house is builded by some person; but he who built all things is God: that is, "As every house has some head who is the most honourable in it, so God, who is the supreme head and founder of the church, and all other families and societies, is the most honourable of all; and the nearer the relation is in which any stand to him, the more honourable they must be.

§ (*a*) *Moses verily was faithful in all his house, as a servant.*] Our author here refers to the same text he did before, *ver. 2.* for that speaks of *Moses* under this very character, *Numb. xii. 7.* *My servant Moses is not so, who is faithful in all mine house.*

(*b*) *Εἰς μαρτύριον ἧς ἀληθοσυστασίας.* For a testimony of those things which were to be spoken after.] The meaning seems to be, that *Moses* was designed to prepare God's church to receive the message which Christ was to bring; and that by his writings he so testified of Christ, as that they who duly attended to what he said, might come to a certain knowledge of the truth of what Christ should deliver when he came. It seems very unreasonable to suppose that the law of *Moses* had little or no relation to Christ. The sense here given is, I think, indisputably warranted by the new testament. Our Saviour himself speaks most expressly to this purpose, *John v. 46, 47.* *Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* In like manner he tells his apostles after his resurrection, *Luke xxiv. 44.* *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* Hence *St. Paul* says of himself, *Acts xxvi. 22.* *That he witnessed both to small and great, saying none other things than those which the prophets and Moses did say should come.* And we meet with several expressions to the same purpose in this epistle. Thus *Chap. viii. 5.* The priests who offer'd gifts according to the law, are said to *serve unto the example and shadow of heavenly things.* Again, *Chap. ix. 7—9.* By the high-priest's going alone into the second tabernacle, once a year, not without blood, the holy Ghost is said to signify this, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present. Compare *ver. 23.* and *Chap. x. 1.* Compare also the notes upon *Col. ii. 8, 16, 17.* Our author seems to give a farther hint of an argument of the superiority of Christ to *Moses.* For if *Moses* was thus to prepare men for Christ, 'tis but reasonable to think that Christ was superior to him. Besides, *Moses* was in his house, Christ was over it.

6 (*c*) *Χεῖρς ᾧ ὡς υἱὸς ἐπὶ τῷ οἴκῳ αὐτοῦ.* But Christ as a Son over his own house.] As the relation of a son is the most near and honourable, this bespeaks Christ to be counted worthy of more honour than *Moses*, who was but a servant. And such a stress being laid upon this here, we see the reason why our author in the beginning of his epistle chose to express himself in that manner, *God hath in these last days spoken to us by his Son*, in contradistinction to his speaking by the prophets of old: for hereby he prefers him to all the prophets.

Farther, our rendering this passage is utterly disagreeable to the scope and phraseology of the context, and quite spoils the sense. The words ought to have been translated thus: *But Christ as a Son over his* [that is, God's, or the Father's] *house.* That this is the just and proper rendering of the words, will appear by the following arguments.



7. house, and we are God's house or family, if we stedfastly retain unto the end of our lives that hope which with boldness and glorying we profess'd at our first embracing the christian religion (*d*). Wherefore
- house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Wherefore

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1. If Christ is here consider'd as the suprem head and lord of the church, and the church is said to be Christ's *own* house, the speaking of him as a *Son* was impertinent and foreign to the design of the writer : for he would then be over the house not as a *Son*, but as the *original lord* and *master* of it.

2. The argument requires that Christ should be said to be faithful to the same person, as a Son over his house, to whom *Moses* was faithful in his house as a servant. And who can that be but God, or the Father? Compare *ver. 2, 5*.

3. Some, and they such as probably would like well enough of our common translation, have asserted that the church is never said to be Christ's; but is always called the church of God, when the proprietor of the church is mentioned. If they will abide by their own assertion, they ought not to pretend that the church is here called Christ's own house. I confess I can't go the length these writers do. There are at least expressions that are equivalent to the church's being called Christ's. Thus *Eph. i. 22, 23*. *God gave him to be head over all things to the church, which is his [Christ's] body*. *Ver. 29, 30, 32*. *No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church*. *For we are members of his [the Lord's] body, of his flesh, and of his bones — I speak concerning Christ and the church*. Nay, *Rom. xvi. 16*. 'tis said, *All the churches of Christ salute you*. So the *Syr. Vulg.* and the best MSS. and the ancient fathers read it. Nor is there more than one MS. which reads *God* instead of *Christ*. However 'tis certainly most ordinary and common for the church to be called the *church of God*: and therefore we should not force the other stile upon any text, where there appears not any thing in the text it self to oblige us to it, and 'tis evident there is nothing of that nature to be found here, but the contrary.

4. Our translation is quite contrary to the stile here used. *His house* in every other place in the context, confessedly signifies the house of God, that is the Father. Thus, *ver. 2*. *Moses was faithful in all his [God's] house*: and *ver. 5*. *Moses was faithful in all his [God's] house as a servant*: And this house is therefore spoken of as God's, because he built it, *ver. 4*. And why then should our translation insert the word *own*, as though the church were said to be Christ's *own* house? Or why should we not thus understand the place, "That Christ as a Son" — was faithful to God the Father who had appointed him over his [that is, God's] house?"

5. If this be not sufficient, yet the sense seems to be fixed by what immediately follows; *Whose house are we*. For as he is here putting the *Hebrews* upon considering Christ as a faithful high-priest, *ver. 1*. he must be understood to speak of him as an high-priest, not over his *own* house properly, but over *God's* house. And this is confirm'd by another place, where he is upon the same argument, and may be thought, perhaps, to have an eye to what he had said here, *Heb. x. 21, 23*. *Having an high-priest over the house of God*. — let us hold fast the profession of our faith without wavering.

(*d*) *Ἐαν ποτε ἢ παρρησίαν καὶ τὸ καύχημα τ' ἐλπίδος, μέχρι τέλους βεβαίαν κατήλαμεν*. If we hold fast the confidence and the rejoicing of the hope firm unto the end.] As *βεβαίαν* here agrees in construction with ἢ παρρησίαν, I take the interjected clause καὶ τὸ καύχημα, to be exegetical, and so should choose to render the whole thus, *If we hold fast the confidence (even the rejoicing) of the hope firm unto the end*. Our author seems here to have had a respect to that confession.

TEXT.

PARAPHRASE.

as the holy Ghost saith, To day if ye will hear his voice, 8
Harden not your hearts, as in the provocation, in the day of temptation in the

fore (e) (as the holy Ghost says by Da-
vid (f), to day if ye will hear his voice,
harden not your hearts, as was done by 8:
your ancestors in the provocation, in the
day of the temptation in the wilderness:
where-

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confession which they used to make of their faith and hope at baptism. There are two places in this epistle which deserve to be compared with that before us. The first is *ver. 14.* of this chapter, where he has manifestly a regard to what he had said here. *For we are made partakers of Christ, ἐντες ἡ ἀρχὴν ἡ ὑποστάσεως μέχρι τέλους βεβαίαν κατέχοντες, if we hold fast the beginning of the confidence firm unto the end.* Which renders it highly probable that the confidence ἡ παρρησία here, and the *beginning of the confidence, ἡ ἀρχὴ ἡ ὑποστάσεως* there, are the same, since exactly the same thing is said of both. Nor do I see to what we can better refer the *beginning of the confidence*, than to that confidence, or παρρησία which christians expressed at first, or at their entrance into the christian church, which confidence or hope in Christ they used to express with joy and glorying.

The other place which I think ought to be compared with this, is where he is treating of the same argument, and does most expressly speak of baptism, *Chap. x. 22, 23.* *And having our bodies washed with pure water, κατέχοντες ἡ ὁμολογίαν ἡ ἐλπίδος ἀκλίνη· Let us hold fast the profession of the hope without wavering.* That these two clauses ought thus to be joined together, and not to be separated, as they are in our translation, see the notes upon the place. None I suppose will doubt that the *having our bodies washed with pure water* relates to baptism. Now the expressions that follow are exactly parallel to what we meet with here. *Κατέχοντες ἀκλίνην, let us hold fast without wavering* is plainly equivalent to *κατέχοντες βεβαίαν μέχρι τέλους, Let us hold fast firm unto the end*; and the *profession of the hope, ἡ ὁμολογίαν ἡ ἐλπίδος*, answers very well to ἡ παρρησία ἡ ἐλπίδος, the confidence of the hope: and therefore since he evidently speaks of the profession of the hope as made at baptism, when their bodies were washed with pure water, I can't see what reason there can be to doubt that the παρρησία or confidence of the hope, is spoken of as express'd at the same time. Let it be here observed, that there is no profession that men make of their hope or faith that can avail them, unless they abide by it, and hold it fast to the end.

7 (e) Διό. *Wherefore.*] None of our commentators seem to have hit upon the true design or connection of this word. They make it fall in, and to be connected with some part of the following citation, which is manifestly absurd. The reader need not be detained with an examination or confutation of the several accounts which others have given, because when the natural and easy connection is suggested to him, he will of himself discard those that are forced and disagreeable. This *wherefore* then connects with the beginning of *ver. 12. Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, &c.* And the citation from *Psal. xc. 7, &c.* which comes between, is to be read in a parenthesis. Nothing need farther be added here, but that having cited that psalm, he dilates upon it, and applies it to his purpose, in the following part of this, and the beginning of the next chapter.

(f) *As the holy Ghost saith, To day, &c.*] God's judgments upon men for their sins, should be a warning to all succeeding ages that they should beware not to commit the like. Accordingly David, or the holy Ghost by him, with good reason cautions those of his time, from the tremendous example of their ancestors in the days of Moses, not to be guilty of such wickedness as they were: and our author might as justly apply the same example as a warning to christians: for as St. Paul says concerning this very case, *1 Cor. x. 6. These things were our examples,*

9. wherewith your fathers tempted me (g), wilderuess: When your fa- 9
 proved me (b), and saw my works forty: thers tempted me, proved
 10. years (i). Wherefore I was grievously offend- me, and saw my works for-
 ed ty years. Wherefore I was 10

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to the intent we should not lust after evil things, as they also lusted. And again, ver. 11. *All these things happened unto them* [the Israelites] *for examples, and they are written for our admonition* [the admonition of us believing Gentiles] *upon whom the ends of the world are come*, that is, who live under the dispensation of the Messiah. So that there is no occasion at all to imagine that the history here refer'd to, or that the words of the psalmist, implied any typical prediction or any prophecy concerning Christ. Neither the psalmist, nor our author have made any other use of that history, than any historian or political writer would have made of such an historical matter. The meaning of the passage, as it stands in the psalm, is sufficiently plain; and therefore what I shall say upon it, will be chiefly to compare our author's citation here with the *Hebrew* and the *LXX*.

9 (g) Ου ἐπειράσαν με οἱ πατέρες ὑμῶν. *When your fathers tempted me.*] The words are exactly the same in the *LXX*. and answer perfectly to the *Hebrew*: but I think they ought to have been translated, *Wherewith your fathers tempted me*. The οὐ, according to the manner of the *Greek* construction, relates to the τῶν πειρασμῶν, *temptation*, mentioned in the verse before, rather than to ἐν τῇ ἐρήμῳ, *in the wilderness*. I grant the translation of the *Vulg.* which has here *ubi*, that is, *where*, has nothing disagreeable to the *Greek* construction: but my reason for preferring the other translation which is followed by the paraphrase, is because it makes the *Greek* exactly agree with the *Hebrew* כִּי־כִן בְּמִדְבַּר אֲשֶׁר נִסִּיתִי it being an elegance with them to join to the substantive the conjugate verb with אֲשֶׁר prefixed to it. Thus *Psal.* lxxix. 12. *And render to our neighbours seven fold into their bosom* חֲרַפְתָּם אֲשֶׁר חָרְפוּךָ the reproach wherewith they have reproached thee. The same is common in other places. The *Syriac* seems to have rendered the place just according to my mind, by using ܐܝܢܐ. Instead of the *Hebrew* אֲשֶׁר, however the *Latin* translation of it renders it by *ubi*, which would have been more properly express'd by *אֵינֶה*.

(b) Ἐδούκασάν με. *Proved me.*] There is somewhat so dissonant both to the *Hebrew* and the *LXX*. and to the sense of the place, in those few copies which read here ἐν δούκασι, which the *Coptic* follows, that I suppose few will regard it. If that be set aside, the consent is universal as to the *Greek* copies which read this place in the epistle as we do. And if that be the true reading, our author follows the *Hebrew* which has בִּתְנִי, and not the *LXX*. who have left out the με, rendring the place, *They proved, and saw my works*. But it must be confessed that this argument is weaken'd by the *Vulg.* and *Syr.* which both leave out *me*: by which it may be thought it was also omitted in the copies they used.

9, 10 (i) Καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. Δὲν ὁπότε ἔχουσιν τὴν γενεάν ἐκείνην. *And saw my works forty years. Wherefore I was grieved with that generation.*] This part of the citation agrees with neither the *Hebrew* nor the *LXX*. Our present *Hebrew* copies read thus, *They saw my work. Forty years was I grieved with that generation*. Nor have they any thing to answer to our author's διὸ *wherefore*. The *LXX*. exactly agrees with the *Hebrew*, excepting that it has *my works*. It seems natural to me to suppose that our present *Hebrew* copy is somewhat different from that which our author used, which very probably refer'd the *forty years* to the time of their seeing his works, and reading פְּעֻלִּי *my works* instead of our present פְּעֻלָּי *my work* (which is only the difference of one point, but not of any letter) it ended the verse with the forty years: and that then it began the next verse וְאָקוּט and so our author rendered the י. by εἶδ. The 1. *conversum futuri* seems there to be wanting: and 'tis a hard case,



TEXT.

PARAPHRASE.

grieved with that generation, and said, They do
 alway err in *their* hearts; and they have not known
 my ways. So I swear in my wrath, They shall not
 enter into my rest. Take heed, brethren, lest there
 be in any of you an evil heart of unbelief, in de-
 parting from the living God. But exhort one ano-
 ed with that generation, and said, They do al-
 way err (*k*) in their heart, and they have not
 known my ways. So I swear (*l*) in my
 wrath, They shall not enter (*m*) into my
 rest) take heed, brethren, lest there be in
 any of you such an evil heart of unbelief as
 was in them, that should cause you to de-
 part from the living God (*n*). But as long
 as

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case, if we can't trust this inspired writer, that it was not wanting in the copies of his time. The *Vulg.* and *Syr.* fully confirm this to have been the reading in the epistle. Nor do I see any reasonable doubt can be made of it upon the account of what is said *ver. 17. But with whom was he grieved forty years?* For if they tempted him, proved him, and saw his works forty years, and for this cause he was grieved with them; I cannot perceive why he might not speak of them in the manner he does, as *provoking him forty years.*

(*k*) Αἰστανώμενοι. *They do alway err.*] The *Hebrew* has עָמָּה אֶתְּמָה a people erring: but the *LXX.* instead of it, read alway: So also does the *Vulg.* both in the psalm, and here in our author's citation. One might therefore be ready to suspect, upon this view of the case, that עָמָּה was a corrupt reading for עָלָם or עוֹלָם but then on the other hand, the *Syr.* reads our author's citation according to our present *Hebrew* copies, 'Tis a people that errs in their hearts.

(*l*) Ως ὥμοσα. *So I swear.*] The *Vulg.* has here *quibus juravi*; and *Veselsius* pretends, that he found in the *Greek*, εἰς for ὥς. But as our common reading agrees exactly with the *LXX.* and well enough with the *Hebrew*, so it is confirm'd by the *Vulg.* in the translation of the psalm, where it has *ut juravi*. And which is more, where our author has this passage over again, *Chap. iv. 3.* the *Vulg.* has *sicut juravi*, and *Veselsius* pretends not to have found there εἰς for ὥς. The *Syr.* confirms the common reading.

(*m*) Εἰς εἰσαλεύσουσιν. *They shall not enter.*] Our margin renders it word for word, *If they shall enter.* But the sense is the same, this being the form of swearing among the eastern nations. See *Gen. xxi. 23*, &c. and *Dr. Whitby* upon the place before us.

(*n*) In departing from the living God.] By the *living God*, in this place, some would understand Christ, though there is no other text wherein it can be pretended that this title is attributed to him. And when the discourse of our author is thoroughly consider'd, I think it will be evident there is as little reason to suppose him called the *living God* in this text, as in any other. In order to the clearing this, let it be remembered, that the *wherefore*, which is the first word of *ver. 7.* is to be joined with this 12th verse, according to what was observed before in note (*e*) upon that verse. Hence then we learn, that this 12th verse is to be consider'd as a direction that is infer'd from somewhat said before *ver. 7.* that is, in short, it is a direction infer'd from the last clause of *ver. 6. Who's house are we, if we hold fast the confidence (even the rejoicing) of the hope firm unto the end.* The house he speaks of, as has been shown, is the Father's, over which Christ is as a Son. Now the connection is plain between that 6th verse and this 12th, and it stands thus, "Since you are the house and family of the Father, who is the living God, if you hold fast the confidence, that is, if you continue steadfast in the faith, to the end of your lives; do you upon this account take heed of an evil heart of unbelief; for thereby you will depart from the living God, and shut your selves out of his house and family."

as you are in danger, and yet have opportunity by reason of God's patience, to mind this affair, exhort and stir up one another to your duty, lest any of you should, as your ancestors in the example alleged, become hardened by degrees in your unbelief. (For we have been made partakers of the benefit of Christ's office (o), but yet 'tis upon condition that

ther daily while it is called, To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold

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Farther, it well deserves to be remark'd how proper and agreeable the example here urged was to the case of those *Hebrews*, to whom 'tis applied.

1. In that it is taken from their own ancestors. For as an example of that kind is apt to work upon all men, so it was most likely to have that effect upon the *Jews*, who very little regarded any beside those of their own nation.

2. The evil against which he cautions them, is the same with that of which their ancestors had been guilty: for, as he shows, it is in both cases unbelief.

3. The time when the *Israelites* of old were guilty of their unbelief, might make his admonition to be the more regarded. The ancient *Israelites* were thus unbelieving presently after God had erected a new constitution, religion and government among them: and it concerned those to whom the epistle is written, to beware they did not fall after the same example of unbelief, now that God had just set up a new constitution and religion among them.

4. The consequence in each case was alike, unbelief debarring the guilty in both, from an entrance into God's rest.

5. The unbelief in the present case, was aggravated above the former, by the extraordinary character of the messenger employ'd. It was a less crime that the ancient *Israelites* believed not God when he spake to them by his faithful servant *Moses*, than that with which the *Hebrews* would be now chargeable, if they believed not God when he spake to them by his faithful Son.

6. The vast difference of the two rests heightened the danger in the present case, above that in the former; and so served very much to strengthen the argument here used. In the former case they missed of an entrance into an earthly rest, the land of *Canaan*; in the present, they forfeited by their unbelief, an entrance into a much more glorious, even an heavenly, rest, reserved for them in the other world.

14 (o) Μέτοχοι ὧς γεγόναμεν τοῦ Χριστοῦ. For we are made partakers of Christ.] This verse is put in a parenthesis in the paraphrase, the reasons for which will be offer'd to the reader in the note upon the next verse. I prefer our own rendering to that of the *Syr.* and some others, *We are made partakers with Christ*. There is no doubt that christians do partake with Christ in happiness and glory, and that they are συγκαλησθέντες τοῦ Χριστοῦ joint heirs with Christ, Rom. viii. 17. But had our author intended this in the place before us, he would probably have used the like composition, and said συμμέτοχοι τοῦ Χριστοῦ. Christ therefore here seems to be consider'd as the apostle and high priest of our profession, according to ver. 1. and so to be partakers of Christ, will signify the being partakers of the benefit of his office, or the receiving the advantage of belonging to God's house or family from Christ, as a Son set over this house of God.

T E X T.

P A R A P H R A S E.

the beginning of our confidence steadfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provoca-

that we persevere to the end in that confidence we at first profess'd) (p). Exhort one another, I say, upon this consideration, that 'tis said, To day if ye will hear his voice (q) harden not your hearts, as your ancestors did in the great provocation of which they

15.

N O T E S.

(p) Εάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατέχωμεν. If we hold the beginning of our confidence steadfast unto the end.] Upon comparing this with the last clause of ver. 6: the sense seems to be the same; and therefore I prefer the common reading to that of the Alex. MS. which has τῆς ὑποστάσεως αὐτοῦ, his confidence; which reading is countenanced only by the Vulg. So that here is express the condition of our receiving the advantage of Christ's mediation, as though he had said, " 'Tis with good reason I urge you to use such care every day: for the exhortation in the psalm, in effect, does the same, there being no day in which 'tis not to be understood as speaking to men in this manner, To day if you will hear his voice, harden not your hearts. It will not suffice us, that at our first conversion to christianity we made a good profession of our confidence in Christ; but this confidence must be maintained every day to the end of our lives. The neglect of it any day may have a sad consequence, beginning such an hardness of heart, as through the deceitfulness of sin may so increase, as that we may lose our part in Christ.

15 (q) Ἐν τῷ λέγεσθαι, Σήμερον εἰάν τῆς φωνῆς αὐτοῦ ἀκούσιντε. While it is said, To day if ye will hear his voice.] None of the ancient or modern translations seem to make good sense of this place. According to the generality of them, a sentence is here begun, which is not afterwards completed. Every one expects, that after such an expression, While it is said, To day if ye will hear his voice, harden not your hearts, somewhat should follow, either by way of explication of the passage cited, or of practical direction: but whoever reads on in the context, meets with nothing of this nature; nay, some particle or other cuts off the connection or continuation of the sentence, wherever he endeavours to fix it. Thus for instance, the ὅ for, ver. 16. will not suffer us to supply the sense thus, " While 'tis said, To day, &c. 'tis imply'd that some, when they had heard, did provoke." Thus again, the καὶ and, will not permit us to join it with ver. 19. thus, " While 'tis said, To day. &c. we see they could not enter in because of unbelief." And in like manner the οὖν therefore, Chap. iv. 1. hinders our fixing the connection there. Nor do I see how this 15th verse can well be taken for the continuation of a sentence, begun in the 14th. Until a better account be given, than any I have yet seen, the reader will bear with the explication, which I submit to his judgment, not being my self very positive in it. I take then the 14th verse to be a parenthesis, and that the 15th is thus to be joined with the 13th. But exhort one another daily, while it is called T O D A Y, lest any of you should be hardened through the deceitfulness of sin;— Exhort one another by or from its being said, To day if ye will hear his voice, harden not your hearts. Thus, as in ver. 13. he had express the time when this exhortation should be mutually used, while 'tis called To day, and the end of it, lest any of you should be hardened through the deceitfulness of sin; so here in ver. 15. he declares the ground upon which their mutual exhortation was to be built, viz. Its being said, To day if ye will hear his voice, harden not your hearts as in the provocation. The 15th verse thus understood, well agrees with the 13th: For as he there cautions them against being hardened, so he here sets down the words of the text, which shows the danger there was of it; by which consideration they were to excite and stir up one another.

How-



PARAPHRASE.

TEXT.

16. they were guilty in the wilderness. For some of them, who had heard the promise, did then provoke or exasperate God against them, although there were some few exceptions of those who came out of *Egypt* by *Moses* who did not (*r*), and accordingly obtained the promise, and enter'd into God's
17. rest the land of *Canaan*. But with whom was he grieved forty years? was it not with them that sinned by their unbelief, whose carcases fell in the wilderness before they
18. reached *Canaan*? And to whom did God swear that they should not enter into his rest,
19. but to them that believed not? So we see (*s*) they could not enter into God's rest because
1. of their unbelief. Well may we therefore be

tion. For some when they 16 had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he 17 grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? And to 18 whom sware he that they should not enter into his rest, but to them that believed not? So we see that 19 they could not enter in because of unbelief. Let 1 us therefore fear, lest a

NOTES.

However this account is followed in the paraphrase, yet it will make no great difference, if our own translation be prefer'd, *While 'tis said*, provided we connect this with *ver. 13*. I say, *exhort one another while it is said*, *To day if ye will hear his voice harden not your hearts*. The sense may then seem to be this: "I have good reason to put you upon exhorting one another *daily*, since God himself did the same by the psalmist: and as long as "God may be understood to speak himself in this manner, you must have just cause to use "such care, and that is daily, or as long as you live." The reader may find the phrase *ὡς λέγεισαι*, thus used by the LXX. *Psal. xlii. 3. Ezek. xxxvi. 20*. If this is our author's meaning, he might design to prevent their taking offence at his being so urgent with them: for since God so closely pressed this matter, he might well expect they should not be displeased with him for doing so too.

16 (*r*) He speaks of this transaction with tenderness, saying only that *some of them* did provoke, but *not all*, although among the adult, there were only two exceptions, *Caleb* and *Joshua*, who in such a vast multitude, were next to none at all. In like manner *St. Paul* is soft in his expression concerning this affair, *1 Cor. x. 5. But with many of them God was not well pleased; for they were overthrown in the wilderness*. Nor was it necessary for our author to set forth a case so well known in the harshest manner. Their own reflection would supply what might seem wanting, and bring the matter home upon them, who might learn by this example, that the vastness of the multitude of unbelieving *Jews*, would be no excuse for those who now believed not in Christ, nor would the smallness of the number of those who believed in him, cause them to be overlook'd or to fail of obtaining the promised rest. To which purpose, see what follows in the next chapter.

19 (*s*) *Καὶ βλέπομεν*. So we see.] The sense is good, if we render it, *And we see*: but our translation, which seems to run smoother, is justified by *Dr. Whitby*, who may be consulted on the place.

TEXT.

PARAPHRASE.

a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them

be concerned, left, God having left us a promise of entering into his rest, any of you (*t*) should fall short of obtaining it. And such a promise of rest is indeed left us christians: for we have glad tidings brought to us as well as they had (*u*): but the word which they heard, became useless to them, not being mixed with faith in them that heard it (*w*); and

2.

NOTES.

1 (*t*) Δοκῶ τις ἐξ ὑμῶν. *Any of you should seem.*] Some copies here read ἡμῶν *us* for ὑμῶν *you*. And it must be owned, that this reading, at first sight, looks most agreeable to his other expressions, as particularly to that just before, *Let us therefore fear*, and to that which immediately follows, *For unto us was the gospel preached*, ver. 2. Nay farther, this seems well to suit St. Paul's way of writing, if he was, as is very probable, the author of the epistle: for by joining himself with those of whom he speaks, he often softens what might be apt to give offence. But after all, as the common reading is warranted by the most and best MSS. and by the Vul. and Syr. I cannot but judge 'tis safest to adhere to it. And the design of his speaking so expressly to them, seems to be that he might bring the matter more home upon them, and, as it were, force them to consider their danger; and that he might at the same time give them a reason why he was so very urgent with them in the matter. The word Δοκῶ seems to be redundant in this place, as it often is in the new testament, and other Greek authors.

2 (*u*) Καὶ ὃ ἐπαυ εὐαγγελισμένοι, καθάπερ καὶ ἡμεῖς. *For unto us was the gospel preached, as well as unto them.*] Our own translators have elsewhere rendered the word εὐαγγελίζεσθαι, by *bringing glad tidings*, Luke ii. 10. Rom. x. 15. which is the primary and proper sense of the word; and they would have done better, in my opinion, if they had accordingly rendered it here, when used passively, we have *glad tidings brought to us*. Thus the meaning of our English, or rather old Saxon word, *gospel*, is *good news*; but this, by long use, is become appropriated to that which most eminently deserves to be styled so, the tidings of our Saviour's birth, and the way of salvation by him. And it would be very low and flat for our author to say, that what we commonly mean by the word *gospel* was preached to us christians, as well as to the ancient *Israelites* in the wilderness, since it is so much more fully, expressly and plainly preached to us than it was to them, that no comparison can be made between the two. What therefore is here refer'd to is, that whereas the *Israelites* in the promise made them, had the good news of a rest expressly mentioned, christians were not without such good news, but had an assurance of a rest, and that a more glorious one than theirs was, theirs being a rest in *Canaan*, ours a rest in heaven. And as his preceding discourse goes so very much upon this *rest*, and the *Hebrews* might be ready to object to it, that the cases were different, and that no mention is made of any rest but that of *Canaan*, he proceeds, ver. 3—10. to prove that a *rest* is truly proposed to christians, who are in danger of missing of it, as well as the *Israelites* were of missing theirs. And this seems to me to be in a great measure the key of his following discourse.

(*w*) Μὴ συγκεχυμένους τῇ πίστει τοῖς ἀκούσασιν. *Not being mixed with faith in them that heard it.*] 'Tis very difficult to fix the true sense of this place with any certainty, because 'tis doubtful what is the genuine reading of the Greek. If we follow the reading our

and in like manner will the word we have heard be unprofitable to us, unless we believe it. For in whatever age God makes to us an offer of rest, we can enter into it only in a way of believing, which shows how necessary 'tis in every such case that

that heard it. For we 3 which have believed do enter into rest, as he said,

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translators did, the sense may be either what they have well enough expressed, or else it may be this; The word preached was not mixed [or incorporated] into those that heard it by faith: and so the word preached is compared to food, which must be digested and turned *in succum & sanguinem*, so as to become parts of our bodies, in order to its doing of us good; and then faith is here consider'd as the means of the word of God's being thus incorporated in the hearers.

But the words have a somewhat different turn, if we prefer the other reading, *μη συγκαταμίμντες*, in the plural, agreeing with *ἐκεῖνοι* them; and the sense will then stand thus: "But the word heard did not profit them, who did not mix themselves with [that is, adhere to] those that heard [or obeyed] it by faith." Whence a learned writer gives us this paraphrase, to which his notes shew him most inclined. "Or we must to our hearing God's word, add both obedience and communion with all orthodox christians, or else the word will benefit us nothing." I omit another various reading of *τῶν ἀκούσων* for *τοῖς ἀκούσων*, which seems a corruption.

To compare now the two readings, either of which seems agreeable enough to the *Greek* language; it must be owned that the latter is supported by very great authorities, viz. by very many of the best MSS. and by all the *Greek* commentators. On the other hand, the very ancient *Syriac* version agrees with our common reading, and may be reckon'd the strongest support of it. The *Vulgate*, as it appears at present, *non admixtus fidei*, does so too; but 'tis doubtful whether it did so anciently. If we certainly knew in what time the author of the comment upon the *Hebrews*, among St. *Ambrose's* works, lived, it might give us some light into the ancient reading of that version: for it being thought to be compiled by some person out of the comment of *Chrysostom*, there would be reason to judge that the *Vulgate* read in his time as we do, or else he would not have quitted that reading which *Chrysostom* followed. But this being uncertain, and the authority of such as *Beda* being too late to be of any moment, we must be content to let the *Vulgate* stand neuter in the case. There is one argument from the epistle it self, which appears to me to favour the common reading, however I pretend not that 'tis decisive. Our author seems to be here wholly treating of the necessity of *faith*, and not to be come to that of love and communion, which the other reading brings in. This indeed he mentions afterwards (See *Chap.* vi. 10, &c. x. 24, 25, 32, &c.) but that reading looks most probable which best suits the scope of the context. The matter however is too doubtful for me to determine, and therefore the paraphrase following the common reading refers it to the judgment of the reader.

Farther, to compleat the sense of the verse, somewhat of this nature seems necessary to be understood: "And as the word heard did not profit them of old for want of faith, so nor will the word heard by us profit us without faith, which is a good reason why we should fear, *ver.* 1. or why we should be diligent and careful, as *ver.* 11.

TEXT.

PARAPHRASE.

As I have sworn in my wrath, If they shall enter into my rest: although the

that the word be mixed with faith (x), according to what God, by the psalmist, says of the particular case of the *Israelites*, So I swear in my wrath, They shall not enter into my rest (y): and that notwithstanding

NOTES.

(x) Εἰσερχόμεθα εἰς τὴν κατὰπαυσιν οἱ πιστεύσαντες. For we which have believed do enter into rest.] The *Alex.* MS. which reads εἰσερχόμεθα ἡμεῖς, Let us therefore which have believed enter, is therein singular, and seems not to suit the author's design. Nor do I think the reading of *Chrysostom* εἰσελεύσομεθα, with which agrees the *Vulg.* *ingrediemur*, is as pertinent to our author's scope, as the common reading, which is justified by the *Syr.* and all the MSS. beside the *Alex.* The verse has been generally reckon'd obscure and difficult, and especially because it has been thought that the citation in the latter part of it from *Psal.* xcv. is brought as a direct proof of the former; and that the psalmist was therefore understood by our author as speaking in that psalm prophetically of the case of christians; of which 'tis said there is not the least sign: nor can I pretend to allege any. 'Tis submitted now to the careful reader, whether the following account will not remove all the difficulty. By the *we* then I would not understand him to speak solely of christians. I grant, according to the distinction made in the verse before of *us* and *them*, at the first reading of this verse, our thoughts naturally lead us to understand the *we* here as so appropriated: but I don't see any absolute necessity of our abiding by that limitation. Mr. *Lücke* in his *Essay for the understanding St. Paul's epistles*, p. 6. has observed, that "his frequent changing the personage he speaks in, renders the sense very uncertain, and is apt to mislead one that has not some clue to guide him. Sometimes by the pronoun *I* he means himself; sometimes any christian, sometimes a *Jew*; and sometimes any man, &c. "If speaking of himself in the first person singular has so various meanings; his use of the first person plural is with a far greater latitude, &c." I judge therefore that the *we* is not to be understood of christians in opposition to *Jews*, but as comprehending all both *Jews* and christians to whom the offer of rest in any age of the world is made. Our common translation which renders οἱ πιστεύσαντες we which have believed, hardly leaves room to the *English* reader to admit this sense: but as the *Aorists* are used uncertainly as to time, it might perhaps have been better to have rendered it, For we believing do enter into rest; that is, believing is always the way wherein we [men] must expect to enter into God's offer'd rest.

(y) Καθὼς ἔειπεν, Ὅς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατὰπαυσιν μου. As he said, As I have sworn in my wrath, if they shall enter into my rest.] If what has been offer'd under the preceding note be allowed, there will be no manner of occasion to suppose that our author understood the psalm to be prophetic of christians. The sense will run easily and smoothly thus: "We of whatever age or nation who have a promise made us of rest, enter in to it by believing, according as God himself shewed in a particular case, when concerning the ancient *Israelites* he said, As I have sworn in my wrath, if they shall enter into my rest. And we may well imagine that his resolution is the same concerning any other rest, where there is the like, or even a greater reason for it. So that we may hence take this for a general maxim in every case, that believers only enter into God's offer'd rest."

But it may be still demanded; how does our author bring in *believing*, upon which he lays the stress of his argument, when there is at least no express mention of it in the psalm?

The answer is easy: that the psalmist briefly relates there a history from the books of *Moses*; and therefore though he does not expressly mention the unbelief of the *Israelites*, yet he points at it plainly enough in the expressions by which he sets out their sin, which brought upon them

- ing God's works were finished from the beginning of the world, and consequently there was a rest of God as old as that time (z).
4. For thus indeed the seventh day is spoken of by God as his rest, particularly where it is said, And God did rest the seventh day from all his works (a). And again in this place in the psalm God speaks of his resolution in the case of the *Israelites*, when they were in the wil-
- works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place

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them their doom, as particularly when he speaks of them as *hardening their hearts, tempting, provoking, and grieving God*: and the particular manner in which they did this, is to be learned from the *Mosaic* history, and it appears to be by their not believing. Thus, *Deut. i. 32—35*. *Ye did not believe the Lord your God, who went in the way before you to search you out a place to pitch your tents in, in fire by night to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers.* Compare also *Chap. ix. 23*.

(z) Καὶ οἱ θεοὶ ἔργων ἀπὸ καταβολῆς κόσμου γεννήσαν. *Although the works were finished from the foundation of the world.*] I can't see but that our translation has pitched upon that, among the various significations of the word καίτοι, *although*, which is most pertinent to the scope of the place. They seem to give the best account of this and the following verses, who suppose our author here designs to remove two objections which the *Hebrews* would be ready to make against his discourse concerning their danger of missing of an entrance into God's rest. 1. That they could be in no danger because the *seventh day* was God's rest, and into this they were entered, in as much as God had given them the law of his sabbath, which they also strictly observed. 2. That the land of *Canaan* was God's rest; and that their fathers had long ago entered into it, that they themselves were now actually in it; and so they were past all danger of coming short of an entrance into it. Both these objections he clearly removes.

I am apt to think, that though the way in which our translation renders the passage under consideration, will bear, yet his discourse might seem somewhat clearer in case we join'd this last clause with the first, and read the intermediate in a parenthesis thus: *For we believing do enter into rest (as he said, so I swear in my wrath, they shall not enter into my rest) although the works were finished from the foundation of the world.* Thus it may seem to stand better as an objection started: but if it be thought otherwise, I contend not, being not positive about it.

4 (a) *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*] This is cited from *Gen. ii. 2, 3*. There seems to be a double design in his quoting this passage. 1. To give the utmost strength to the objection which he supposes to be made. For hereby he allows that the sabbath, or seventh day was indeed what the objectors might pretend, God's rest. 2. He hereby makes way for his answer to this objection. For by comparing this text with the others he adds, which speak of a rest to be entered into long after that rest of God on the seventh day, and long after the *Jews* had received and observed the law of the sabbath, he shows that there must be another rest beside that of the seventh day, into which they ought to be solicitous to enter.

TEXT.

PARAPHRASE.

again, If they shall enter
6 into my rest. Seeing there-
fore it remaineth that some
must enter therein, and
they to whom it was first
preached, entred not in be-
7 cause of unbelief: Again,
he limiteth a certain day,

wilderness, saying, *They shall not enter into
my rest*; which shews that the rest of the se-
venth day is consistent with another rest of
God. Therefore because (b) there was a pro-
mise made that some should enter into God's
rest (c), and they who had the glad tidings
of it first brought them, because of their unbelief
or disobedience, did not obtain it, [Therefore I
say] he again (d) determines a certain day
for

6.

7.

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6 (b) *Επει οὖν. Seeing therefore.*] Interpreters seem to have mis'd the connection of these words, taking this verse to contain one argument, and ver. 7. another, from whence the conclusion is drawn ver. 9. as though his discourse were thus order'd: *Seeing therefore it remains that some must enter therein, and they to whom it was first preached entred not in because of unbelief, and seeing he again limiteth a certain day, saying in David, To day after so long a time, as 'tis said, To day if ye will hear his voice, harden not your hearts, there must remain a rest for the people of God.* But against this account there lie two objections. 1. That 'tis doubtful whether *ἀλλ* is ever used in this manner as a redditive to *ἐπει*, standing at a distance from it: but in this case I am apt to think he would have used *εἰ* instead of *ἐπει*. 2. Had he here used two distinct arguments, there should regularly have been a *καὶ* prefixed to *πάλιν*, ver. 7. as 'tis usual in other places. I therefore choose to connect ver. 6, 7. together thus: "Wherefore seeing, or because it remains that some must enter therein, &c. he again in the same psalm limits a certain day, &c." And then the *ἀλλ* wherefore, or so then, ver. 9. will be free from all difficulty.

(c) *Ἀπολείπει τινὰς εἰσελθεῖν εἰς αὐτήν. It remaineth that some must enter therein.*] The sense in which our translators took this is, "It appears as a consequence of what I have said, or it is certain from the premises, that some must enter therein." But it will not perhaps be easy to find that the word *ἀπολείπει* ever has that signification. Our English word *remains* sometimes is a proper rendering of that Greek word; but I doubt whether when we say *it remaineth*, meaning that it is a logical inference, it would be proper Greek, if we should express it by *ἀπολείπει*. 'Tis evident that our author uses the word in a different sense, ver. 9. *There remaineth (or is left) therefore a rest for the people of God*: and as far as I can perceive, *ἀπολείπει*, ver. 9. and *καταλείπει* ver. 1. have exactly the same signification: nor will there be any difficulty in understanding the word in this sense in the 6th verse, only allowing an easy ellipsis to be supplied from ver. 1. thus *Επει ἐν ἀπολείπει εἰσαγγελία τῆς εἰσελθεῖν εἰς αὐτήν. Seeing then a promise is left that some shall enter therein.*

7 (d) *Πάλιν. Again.*] This, as has been hinted, is not design'd as a mere introduction of a new citation, but it imports the reiteration of somewhat mentioned as done before, and the sense would, I think, be more clear and plain, were it rendred thus: "He again limits or determines a certain day;" that is, a day of rest is determined by him after that other rest before mentioned. Nothing seems more natural and plain than these two verses thus understood, which used to appear very difficult and perplexed: "Therefore because there is a promise left, that some must enter into God's rest, and they who had the first glad tidings of it brought them, entred not in upon the account of their unbelief or disobedience, [therefore I say, to show that was not the only or principal rest design'd] he again [after that rest was

"ob-

- for the seeking an entrance into rest, saying by *David* (e), *To day*, after they had been so long settled in the land of *Canaan* (as 'tis said) *To day* if ye will hear his voice, harden not your hearts. For if *Joshua*, who conducted them into the land of *Canaan*, had compleatly given them all that rest that was intended in the promise, God would not then afterward by *David* have spoken of another day. There does therefore remain another rest (f) for the people of God. For whoever
8. 9. 10.
- saying in David, *To day*, after so long a time; as it is said, *To day* if ye will hear his voice, harden not your hearts. For if *Jesus* had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entred into
- is

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“obtained, and the *Israelites* were settled in *Canaan*” determines a certain day for the seeking “an entrance into God’s rest.”

(e) Ἐν Δαβὶδ. In *David*.] Or rather by *David*, as our translators have well rendered the same preposition twice, *Chap.* i. 1. And certainly there is great strength in our author’s reasoning. For it can’t be thought that God would by *David* call upon the *Israelites* then to take care to enter into his rest, if that rest only signified the rest in *Canaan*, into which they had entred several ages before. Compare *ver.* 8.

9 (f) Ἄτις ἀπολείπειν ἀσθενασμόν. There remaineth therefore a rest.] However our author has changed his term, yet ἀσθενασμός must evidently mean the same thing here as κατάντασις, and so both are justly rendred *rest*. And indeed otherwise his argument would be very faulty: for there would be somewhat in the conclusion that was not in the premises. The word is not properly Greek, but derived from the Hebrew שבת or שבתון whence the Greek formed the word σάββατον, *Sabbath*, and σάββατιζεν to keep a *sabbath*, viz. as a day of holy and joyful rest. Hence ἀσθενασμός signifies the keeping or celebrating such a joyful rest. The reason why this word is here used seems to be, because that it was familiar with the *Jews*, to whom the epistle is directed, to speak of the happiness of good men in the other world, under the title of a *sabbath*, and to explain several passages in the old testament that mention the *sabbath* as prefiguring that happiness. Nor will it be easy to prove they were mistaken in their apprehensions. St. Paul very expressly reckons *sabbaths* among those things which were a shadow of things to come, *Col.* ii. 17. And the author of this epistle often represents the things that belong’d to the *Jews* as patterns, figures, and shadows of heavenly things. He seems to have chosen this word *sabbatism* upon the account of what he had said before concerning the seventh day’s being God’s rest, *ver.* 3, 4. Nor do I perceive any thing unreasonable in supposing that *Canaan* was a type or figure of a heavenly rest. This notion the *Jews* had as *Ainsworth* shows upon *Gen.* xii. 5. And to this purpose does our author discourse elsewhere, *Chap.* xi. 10, 15, 16. And certainly the words of the psalmist point at such a future and heavenly rest. For when he warns them from the example of their doom, *So I swear in my wrath, they shall not enter into my rest*, ’tis natural enough to suppose him to imply, “And in like manner God will swear or resolve against you, that you shall never enter his rest, if you behave your selves toward him as they did.” They violently strain the words of our author, who from this place would argue that christians are to observe a weekly sabbath, there being really nothing at all said of that matter in this place.

TEXT.

PARAPHRASE.

his rest, he also hath ceased from his own works, as
11 God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example
12 of unbelief. For the word of God *is* quick, and pow-

is entered into God's rest, hath himself obtained such a compleat and perfect rest as men cannot in this world. For he has wholly finished, and therefore ceased from his works, even as God when he had finished the creation ceased from his works (*g*). Let us therefore be careful to avoid every thing that would prevent, and to do whatever is necessary to secure our entrance into that heavenly rest, lest any of us imitating their unbelief and disobedience, should intail the like heavy judgments of God upon our selves. This we may easily do, for now as well as then the word of God is quick (*b*) and powerful

11.

12.

NOTES.

10 (*g*) Ο ὅς ἐστις εἰσέλθων εἰς τὴν κατ' ἀπαύσειν αὐτοῦ, καὶ αὐτοῦ κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡς ὁ θεὸς ἀπὸ τῶν ἰδίων ὁ θεός. For he that is entered into his rest, he also hath ceased from his works, as God did from his.] A very forced interpretation they give, who by *he that is entered into his rest*, understand our blessed Saviour: for though the thing be true that he is entered into his rest, yet that is foreign to the scope of this place. He does not once speak of any other's entering into rest than of those who were in danger of missing it. So Chap. iii. 18, 19. To whom *swore* he in his wrath that they should not enter into his rest, but to them that believed not? so we see they could not enter in because of unbelief. To such the promise of entering into his rest is left, Chap. iv. 1. We believing enter into his rest, ver. 3. Compare also ver. 5, 6. This rest remains not for Christ, but for the people of God, ver. 9. And a proof is brought hereof in this tenth verse, For he [every good man] that is entered into God's rest, hath himself ceased from his own works, as God did from his; the meaning of which is, that every good man that obtains the heavenly state is freed from all labour; he then rests from his labours, Rev. xiv. 13, as God having finished the work of creation ceased from working. And by this account he distinguishes the rest he speaks of from the two other rests which he supposes to be objected to him; that this is compleat and perfect as the others were not. There is therefore no need at all to imagine that he interpreted the psalm as a prophecy particularly of the times of the Messiah. 'Tis true indeed, that now he was come, and had actually offer'd this rest, it was only to be obtained by him, and there was the utmost danger in rejecting him: but what he goes upon is this, that in general an heavenly rest was prepared for good men after this life, which had been always the hope of such. Now into this rest no man could be said to have entered till his work was over, which it never is while he continues here in the world.

12 (*b*) Ζῶν καὶ ὁ λόγος τοῦ θεοῦ. For the word of God is quick.] By the word of God some understand our Lord Jesus Christ. Nor can there be any doubt that his power may be consider'd as a very proper motive to enforce the caution and diligence before recommended. But this sense does not appear very probable, partly because this use of the expression seems to have been peculiar to St. John among all the sacred writers, however familiar it might be among the Jewish writers; and partly and especially because it seems not so well to suit with the

ful (*i*), and more sharp than any two edged sword (*k*), in so much that it can effectually de-
erful, and sharper than any two edged sword, piercing

N O T E S.

discourse of our author in this place. I can't find that in applying the words of the psalm he gives the least hint, that it was a prophecy of Christ; all that he goes upon is the severity of God's vengeance, in swearing they should not enter into his rest, which he supposes design'd as a warning and threatening in all succeeding ages. If therefore we interpret the word of God from his foregoing discourse, it should signify rather the word that was spoken by God, and more especially his threatening in this case. A learned commentator imagines that this is a periphrasis of God himself, and illustrates it from the stile of the *Chaldee* paraphrast, who often puts the word of God for what in the original is only God, or the Lord. But certainly there is no great strain in supposing the word of God is said to do that which God himself does according to his word. And it will appear upon going over the things here attributed to the word of God, that they are the same with those we meet with elsewhere, or however not so unlike to them, as that we should be hindred from understanding the word of God in the sense before declared. Thus when the word of God is here said to be *quick or living*, the same seems to be said of it, 1 Pet. i. 23. *Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* I am sensible this might be rendred *who liveth and abideth for ever*, meaning God whose the word is: but that rendring seems to be prevented by ver. 25. *But the word abideth for ever; and this is the word which by the gospel is preached unto you.* This seems to prove that the assertion at the 23d verse was not that God, but that the word of God abideth for ever, and consequently the other attribute of *living* which is there joined with *abiding* for ever, must be understood as belonging also to the word of God. Compare *Isa.* xl. 8. And thus as Christ, when God sent him, *spoke the words of God*, John iii. 34. he says of them, Chap. vi. 63. *The words that I speak unto you, they are spirit, and they are life.*

(*i*) Καὶ ἐνεργής. And powerful.] It is not unusual in scripture to ascribe an efficacy to the word of God. Thus 1 Thess. ii. 13. *When ye received the word of God which ye heard of us, ye received it not as the word of men, but (as 'tis in truth) the word of God, ὅς κ' ἐνεργεῖται, which effectually worketh also in you that believe.* Or if it should be doubted whether the ὅς, there should not be rendred *who* referring to God, rather than *which* relating to the word, that place 2 Cor. x. 4. will be more express, *The weapons of our warfare are not carnal [that is weak] but mighty through God to the pulling down of strong holds.* Thus again, *Isa.* lv. 11. *My word that goeth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

(*k*) Καὶ τομώτερος ἢ ὅπλον μάχης δις οἰκον. And sharper than any two edged sword.] We have the like comparison Prov. v. 4. but that not being used concerning the word of God, is not so much to our purpose. The expression of *Phocylides* approaches nearer to that of our author, especially if we remember how applicable what he says of *reason* is to the word of God, which always carries the highest reason with it, v. 117.

Ὅπλον τοι λόγος ἀνδρὶ τομώτερον ἢ σιδήρεν.

Reason is a weapon that penetrates deeper into a man than a sword.

The word of God is called the *sword of the spirit*; Eph. vi. 17. And thus the word of Christ seems to be called a *sharp two edged sword that proceeds out of his mouth*, Rev. i. 16. And he threatens to *fight against some with the sword of his mouth*, Chap. ii. 16. I think we may herewith well compare *Isa.* xl. 4. *He [the Messiah] shall smite the earth with the rod of his mouth.*

The

TEXT.

PARAPHRASE.

even to the dividing asunder of soul and spirit, and of the joynts and marrow, and *is* a discerner of the

destroy us, being able to reach so far as to separate and disjoin the sensitive from the rational soul, and those parts of the body which are most firmly united (1), and it judges the thoughts

NOTES.

The LXX. render it τὸ λόγῳ τοῦ σώματος ἀνίστα, *with the word of his mouth*. And that in general seems to be the sense, though perhaps the passage might better resemble those in the *Revelations* in case טוּב were rendered *dart* instead of *rod*, as 'tis, and very justly, 2 *Sam.* xviii. 14. Compare 2 *Thess.* ii. 8.

(1) Διεικνέμεν ἄχρει μείσωμεν ψυχῆς τε καὶ συνδυάσας, ἀρμύ' τε καὶ μυελῶν. *Piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow.* The meaning of both these expressions in the general seems to be this, that the word of God is able to bring death, whence some have explained our author from the severe judgments inflicted at St. Peter's word, upon *Ananias* and *Sapphira*, Acts v. If the soul and spirit, or the joynts and marrow are separated from one another, 'tis impossible that life can remain. 'Tis farther to be observed, that our author in the former of these expressions goes upon the notion which very much prevailed among the ancient philosophers, and which many of the ancient christians did imbrace, that man consisted of three parts, a body, a sensitive soul which he had in common with the brutes, and a rational spirit. This division is now acknowledged by several of our modern philosophers, as it was undoubtedly by St. Paul, 1 *Thess.* v. 23. Upon which Dr. Hammond and Dr. Whitby may be consulted.

One general remark upon the foregoing expressions of this verse has been purposely omitted, but it shall now be submitted to the reader's judgment, whether it has any thing of weight or probability in it. Our author, as is evident, is before arguing from a tremendous judgment of God upon the ancient *Israelites*, the ancestors of those to whom his epistle is directed; and in this verse to press upon them that care and diligence he had been recommending, he sets before them the efficacy and virtue of the word of God, connecting this verse with the former by a *ἢ*, or *for* in the beginning of it: is it not natural then to suppose, that what he says of the word of God may have a relation to somewhat remarkable in that fore punishment of which he had been speaking? It may be observed that the word of God, upon the account of the effect it has in punishing the disobedient, is sometimes compar'd to *fire*, Jerem. v. 14. *Behold I will make my words in thy mouth fire, and this people wood, and it shall devour them.* Chap. xxiii. 29. *Is not my word like as a fire?* There is nothing more penetrating and irresistible than *fire*: but especially is lightning of that nature which is called the *fire of God*, or *from the Lord*, &c. May not then our author in the account he here gives of the word of God, have a respect to that fore judgment of God, by which many of the carcases of the *Israelites* fell in the wilderness? Thus in the punishment that was inflicted upon *Nadab* and *Ahiku*, Lev. x. 2. 'tis said, *And there went out fire from the Lord, and devoured them, and they died before the Lord.* Nor can there be any doubt that this *fire from the Lord* was lightning, the effect answering so exactly thereto: for though it killed them it hurt not their coats, as appears by ver. 5. that they were *carried in them out of the camp*. Now this judgment was inflicted by or according to the word of God, ver. 3. *Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and in all the people I will be glorified.* So again, Numb. xi. 1—3. *When the people complained it displeased the Lord, and his anger was kindled, and the fire of the Lord burnt among them and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah, because the fire of the Lord burnt among them.*

13. thoughts and intents of the heart (*m*). And there is no creature whatever that is not manifest in his sight (*n*): but every thing, without disguise, and just as it is, lies open and obvious (*o*) to the eyes of that God with

thoughts and intents of the heart. Neither is there any 13 creature that *is* not manifest in his sight: but all things *are* naked, and opened unto the eyes of him

N O T E S.

To this the psalmist refers, *Psal.* lxxviii. 21. *The Lord heard this and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel.* Thus again at the destruction of *Korah*, *Dathan* and *Abiram*, we read, *Numb.* xvi. 35. *There came out a fire from the Lord, and consumed the two hundred and fifty men that burnt incense.* Concerning this the psalmist says, *Psal.* cvi. 18. *A fire was kindled in their company, the flame burnt up the wicked.* I need not say much to show how well this notion will suit the several expressions here used. If the word of God be here put to signify this severe judgment which is the effect of it, it might well be said to be *quick* or *living*, that term being applied in a great latitude to things that are active, and seem to have a spontaneous motion. Thus our Saviour speaks of *living water*, *John* iv. 10. vii. 38. which is to be explained as an allusion to *springing water*, which is called *living water* in the *Hebrew*, *Gen.* xxvi. 19. And as nothing moves more swiftly, so nothing is more powerful and irresistible than lightning, of which every age furnishes us with sad instances. 'Tis likewise *sharper than any two edged sword*, as it does in the shortest moment we can imagine make its way through all obstacles, and pierces to what part God pleases. For it seems to me that the two edged sword is here consider'd as piercing into the flesh by the point, which is facilitated by the two edges, rather than as hewing and cutting with the edge, for which one edge might perhaps serve as well as two. Nor can any doubt that it often pierces to the dividing asunder of soul and spirit, that it strikes men dead in an instant.

(*m*) *Καὶ κερταὶς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.* And is a discernor of the thoughts and intents of the heart.] If what is said in the latter end of the foregoing note be admitted, the sense may rather seem to be, that the word of God is a judge to censure and punish the evil thoughts and intents of the heart. This brings the matter home to the exhortation with which he began, *Chap.* iii. 12, 13. That they should beware lest there was in any of them an evil heart of unbelief in departing from the living God, and lest they should be hardened through the deceitfulness of sin. For under whatever disguise they might conceal themselves, yet from such tremendous judgments as God executed upon their fathers they might learn to judge as *Moses* did, *Numb.* xxxii. 23. *If ye will not do so, ye have sinned against the Lord: and be sure your sin will find you out.*

13 (*n*) Neither is there any creature that is not manifest in his sight.] They seem to be much mistaken, who judge this a strong argument to prove that the word of God mentioned in the verse before, is to be understood of the word that is properly a person, that is of Christ. The *his* here may altogether as well relate to God, whose the word (in the commoner sense) is said to be.

(*o*) *Πάντα ὅ γυμνὰ καὶ τελεγχλισμένα.* All things are naked and open.] The former of these two terms pretty well secures us of the sense of the latter, which *Hesychius* explains by *πεφανερωμένα*, manifested. 'Tis agreed that the term is metaphorical, and taken from the sacrifices, to which purpose *Chrysostom* says, "'Tis a metaphor from the skins that were pulled off from the sacrifices; for as when any one flays and flays their skin from the flesh, he lays open what is in the inside of them, and makes it visible to our eyes, so all things are clear and plain to God." Mr. Gataker, in *Marc. Antonini* lib. xii. sect. 2, thinks that here is an allegory taken from the custom of butchers, or those who killed the sacrifices, by whom the

TEXT.

PARAPHRASE.

with whom we have to do. with whom we are concern'd (p).

NOTES.

beasts to be offered were said τετραλίκεσαι, not only when they were hung up by the neck and flayed, but when they were laid upon their back and cleaved asunder through the back bone, so that every thing both without and within was laid open to view.

(p) Προς ὃν ἡμῖν ὁ λόγος. With whom we have to do.] Beside the sense given by our translators, and which is followed by the paraphrase, there are two others which expositors have offer'd. *Crisostom* and several others think this to be the meaning, To whom we must give an account. The *Syr.* seems anciently to have rendred the place in like manner, though at present it reads יְהוָה for יְהוָה To whom THET [all things] give an account, instead of, To whom we give an account. The repetition of the same letter in the end of the word might easily occasion the dropping of one of them: nor can it be doubted whether it be a corruption since no version or MS. countenances it. The other sense is Concerning whom we speak, which seems espoused by the *Vulg.* Ad quem nobis sermo; & *Castellio*, De quo loquimur. *Oecumenius* joins both these together. The reader may take his choice: the phrase being somewhat unusual which ever way it is rendred, makes it hard to be positive about it, our own translators seem to me to have fixed upon that sense that best suits the context.

S E C T. VI.

C H A P. IV. 14. — V. 10.

CONTENTS.

OUR author having finished the digression which is contained in the foregoing section, here returns to the subject he had been upon just before, where he had begun to urge upon the *Hebrews*, the duty which naturally resulted from the dignity and office of our blessed Saviour. This will be cleared in the notes. The duties he presses are two, a steadfastness in their profession, and a diligent application to the throne of grace, to both which they had very great encouragement from the consideration of the priesthood of Christ. Hence he takes occasion to enlarge upon our Saviour's priesthood, setting forth the very great advantages which were peculiar to it, and rendred it far superior to the priesthood appointed under the law.

14. **L**ET us therefore, who are christians, and have so great an high-priest (*q*), who is ascended into the heavens, even Jesus the Son of God, be careful to continue in our profession.

Seeing then that we have 14 a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

N O T E S.

14 (*q*) ΕΧΟΥΝΤΕΣ ἕν ἀρχιερέα μέγαν. *Seeing then we have a great high-priest.*] They seem to labour in vain who would understand this verse as connected with any part of the foregoing section, wherein nothing at all is said of Christ's being an high-priest, of his compassion, &c. It seems very evident that at Chap. iii. 1. he had begun to argue the duty of the *Hebrews*, with respect to Christ, from what he had said of him in the two first chapters, and that his discourse being interrupted by the long but pertinent digression that ends with the 13th verse of this chapter, he here resumes what he had before begun, his expressions bearing a manifest relation to what he had said in the two first chapters, and the beginning of the third, as will easily appear to the reader if he will attend to the comparing of them, in the following instances, which shall be set down in distinct columns.

Chap. iv. 14.
Seeing then we have a great high-priest,

that is passed into the heavens,

Jesus the Son of God,

let us hold fast our profession:

Chap. iv. 15.
For we have not an high-priest that cannot *μὴ δύναμενον* be touched with a feeling of our infirmities,

but was in all points tried, like as we are, *καθ' ὁμοιότητα*,

without sin.

He calls him an high-priest, Chap. ii. 17. & iii. and the addition of the character *great* appears very just, when 'tis consider'd that he had proved him to be *greater* than the angels, Chap. i. 4 - 14. and worthy of more *glory* than *Moses*, Chap. iii. 3 - 6.

Chap. i. 3. Having by himself purged our sins, he sat down on the right hand of the majesty on high.

Chap. i. 1. God has in these last days spoken to us by his Son. Ch. iii. 6. Christ is faithful as a Son over God's house.

Because, Ch. iii. 1. Christ Jesus is the apostle and high-priest of our profession: and ver. 6. we can't belong to God's house, unless we hold fast our profession.

Chap. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest, ver. 18. Wherein he hath suffered being tried, he is able *δύναται* to help them that are tried.

Chap. ii. 17. It behoved him in all things to be made like *ὁμοιωθῆναι* to his brethren, *ver.* 18. He suffered being tried.

This is not expressly mentioned before, but may be supposed included in his being said to be faithful as a Son over God's house: or if there be any difficulty about that, it may be consider'd as an additional and very material circumstance of our Saviour's trials.

In like manner the two first verses of the next chapter deserve to be compared with Chap. ii. 17, 18. there being expressions in each place which do much resemble one another: but as they are there used by way of confirmation, rather than as a resumption of the grounds of his inference, they are here omitted.

T E X T.

P A R A P H R A S E.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy,

fession of christianity, in spite of all the persecutions and temptations to which it may expose us. We might indeed well be discouraged, if we had an high-priest who was not much concern'd for us: but that is far from being our case, our high-priest being one that can and will sympathize with us, he having been himself exercised with the like trials as we are in all things, though not with the same effect, they having never prevailed on him to commit the least sin (r). Let us not therefore be discouraged by the sense of our guilt, or the violence of the temptations wherewith we are assaulted: but let us repair with freedom to the throne of God's grace (s), that so we may obtain God's mercy.

N O T E S.

15 (r) *Χωὸς ἀμαρτίας.* Without sin.] One design of his mentioning this circumstance, beside that expressed in the paraphrase, seems to be, to show how vastly preferable Christ the high priest of our profession is to the ancient high priests, in as much as they were subject themselves to sin, as he was not. This rendered it necessary for them to offer for their own sins, as well as the peoples, Chap. v. 3. whereas Christ being free from sin, had no occasion to offer for himself; but only for the sins of the people. That this was very proper and expedient is declared, Chap. vii. 26. *Such an high priest became us, who is holy, harmless, undefiled, and separate from sinners.* And in like manner when another apostle would set forth the advantage Christ has for the management of his advocacy, he takes particular notice of this, 1 John ii. 1, 2. *We have an advocate with the Father, Jesus Christ the righteous.*

It might be objected, that the Aaronical high priest's consciousness of his own guilt, might be apt the more to move his compassion for the people: and therefore this might be considered as some disadvantage to us in the priesthood of our Saviour. But that is well prevented, by taking notice that though he was without sin, yet he was not without such an experience of the trials we meet with, as would effectually engage him to exercise the tenderest compassion toward us.

16 (s) *Προσέλθεμεθα εἰς μέγα παρηγοίας τῷ θρόνῳ τῆς χάριτος.* Let us therefore come boldly unto the throne of grace.] I see no reason with some to suppose that this throne of grace is the Son's and not the Father's. Christ is manifestly here considered as an high priest, and consequently as making himself application to God for us: and therefore it seems much more natural to suppose that God is upon this throne of grace, whether we are to come as supplicants, and at which Christ appears as a great high priest in our behalf. This is agreeable to what we read Chap. ix. 24. *Christ is entered into heaven it self, now to appear in the presence of God for us.* We may therefore come with freedom to this throne of grace, not because 'tis Christ's, but because he, as our compassionate high priest, is there ready to act in our behalf. This account is confirmed by the *ἵνα* therefore here in the beginning.



P A R A P H R A S E.

T E X T.

- cy for the pardon of our sins (*t*), and may find favour with him in affording us seasonable help to carry us through the temptations and trials with which we encounter (*u*).
1. And this we may reasonably expect, when we consider Christ as discharging the office of an high priest. For every high priest taken from among men (*w*) (provided he is rightfully taken, and has a due warrant for the office) is appointed to act for men in things

and find grace to help in time of need. For every high priest taken from among men, is ordained for men in things pertaining to

N O T E S.

ning of this verse, which shows this is an inference from what he had said before. We may therefore come boldly to the throne of grace, because our high priest is not one unconcerned in our case, but having been himself tried as we are, is inclined to execute his office for our advantage when we come. The same likewise appears from the *γδ* for, in the first verse of the next chapter. *For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.* The *for* here would be impertinent, and not at all connect the two verses, unless it were implied that Christ is ordained for men in things pertaining to God (See Chap. ii. 17.) and consequently our encouragement to come boldly to the throne of grace, is grounded not upon its being his own, but his being appointed by God to act as an high priest for us in things pertaining to God, at this throne of grace, which therefore must be his.

(*t*) *ἵνα λάβωμεν ἔλεον.* That we may obtain mercy.] One might be inclined, upon reading this verse with the preceding, to imagine that this obtaining mercy is the the same with the finding grace, and that they both relate to the help in time of need. But upon farther comparing what he adds, ver. 1, 3. of the next chapter, it seems more reasonable to allow that this obtaining mercy refers to the pardon of sins, in order to the procuring whereof he offered himself.

(*u*) *Καὶ χάριν ὑποσώτην εἰς ἑκαστην βοήθειαν.* And find grace to help in time of need.] Although the rule here given is never, in any case, improper to be observed, yet the scope of the writer shows at what he here more especially aims. He considers the Hebrews as compassed with infirmity, and as violently tempted by persecution to apostatize from their holy profession, in which circumstances help was most necessary and seasonable for them. Hence he encourages them to come freely to the throne of grace for it; and to expect it through this great high priest, as the effect of grace and favour, and not of their own desert.

1 (*w*) *Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος.* For every high priest taken from among men.] However, ver. 4, 5. and the scope of the epistle may suggest to us that a principal regard is here had to the high priests of the house of Aaron, yet the expression is so general, that it may well comprehend any others that were not of that order, such as Melchizedec, and perhaps Noah, Job, and others. Farther, these high priests, who are said to be taken from among men, are thereby distinguished from our great high priest Jesus Christ. They were mere men, but Christ, though he was man, was much more, being the Son of God. This interpretation is confirmed by comparing the place with Chap. vii. 28. *For the law maketh MEN high priests which have infirmity; but the word of the oath, which was since the law, maketh the SON, who is consecrated for evermore.* Compare also Exod. xxviii. 1.

(x)

TEXT.

PARAPHRASE.

God, that he may offer both gifts and sacrifices for sins :
 2 Who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity : And by reason hereof he ought, as for the people, so also for himself,

things pertaining to God (x), that he may offer both gifts and sacrifices for sins. Who can be moderate (y) toward those who are guilty of sins of ignorance and not of wilfulness (z), since he himself is of the same frailty with them, and liable to be guilty of the like mistakes. And every such high-priest taken from among men, ought upon the account of this his own infirmity, to offer gifts and sacrifices, not only for the people; but

2.

3.

NOTES.

(x) *Τὰς ἀνθρώπων καθίσταται τὰ πρὸς τὸ Θεόν.* Is ordained for men in things pertaining to God.] There is another sense beside that of *ordained*, in which the word *καθίσταται* may be taken, as it is in this place by *Castellio*, who renders the words thus, *Pro hominibus præstet rebus divinis*, ‘Manages divine things for men.’ But our own translation is here prefer’d as more agreeable to *Chap. viii. 3.* where he is upon the same argument. Every high priest is ordained to offer gifts and sacrifices, where *Castellio* renders *καθίσταται* *constituitur* is appointed.

2 (y) *Μελεωπαθεῖν δυνάμεν.* Who can have compassion.] Our marginal reading comes nearer to the sense of the word here used, *Who can reasonably bear with them that are ignorant*, &c. The word is derived from the use that the Platonists, and Peripatetics made of it, in declaring the opinion they held in opposition to that of the Stoics. The latter earnestly contended that a wise man was *ἀπαθής* not subject to anger, fear, pity, and the like affections : but the Platonists and Peripatetics on the contrary held, *Τὸν σοφὸν μελεωπαθεῖν μὲν εἶναι, ἀπαθῆν δὲ οὐ εἶναι*, ‘That a wise man is moderate in these affections, but not destitute of them.’ Accordingly *Budæus* explains this, and renders *μελεωπαθεῖν* *modice affici*. So that the sense is, that however those high priests might be offended and displeased with such as were ignorant and out of the way, yet they had reason to moderate their anger, and not be rigorous toward them, considering their own circumstances, that they (as it follows) were themselves compassed about with infirmity.

(z) *Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.* On the ignorant, and on them that are out of the way.] There hardly seems to be sufficient ground for the interpretation that is by many given of these words, as though they described two sorts of persons. I understand the words rather as used with a common *Hendiades*, and that the meaning is, Those who err (that is sin) thro’ ignorance. And this seems to be the sense of the words *אֲשֶׁר* and *אֲשֶׁר* which are therefore rendered in the LXX. translation by *ἀγνοεῖν* : and considering that the discourse is here concerning the high priests who were to make atonement for these sins of ignorance, the interpretation of the place is rather to be fetched from what is said in the law concerning that matter, than from any other passage which has no relation to it. This is the case, *Psal. xcv. cited before Heb. iii. 10.* *They do always err in their heart, and they have not known my ways.* And indeed the sins there spoken of are not sins of ignorance, but wilfulness ; and it was very improper for our author to speak of the high priests as bearing with, or having compassion on those who were guilty of such, they being order’d by God to be cut off, and they died without mercy, *Chap. x. 28.* And indeed these two words here used, seem only to answer to that one in the Hebrew.

4. but also for himself (*a*). Nor can any man assume a right to the honour of this office, or with any success execute it, but he, who is by God called to it as *Aaron* was (*b*).
5. In like manner also Christ did not arrogate to himself the honour of being an high priest, but this was bestowed upon him by God, who, *Psal. ii. 7.* spake thus unto him, *Thou art my Son, this day have I begotten thee* (*c*). As he saith, also in another place, *Psal. cx. 4. Thou art a priest for ever after the order of Melchizedec* (*d*). Who before he
- to offer for sins. And no 4 man taketh this honour unto himself, but he that is called of God, as *was* Aaron: So also, Christ glorified not himself, but made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith 6 also in another place, Thou art a priest for ever after the order of Melchizedec. Who in the days of his 7

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3 (*a*) Πρὸς ἑαυτὸν προσέφερεν ὑπὲρ ἁμαρτιῶν. *For himself to offer for sins.* This being spoken only of the high priests taken from among men, in contradistinction to the high priest of our profession, and it being so expressly required that the high priests under the law should offer for themselves as well as the people, *Lev. xvi. 6, 17.* 'tis very unreasonable to assert from this text that Christ offer'd for his own sins, or infirmities. But of this more will be said on *Chap. vii. 27.*

4 (*b*) God not being obliged to accept of every one who shall of his own head take upon him to offer gifts and sacrifices for himself or others, the honour of this great office, however it may be presumptuously invaded and assumed, cannot rightfully belong to any person but to him who has received a commission and authority from God himself for it; nor can there be any reasonable expectation of any advantage from what he does in the office, while he is not called of God to execute it.

5 (*c*) See upon *Chap. i. 5.* note (*m*).

5, 6 (*d*) By these two verses the priesthood of Christ appears plainly to bear date after his resurrection; which is very contrary to the opinion which has been commonly received, that he was a priest, and acted as such, in his death. The common opinion must be owned to have some plausible arguments to support it: and therefore I would not be understood to be very positive in asserting the other, which at present seems to me to be preferable. I shall endeavour to set before the reader the best account I can of this matter, from the holy scriptures, and more especially from this epistle. And,

1. I can't find that any where in the scriptures, Christ is expressly said to be a priest in his death, or in his laying down his life.

2. There seem to be many things delivered in the scriptures, which are utterly inconsistent with the opinion of his being a priest in his death. As (1.) The commencement of his priesthood is perpetually through this epistle reckon'd to be at his resurrection, and going into heaven. So *Chap. iv. 14. vi. 20. vii. 23, 26. viii. 1. ix. 11, 12. x. 10—12, 19—21.* (2.) Our author expressly says, *Chap. viii. 4. If he were on earth, he should not be a priest, seeing that there are priests who offer gifts according to the law.* Now if this reasoning be valid, it will equally prove that Christ while he was here on earth, that is, before his resurrection, was not a priest, seeing there were then priests who offered gifts according to the law. (3.) Had he been properly a priest in his death, he must have been a priest after the order

TEXT.

PARAPHRASE.

flesh, when he had offered **he was constituted such an high-priest, even while he dwelt here on earth in flesh (e),**
showed

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order of *Aaron*. He speaks only of two orders, that of *Melchizedec*, and that of *Aaron*; the former of which without dispute bore not date till after his resurrection; and therefore if he were a priest before, his priesthood must have been of the order of *Aaron*. But this seems very inconsistent with many things in this epistle. For he then must have been made a priest after the law of a carnal commandment, as the *Aaronical* priests were, which is absolutely denied, *Chap. vii. 16*. He must then have been of the tribe of *Levi*, and of the family of *Aaron*, whereas our Lord was of the tribe of *Judah*, *Chap. vii. 13, 14*. And besides it is expressly said, that he was *not called after the order of Aaron*. And had he been a priest of that order, there would be no room for a change to be made in the priesthood, which yet is asserted, *Chap. vii. 11*. the consequence of which is a change in the law.

3. The proper offering which Christ as an high-priest made of himself, seems to be spoken of as only made in heaven. The attentive reading of *Chap. viii. 1—4*. will hardly suffer us to doubt of this. *We have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true [that is the heavenly, in opposition to the earthly] tabernacle which the Lord pitched, and not man. For every high-priest is ordained to offer gifts and sacrifices: wherefore 'tis of necessity that this man have somewhat also to offer [viz. now that he is an high-priest in heaven, as the next words evidence] for if he were on earth he should not be a priest, &c.*

4. The consequence of this is, that properly speaking there was no one at all who officiated as a priest in the death of Christ.

But, 5. It must be owned that the death of Christ is sometimes spoken of as a sacrifice; which, it may be pleaded, supposes the agency of a priest to offer it. Now it seems to me, according to what has been already advanced, that Christ is represented in his death as a sacrifice, not so much upon the account of what his offering was at the time when on earth he made it, as upon the account of what it was intended to be, and actually became, when he presented it to God in heaven. Under the law, the beast that was brought for an offering did not become a sacrifice immediately upon its being slain, but upon its being offered to God by the priest. In like manner, when our Saviour died, he brought his offering, then giving himself to die for our sins, and by his death he was qualified for the office of an high-priest, as by this means he had somewhat to offer; but till as a priest he presented this his offering to God, it seems not to have had the proper and intire nature of a sacrifice. This may perhaps receive some illustration from what we meet with in the law; according to which in some cases the person who brought the offering might himself kill it, though he were no priest at all, but in order to its being accepted as a sacrifice, it was necessary that the priest should afterwards present it to God: and thus Christ may be consider'd in laying down his life, in giving himself, &c. not to have acted as a priest, which character he did not then sustain, but only to have then brought his offering, which became a proper sacrifice when he himself, being constituted an high-priest, presented it to God. This appears to me the scripture notion; wherein if I am mistaken, I should be glad to be set right. I assure the reader, I have no intention to depreciate the virtue of Christ's death, my notion in the upshot ascribing as much to it, as theirs who earnestly contend that he acted the part of a priest in dying. If I herein err, I do it not wilfully, and desire to be thankful that I have such an high-priest as will bear with the ignorant, and those who are out of the way.

7 (e) *Ὁς ἐν ἡμέραις τῆς σαρκὸς αὐτοῦ.* *Who in the days of his flesh.* There can be no doubt that by the *days of his flesh* is meant the time while our Saviour was on earth, he being

showed that he was tried like as we are, by his being subject to such fear as caused him to offer prayers and supplications to God, who was able to save him from death, and offered them with great trouble and concern, which appeared by the vehement crying and tears that were joined with them (f), and was heard

we prayers and supplications, with strong crying and tears, unto him that was able to save him from death,

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then *made flesh*, in order to his *dwelling among us*, John i. 14. The vast alteration that is made now in his body in his exalted state renders it improper to speak of it now as being *flesh*. We are assured by St. Paul, 1 Cor. xv. 50. that *flesh and blood cannot inherit the kingdom of God*. A change is necessary to be made in our bodies to qualify us for the heavenly state: and since this change is that our bodies may be *fashioned like to his glorious body*, Phil. iii. 21. it follows that the change made in him must be as great, and that his flesh no more than ours in its present state does inherit the kingdom of God. Compare 1 Pet. iv. 1, 2. This therefore must be understood as opposed to the condition in which Christ now is, as an high-priest after the order of *Melchizedec*, of which mention is made just before. This seems sufficient to justify the paraphrase.

There is yet another thing which may deserve our consideration, and that is, how these verses come in, and are connected with the foregoing discourse; a just account of which perhaps has not been given by any commentators, who endeavour to connect them only with somewhat that is said in this chapter. But the connection may possibly appear much more natural and easy, if we go a little farther back to the two last verses of Chap. iv. where the *Hebrews* are urged from the consideration of Christ's being touched with a feeling of our infirmities, and his being tried in all points as we are, but without sin, they are urged I say to come boldly to the throne of grace. What follows in the six first verses of this 5th chapter is an incidental passage, wherein he compares Christ with other high priests, shewing that they were appointed to their office as persons who might reasonably upon the account of their own infirmities be thus qualified for the office. Now unless I am much mistaken, he here in the place before us returns more expressly to his subject, and gives a particular instance of Christ's being tried as we are, and so shows that it might well be thought that he is touched with a feeling of our infirmities, and is therefore well qualified in this respect for discharging the office of an high priest. This account may seem to be justified by observing that he had asserted the same thing, Chap. ii. 17, 18. and though he presently after drops it in his long digression, yet he presently after that returns to it again, Chap. iv. 14—16. which shows he was so far from forgetting it, that he had it much upon his mind. Farther, the careful reading of this 7th verse with the three which follow it, and the comparing Chap. viii. 1. may confirm this account of the order of his discourse.

Farther, considering the accounts given in the new testament of his death, as that he gave his *flesh* for the life of the world, John vi. and was put to death in the *flesh*, 1 Pet. iv. this phrase, *the days of his flesh*, may be thought to signify the time of his weak and mortal state.

(f) Δεήσεις τε καὶ ἱκετηρίας πρὸς τὸ δυνάμενον σώζεν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων πρὸς ἐνθυσίας. When he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death. The same two words are joined together by *Isocrates* in his oration *De pace*, near the end. Εὐὶ ἡμᾶς ἅπαντες οἱ δειδότες καὶ κακῶς πάσχοντες καταφεύγονται, πολλὰς ἱκετηρίας καὶ δεήσεις ποιοῦμενοι. "All that are afraid," and

TEXT.

PARAPHRASE.

and was heard, in that he
s feared; Though he were

heard in that he feared (g). However he stood in the relation of a son, yet he became through-

8.

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"and that are injured will flee to us, and make many supplications and prayers to us." That Christ offer'd up prayers and supplications to God while he was here in the flesh, and that with great concern, is evident from the account which the gospels give of his behaviour toward the latter end of his life, particularly in his agony in the garden, and when upon the cross: but whatever is wanting in the gospels concerning his strong crying and tears, may easily be supplied from the clear prophecies of the old testament, particularly, *Psal.* xxii. 1, 2. xviii. 4-6. cxvi. 1-4.

(g) Καὶ ἐσακκουθεὶς ὑπὸ τῆς ἐνλαβείας. *And was heard in that he feared.*] This I have left in the paraphrase just as I found it in our translation, because to say the truth I am very doubtful about the true meaning. The sense which our rendering gives it is received by many; but it may be question'd very much, whether if the original will bear it, it be agreeable to truth. For if his being heard signifies, as they suppose, his being answer'd, and so deliver'd from the evil he feared, it must denote that he was saved from death, that being plainly the evil feared, according to what is said just before: but from this he was not delivered, as appears by his actually dying upon the cross. Our margin furnishes us with another rendering: *And was heard for his piety.* This sense suits well enough the use of the word ἐνλαβείας elsewhere; as *Chap.* xii. 28. And had the preposition been ὑπὸ instead of ὑπὸ τῆς, there would have been little room to except against this interpretation. But the passages produced to justify this sense of the word ὑπὸ as referring to the meritorious cause, however it does frequently denote the efficient, as in these places, *Matth.* xiv. 26. *They cried out for fear, ὑπὸ τῷ φόβῳ.* xviii. 7. *Wo be to the world because of offences, ὑπὸ ᾧ σκανδαλίζων.* *Matth.* xiii. 44. xxviii. 4. *Luke* xxii. 45. xxiv. 41. do hardly come home to the purpose for which they are brought. The *Syriac* takes quite another course (which shows how anciently the difficulty of the place was perceived) and joins ὑπὸ τῆς ἐνλαβείας with the next verse thus: *And was heard. And though he were a Son, yet by fear and the sufferings he underwent he learn'd obedience.* Such trajections are never to be allowed, but upon the utmost necessity. And this has not the least countenance from any one *Greek* copy, there being none that inserts any copulative between *fear*, and *the things he suffer'd*, and yet there ought regularly to be one, in case that were the sense here intended.

In a matter so very obscure as this is, I hope I may without offence propose my own conjecture; nor will I pretend to bestow a better name than that upon what I have to offer. Our author then, according to what has been suggested a little before, note (e) seems to be here treating of the afflicted state of our Lord here in the world, wherein he had experience of our difficulties and trials, in order to his being the better qualified to commiserate and help us under ours. This is likewise evident from what follows, *ver.* 8. Now this clause, which ever way it be rendred, seems to me wholly foreign to that design: for to be *heard in that he feared*, or to be *heard for his piety*, or reverence of God, was no suffering or trial at all. I would therefore consider this as an incidental passage brought in not as subserving his main subject, but only as guarding against an objection which might be made against what he had said in the former part of this 7th verse. And so I would in sense join all the rest of this verse with *ver.* 8. and consider this as a parenthesis, the design of which is not properly to show that he was tried like as we are, but to prevent any one's suspecting that such prayers and supplications as Christ's, joined with strong crying and tears should be unanswer'd; and therefore he here asserts that they were *heard* and answer'd, and as I apprehend his meaning, they were answer'd quickly after his fear, that is, though he was not saved from death by not being suffer'd

- throughly acquainted with the difficulty of our obedience by the things which he himself suffered in his obedience to God in his death (*b*).
 9. And being thus perfectly qualified to execute the office of an high-priest (*i*), he became the author of eternal salvation and happiness (*k*) to

a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salva- 9

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fer'd to die, yet he was presently after [the thing he feared befel him, recovered from death, and so his prayers appeared to be heard and answer'd. This use of the preposition *ἐκ*, as referring to time, is frequent in the new testament and all other authors, so that there is no need to produce any examples of it. The sense now will run thus: "Christ in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him who was able to save him from death (and was heard and answer'd soon after the thing he feared befel him, being quickly recover'd from death) though he were a Son yet learned he obedience by the things he suffer'd, &c." Let the reader consider with himself whether this does not give a better account of the order and connection of our author's discourse than either of the other interpretations.

8 (*b*) *Though he were a Son, yet learned he obedience by the things which he suffer'd.*] It seems very improper that our author should speak of Christ's learning to obey by his sufferings, as though he had been unaccustomed to obedience before his sufferings. This therefore must be understood agreeably to the scope of his discourse, wherein he is designing to show that he acquired a sympathy with us, and so was well qualified to be a high-priest for us. If we look back to Chap. iv. 14, 15. we find there he speaks of our high-priest as the Son of God, who could be touched with a feeling of our infirmities, being tried in all things like as we are, but without sin. This made a vast difference between him and the priests under the law, who might be moved to a compassion toward their brethren by considering their own sinful infirmities, Chap. v. 2, 3. Now Christ not being capable of being moved to compassion by this, being himself always perfectly free from sin, he here seems to me to suggest that he was yet as effectually moved to it another way, even by his own sufferings in the course of his obedience, and especially when he became obedient unto death, even the death of the cross. The sense of the place therefore I take to be this, "That by his sufferings he learnt how difficult obedience was, and by this means was as effectually engaged to pity and succour us, as the high-priests of old were to pity and act in the behalf of the people, from the experience they had of their own infirmity and guilt.

9 (*i*) *Καὶ τελειωθείς. And being made perfect.*] There appears not any necessity of understanding any more by this expression, than that he was intirely freed from all his sufferings, or perfectly qualified to be an high-priest. They who suppose his death to be a consecrating him to this office, seem to do it without sufficient warrant, it more properly belonging to his resurrection. 'Tis true Christ speaks of his sanctifying himself, *John* xvii. 19. which seems rightly to be explained of his separating or yielding himself as an offering to God in his death: but that seems not much to our purpose, being his own act, whereas herein, as appears by the expression, he was passive; and had he been otherwise, it would not have been true that he glorified not himself to be made an high-priest; but he that said to him, Thou art my Son, &c.

ver. 5.

(*k*) *Ἀλλος σωτήρας αἰωνίου.* The author of eternal salvation.] Nothing can be juster than this rendering. Vain is the criticism of those who would here render *ἄλλος* the guilty author,

as

TEXT.

PARAPHRASE.

tion unto all them that
to obey him; Called of God
an high-priest after the or-
der of Melchizedec.

to all them that obey him, being spoken to by 10.
God himself under the title of an high-priest
(1), after the order of *Melchizedec*.

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as though herein a respect were had to his bearing our sins in his death; whereas nothing is more common than for it to signify barely the being the cause of a thing without any respect to guilt at all. 'Tis hardly worth while in so plain a case to allege examples, however as one happens particularly to offer it self, I will just refer the reader to it, *Ælian*. Var. Hist. lib. xiii. c. 11. Nor can I see how they can explain this verse, who imagine the word σωτηρία, salvation, never in the new testament signifies the happiness of the future state.

10 (1) Προσκαρομευθεις ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς. *Called of God an high-priest.*] Our English version is the same here as 'tis ver. 4. *He that is called of God as was Aaron*: but in the Greek the phrases differ, and ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, ver. 4. plainly signifies that he was invested with or commissioned to this office: whereas this is not the import of the word προσκαρομευθεις here, but it barely imports that he was by God called, that is *named*, *stiled*, or *spoken to* under this title of a priest; though this necessarily implies that he must have been invested in the office.

S E C T. VII.

C H A P. V. 11.—VI. 20.

C O N T E N T S.

THE mention made of Christ's being a priest after the order of *Melchizedec*, ver. 6; 10. naturally led to the saying somewhat concerning that person and his order of priesthood. This our author intended, and he accordingly has done it, *Chap. vii.* But before he comes to that part of his discourse he makes a large digression which fills up this section; at the end of which he brings in again the mention of Christ's being made an high-priest for ever after the order of *Melchizedec*, Chap. vi. 20. and so both handsomely concludes his digression, and introduces the account he gives of *Melchizedec* in the next chapter.

The design of this digression seems to be,

1. To reprove the *Hebrews* for their not attending to, and not better understanding the things spoken of in the old testament. His
reproof

reproof being brought in upon the occasion of their not understanding the things spoken concerning *Melchizedec*, does in a manner fix this to be the ground of the reproof, and so may serve in some measure as a key to a good part of his discourse. This is very pertinent to the grand aim of the epistle: for a thorough acquaintance with the old testament would have been very useful to establish them in their adherence to Christ.

2. Another design of this digression seems to be to warn the *Hebrews* of that to which they were very prone, to dote upon the legal institutions, by reason of which they were apt to be indifferent to Christ, and to quit their hope in him, and the profession of his religion. For this cause he sets before them their danger in the most lively and moving terms.

3. He however qualifies his reproof, by the commendation he gives of some of them for their past behaviour, for which he encourages them to expect a reward from God. But,

4. He wishes the same might be more general; and that they would all of them guard against negligence and sloth, and press after perfection, imitating the faith and patience of other good men, and particularly of *Abraham*, for whom they had the highest veneration, and whose example was therefore likely to have the greatest effect upon them.

P A R A P H R A S E.

T E X T.

II.

Concerning which *Melchizedec* (m) we shall have occasion for a large discourse, which yet it will not be easy for you to understand

OF whom we have many things to say, and hard to be uttered; seeing yet

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II (m) *Περί τ. Of whom.* Had this been meant of Christ, the expression might be thought strange. It could be no wonder he should have much to say of him, the author of our religion, and to whom every thing he had to say bore a reference, and of whom he had already said so much in the former part of the epistle. There seems therefore no room to understand this of any other than *Melchizedec*, of whom there needed many things to be said in order to explain his priesthood, which was a pattern of that of our Saviour. And there being so very little said of him or his priesthood in the old testament, there was the more likelihood of the matter's being obscure, and needing many words to explain it; and accordingly he uses many when he comes to treat of it, *Chap. vii.*

(n)

TEXT.

PARAPHRASE.

12 are dull of hearing; For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and

derstand (n); seeing you are slow in perceiving such things. For whereas according to the time of your having had the advantage of being in the church of God, ye ought to be masters and instructors of others (o), you have need to begin all your learning again, and that some body should teach you the elements of the first oracles of God (p), and are so

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(n) Καὶ δυσσεμνήτους λέγειν. *And hard to be understood.*] The phrase is somewhat unusual: but *Grotius* appears best to account for it, by supposing λέγειν to be put for ἐν τῷ λέγειν, and so the sense will be, "That when what we have to say is uttered, it will not be easy to be understood." This is taken by many to be a good argument that St. Paul was the author of this epistle, these being some of the *δυσνόητα*, things hard to be understood, which St. Peter says were to be met with in his epistles, 2 Pet. iii. 16. However the difficulty is not so much attributed to the things themselves as to the want of attention, as appears by comparing the two places together.

12 (o) Καὶ ὅδ' ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸ χρεῖον. *For when for the time ye ought to be teachers.*] Of what they might reasonably have been expected to be teachers, we may see by the following part of the verse, viz. the first principles of the oracles of God. What these were will be presently consider'd. If these shall appear to be rightly explained, there can be no just exception against his saying that this might be expected from them. For the epistle being directed, not to the *Gentiles*, who were but lately come to be acquainted with the ancient oracles of God, or the old testament, but to the *Hebrews*, who from their infancy had been brought up in the knowledge of them, a greater proficiency might well be expected from them, than from the *Gentiles*.

(p) Πάλιν χρεῖαν ἔχετε τῶν διδάσκων ὑμᾶς τίνα τὰ στοιχεῖα τῶν ἀρχῶν τοῦ λογίου τοῦ Θεοῦ. *Ye have need that one teach you again which be the first principles of the oracles of God.*] It may perhaps be more agreeable to take the τίνα here for the accusative case singular, than for the nominative plural; and then the proper rendering would be, *You have again need that some one should teach you the first principles* [or elements] *of the oracles of God.* By the oracles of God we are to understand the revelation which God made of himself and his will by miraculous voices, angelical messengers, and especially by inspiring the prophets in their writings. See *Acts* vii. 38. *Rom.* iii. 2. The ἀρχὴ τοῦ λογίου may signify the beginning of the oracles, or the first oracles, and so be put to contradistinguish the oracles deliver'd under the old dispensation, to those afforded under the new. So the beginning of the confidence, Chap. iii. 14. may be the same as our first confidence. Our translation supposes here an Hendiadies, making τὰ στοιχεῖα τῶν ἀρχῶν to be equivalent to τὰ πρῶτα στοιχεῖα. And thus *Theophylact* explains this expression, as he does the other, Chap. vi. 1. τὸ ἀρχαῖον τῶν Χριστοῦ λόγων, τῶν ἐστὶν τὰς πρῶτας ἀρχὰς τῆς πίστεως. See him upon the latter place. But there's no reason why that figure may not rather be admitted in the way here taken, making τὸ ἀρχαῖον τοῦ λογίου to be equivalent to τῶν πρῶτων λόγων. The τὰ στοιχεῖα are the elements or first rudiments that persons learn in any art, as preparatory to their learning more and greater things, which very well suits with the doctrine of the old testament, which might have served to prepare the Jews to receive the doctrine of the new.

13. so weak as to need such a low diet as milk, but to be unfit for and unable to digest any stronger and more manly food (q). For every one who uses milk and can only relish such food, shews that he is very much unacquainted with the more noble and principal design of the law (r), (for indeed he is but as a babe).

But

are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

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(q) Καὶ γεννάει χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεὰ τροφή. *And are become such as have need of milk, and not of strong meat.*] The allusion is easy and natural, and is used by St. Paul, 1 Cor. iii. 1, 2. and being taken from an universal custom, is to be met with in other authors, as in *Arrian's* comm. upon *Epist.* Lib. ii. c. 16. p. 217. *Laſtant.* lib. v. c. 4. *Phil.* de *Agricul.* p. 188. The design is to represent the *Hebrews* as children and not grown men in understanding, according to what follows in the two next verses; that as children had an inclination to, and could only digest a small and weak food, milk, &c. and not those more solid and stronger meats by which the adult are nourished, so the *Hebrews* relish'd only the slighter matters of the old testament, without attending to and discerning the chief design of them, and of other things that were more abstruse, as the priesthood of *Melchizedec*, &c. Had they been more careful to inform themselves thoroughly herein, they would have been better prepared to receive the oracles which God gave by Christ and his apostles, and would have been more fixed and settled than they generally were in the christian profession.

When they are said to be such as had need of milk, and not of strong meat, it can hardly be thought that he meant that they had no need of or occasion for strong meat; but only that through their weakness and unpreparedness they had no inclination or appetite to it; they did not crave or make use of it: and so *χρεῖαν ἔχον γάλακτος* will answer to *μέλειχεν γάλακτος* in the next verse.

13 (r) Ἀπειρος λόγος δικαιοσύνης. *Is unskilful in the word of righteousness.*] For the explaining this phrase it will be proper to have recourse to St. Paul's stile, whose epistle this seems to be. Now according to him there were two things considerable in the law of *Moses*. 1. A description of a righteousness by the deeds of the law, that is a righteousness by complying with the ceremonial institutions of the law. Of this he speaks *Rom.* x. 5. *Moses describeth the righteousness which is of the law, That the man that doth these things shall live by them.* 2. There was a description of the righteousness of faith, or of the way of being justified by faith, in opposition to the other which was by the works of the law. This he shews was spoken of by *Moses*, *Rom.* x. 6—8. *But the righteousness which is of faith, speaketh on this wise, say not in thine heart, Who shall ascend, &c? — that is the word of faith which we preach.* The latter of these was by far the most considerable. And indeed the former was principally design'd to be subservient to this, as he says, *ver.* 4. *Christ is the end of the law for righteousness to every one that believeth.* In like manner, *Gal.* iii. 24. *The law was our school-master to bring us unto Christ, that we might be justified by faith.* This righteousness, that is, this way of being justified, he says is attested both by the law and the prophets, *Rom.* iii. 21, 22. *The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe.* Upon comparing these texts, it seems to me that the word of righteousness in the place before us, is the same with the righteousness of faith, or the word of faith, and that his reproof is of this nature, “You *Hebrews* are very fond of the ceremonial injunctions of the law of *Moses*, which

T E X T.

P A R A P H R A S E.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of

But strong meat is fit for those who are come to maturity, and grown up to be men (*f*), who by reason of a long custom and habit have their faculties inured and fitted to distinguish good and evil (*t*). Wherefore I shall wave to discourse concerning the first and more obscure discoveries that were made of Christ under the old dispensation (*u*), and shall go on

14.

1.

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“ which are mean things when compared with the way of becoming righteous by faith, which that law recommends, and as much inferior to it as a low milk diet is to that of stronger food; and while you relish only the former, you shew your selves inexpert and little acquainted with the latter, which is much more excellent and noble. Hereby you degrade and unman your selves, as though you were babes and infants, whose proper food milk is.

14 (*f*) Τέλειον. *Them that are of full age.*] This rendering is very just, the *adult* being most properly opposed to *babes*. Thus *Philo De Agricult.* p. 188. uses both terms in the same manner. And thus *St. Paul* speaks of the τέλειοι, 1 Cor. xiv. 20. *Brethren be not children, παιδία, in understanding: howbeit in malice νηπιόζεις be ye children; but in understanding be ye τέλειοι, men.* This discourse suits well with the account, which he also gives of the *Γεωσι* while they were under the law, that they were children νήπιοι, Gal. iv. 1—3. and the same must be as justly applicable to those who retained their old *Γεωσι* temper and fondness for the law, after they had been instructed in the christian religion.

(*t*) Τῶν διὰ τὸ ἔχειν τὰ αἰσθητήρια γυγμνασμένα ἐχούσων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ. *Those who by reason of use have their senses exercised to discern both good and evil.*] Our margin renders ἔχειν an *habit* or *perfection*. The former of these is proper enough in this place; and the meaning seems to be, that they had their senses, that is those of their minds, their rational faculties, exercised to discern both good and evil, by having long habituated and accustomed themselves to consider and search into them. He that would form a true judgment of things ought to be thoroughly vers'd in the rule he is to judge by. For want of this the *Hebrews* understood but little of their own law, and continued very *childish* in their notions of things.

The expression of *having the senses exercised to discern both good and evil*, seems only to refer to the metaphor he had used before, and to mean that they were not still children who were not capable of this. By thus enlarging he might perhaps design to keep them the longer attentive to the censure he passes upon them. I think the expression is plainly borrowed from the *Hebrew* manner of describing children. Thus *Genab* iv. 11. *Wherein [in Nineveh] are more than One Hundred and Twenty Thousand Persons [that is children] that cannot discern between their right hand and their left.* Deut. i. 39. *Your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, &c.* *Isaiab* vii. 15, 16. *Butter and honey shall be eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil, and choose the good, the land shall be forsaken, &c.*

1 (*u*) Διὰ ἀπένετες τὸ δ' ἀρχῆς τὰ Χερσὺ λόγον. *Therefore leaving the principles of the doctrine of Christ.*] The connection stands thus, “ Since strong meat is proper for such as are adult and arrived at some perfection in age, I will therefore endeavour to entertain you with this more noble food.” He seems to speak here in the plural, when he means only himself, a



on to offer you somewhat more solid and fit for you as adult persons, rather than feed you with milk as children, like the *Jews* of old (*w*); I forbear therefore to lay again the *Mosaic* foundation of repentance from dead works,

Christ, let us go on unto perfection; not laying again the foundation of repen-

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way very familiar with St. *Paul* in his epistles. If any one thinks that this is to be understood as a direction, and that he joyns himself with the *Hebrews*, the better to avoid giving offence, I own I should be of the same mind were it not for *ver. 3.* which seems to determine the other to be his design, and that his meaning is that he would forbear or wave the treating of that matter.

But there is a great deal of obscurity in the expressions here used, which have exceedingly puzzled interpreters. Nor would I be understood to say positively what is the meaning of them, but only to offer my conjectures to be examined, improved, or confuted by others. I begin now with this first expression, which our margin renders *verbatim*, *The word of the beginning of Christ*, with which the *Vulg.* agrees, *Inchoationis Christi sermonem*: but our common text supposes an *Hyperallage* in the words, and that τὸ ἀρχὴς τῷ Χριστῷ λόγον is put for τὸ τῷ λόγῳ τῷ Χριστῷ ἀρχήν, which is in like manner rendred by the *Syriac*, *אורייתא רמיתא דמשיחא* the beginning of the word of Christ. I see no hurt in either of these rendrings, provided we understand the word aright in each rendring respectively; that is according to our margin thus, *Therefore leaving the word* [that is the discourse, and so the sense is *forbearing to discourse*] of the beginning of Christ: but according to that in the common text, *Therefore leaving the beginning of the word of* [that is the doctrine concerning] Christ.

It seems to me very reasonable to understand the τὰ στοιχεῖα τῷ ἀρχὴς τῷ λόγῳ τῷ Θεῷ. *The first principles of the oracles of God*, Chap. v. 12. and τὸ ἀρχὴς τῷ Χριστῷ λόγον, the *first principles of the doctrine of Christ* here, Chap. vi. 1. and the θεμέλιον, *foundation*, and so the several particulars of that foundation that are enumerated, being taken together, to signify all of them one and the same thing. The opinion of the ancient Greek commentators, that by these *first principles* are meant the *humanity of Christ*, is sufficiently confuted by Dr. *Whitby* on *Heb. v. 12.* Nor can I perceive any better way of explaining these things, than that which has been hinted before. I consider the old testament, and particularly the law, as a more obscure representation of Christ, but that therein a *foundation* was laid, and preparation made for the fuller discovery which was to be afforded of him at his appearing in the world, and in the *Jewish* religion there was a rough draught or imperfect rudiments and elements of Christianity, which is agreeable enough to many passages of scripture. The insisting upon these, when the meaning of them was set in a full and clear light by the coming of Christ and the mission of the Holy Ghost, was not so necessary, and is therefore waved by our author. If the following expressions in the account given of the *foundation*, may be in like manner explained, it will much confirm this interpretation.

(*w*) *Επὶ τὸ τελειῶνται φεραίμεθα.* *Let us go on unto perfection.*] He seems to have an eye to what he had said in the last verse of the foregoing chapter, that *strong meat* ἥν τινες ἐσιν, belongs to them that are perfect or adult. By his *going on unto perfection*, he must then mean, his going on to make them perfect men, that they might no longer be as children; which exactly agrees with the design and end of his office, and the various gifts he had received. To this purpose we may compare his discourse, *Eph. iv. 11—15.* *He gave some apostles, &c. for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, ἐς ἀνδρα τέλει, unto a perfect.*

TEXT.

PARAPHRASE.

tance from dead works, and
of faith towards God, Of
the doctrine of baptisms,
and of laying on of hands,

works (x), and of faith towards God with-
out an explicit, distinct and clear regard to
Christ (y), and of the doctrine concerning
the various washings that were prescribed
among the *Jews* (z), and of laying on of
hands

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perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more
children, &c. See also Col. i. 28.

(x) Μη πάλιν θεμέλιον καθεσπόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων. *Not laying again the foundation of repentance from dead works.*] The dead works mentioned here and Chap. ix. 14. do certainly mean *sins*, which are said to be dead upon the account of the death which they deserve, and without pardon will intail upon us. 'Tis evident from the law of *Moses*, and from the other writings of the old testament, that repentance was necessary under that dispensation. Nor is it necessary to quote particular places in so plain a case ; and especially since I apprehend this does not so properly relate to repentance in general, as to that which was prescribed on the great day of atonement, concerning which we read, *Lev. xvi. 21, 22.* Aaron shall put both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities, &c. And, *ver. 29, 30.* This shall be a statute for ever unto you : that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make atonement for you to cleanse you, that ye may be clean from all your sins before the Lord. This repentance is certainly most proper to be reckon'd among the *συνείδησις* or first rudiments of the oracles of God ; and very pertinently is it alleged here by our author in this digression which is brought in upon the mention he had made of Christ as an high-priest. This foundation for repentance our author would not lay again, nor was there any occasion for his dwelling upon the subject, because in case of the *Hebrews* returning to it, they made their repentance impossible, as he argues afterward, *ver. 4—6.*

(y) Καὶ πῶς εἰς ἐμὴν Θεόν. *And of faith towards God.*] He speaks of the faith towards God, and not towards Christ ; which seems very well to agree with the supposition of his speaking here of the principles of the *Jewish* religion. For whatever respect those elements really had to Christ, yet since the *Jews* themselves, and particularly those who relapsed from *Judaism* to christianity, did not so understand them, their faith must be consider'd as only towards God, they not believing in God by Christ, 1 Pet. i. 21. The foundation therefore of this faith towards God seems to be the old testament, and especially the *Mosaic* institutions, of which the *Hebrews* were so excessively fond.

2 (z) Βαπτισμῶν διδασχῆς. *Of the doctrine of baptisms.*] Interpreters have been at a loss to give a plausible account of the different baptisms which must be here refer'd to ; as may be seen in *Pool's Synopsis* upon the place. Some have thought that by *baptisms* he means the trine immersion : but it may well be doubted whether that was then in use ; and if it were, 'tis strange that in no other place but this christian baptism should be spoken of in the plural. Others have fixed upon this distinction as intended, the baptism of water, of the spirit, and of blood, or martyrdom : but it may seem strange that metaphorical and real and proper baptism should be thus joined together ; beside that the doctrine of the baptism of blood will not well belong to the first principles of christianity. For this reason perhaps some talk only of the baptism of water and the spirit. But even then if this be understood of the miraculous gifts of the Holy



hands on the sacrifices (*a*), and of the resurrection of the dead (*b*), and of the ancient judgments

and of the resurrection of the dead, and of eternal

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Holy Ghost, we have a proper and metaphorical baptism comprized under one general name; or if we understand it of the common operations of the spirit that accompanied the baptism of water, 'tis evident St. Paul reckon'd these to make but one baptism, *Eph. iv. 5*. The *Syriac* indeed reads the *doctrine of baptism*. But as that is contrary both to the *Vulg.* and the *Greek MSS.* it seems rather to be owing to their opinion of the meaning of the place, than to any different reading in the copy from which they translated. If we consult the new testament, and observe in what cases it speaks of *baptisms*, in the plural, we shall find that 'tis only when the *Jewish* baptisms or washings are intended. And as 'tis of them only I understand the place before us, this observation may serve in some measure to confirm the way here taken to interpret the several particulars here mentioned. Thus *Mark vii. 4*. And many other things there be, which they [the Pharisees and all the *Jews*] have received to hold, as the baptisms of cups, and pots, brazen vessels and beds. And *ver. 8*. Ye hold the tradition of men, as the baptisms of pots and cups. Thus again our author *Heb. ix. 10*. speaks of divers baptisms and carnal ordinances, manifestly referring to the washings or baptisms which were prescribed in great number in the law of *Moses*.

And farther, there is one observation I have lately made, which for ought I know has been universally overlook'd hitherto, and which very much confirms the interpretation I have given. I observe then that the places I have mention'd are the only ones where the word βαπτισμῆς, or rather βαπτισμοὶ is used, and that 'tis never used but of the *Jewish* washings; but when a proper initiatory baptism is intended, or a metaphorical baptism that is a kind of initiation (as in that of our Lord, *Luke xii. 50*. I have a baptism to be baptized with. Compare *Matth. xx. 22, 23*.) that then the word βάπτισμα and that in the singular number is constantly used. So that though the ancient christian writers use these two words promiscuously, yet the penmen of the new testament do not. Now according to this observation, it will appear that the βαπτισμῆς διδαχῆς the doctrine of baptisms is intirely to be understood of the *Jewish* washings. And if this be one article of the *Jewish* religion, I think all must readily grant that the other articles here mention'd, must in all probability be of the same nature.

(*a*) Ἐπιθέσεις τε χειρῶν. And of laying on of hands.] Dr. *Whitby* has observed, "That imposition of hands was used in ordination, healing of the sick, and absolution of penitents: but this imposition of hands was not common to all christians, nor joined with baptism, nor was it to be reckoned among the principles or initiatory doctrines of christian faith." Farther, the most plausible interpretation hitherto offer'd, does not seem to me very probable, that hereby is intended the imposition of the apostles hands after baptism for the giving the Holy Ghost? 'Tis hardly credible that our author would wave such a principle as this, upon which so great a stress is laid in the new testament. And indeed he had before insisted upon it, *Chap. xi. 4*. and does again presently after this, *ver. 4, 5*. It seems therefore most likely to me, that this is a principle of *Judaism*, of the same nature with the former, and that it relates to the priests laying their hands upon the beasts offer'd in sacrifice, to lay their iniquities upon them.

(*b*) Ἀναστάσις τε νεκρῶν. And of the resurrection of the dead.] This, together with the next or last article mention'd, has, I doubt not, inclined many to suppose that the principles of proper christianity are here spoken of. But if it should be granted that their interpretation of these two is every way just, it may yet be doubted whether these be principles peculiarly and properly of christianity; they may rather seem in common to belong to that and *Judaism*, it being plain that the best and most numerous sect of the *Jews*, the *Pharisees*, believed both

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3 judgment. And this will judgments of God (c). And this I propose 3.
to

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both these principles; and therefore as *Judaism* was prior to christianity, they might well be mentioned as the foundation of that. But to say the truth, the meaning of these two seem to me to have been mistaken; and that in both of them our author aims at the confirmation which was given to *Judaism*. Particularly by the *resurrection of the dead*, he seems not to intend the final resurrection, but rather the raising of some dead persons, as the widow's son at *Zarephath* raised by the prophet *Elijah*, 1 Kings xvii. 20 — 23. and the *Shunamite's* son raised by *Elisba*, 2 Kings iv. 32 — 36. To which instances our author seems to refer very briefly, Chap. xi. 35. where he is setting forth the great virtue and excellency of faith in God; and consequently such examples must have a great tendency to confirm the *Jews* in their faith in God. And this effect we find it had upon the mother of the child whom *Elijah* raised from the dead, who thereupon said unto him, 1 Kings xvii. 24. *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.* And whatever tends to promote mens faith toward God, may very well promote their repentance from dead works.

There is yet another interpretation which may be given of this expression, and may perhaps please some better than that already mentioned; and therefore may deserve to have some brief notice taken of it. By the *dead* then sometimes we are to understand those who though they are not actually dead, yet are as it were under the sentence of death, and whose danger of it seems such as cannot be avoided. Thus God says to *Abimelech*, Gen. xx. 3. *Behold, thou art a dead man.* 2 Sam. xix. 28. *All my father's house were but dead men before my lord the king:* And remarkable is the passage of St. Paul, 2 Cor. i. 8 — 10. *We would not brethren have you ignorant, of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.* Who deliver'd us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. Again, Rom. xi. 15. *If the casting away of them [the Jews] be the reconciling of the [Gentile] world; what shall the receiving them be but life from the dead?* If such a death and resurrection may be here understood, there can be nothing more pertinent than the great miracle which God wrought for the deliverance of the *Jews*, when he first set up the *Mosaic* institution. The people being hemm'd in between the sea on the one side, and *Pharaoh* and his army on the other, could look upon themselves as no other than dead men, and therefore, Exod. xiv. 11. *They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness.* And if the restoration of *Israel* is described as a raising dead and dry bones to life, Ezek. xxxvii. 1 — 14. why may not such an eminent deliverance as God then gave them from *Pharaoh* and his army, be spoken of in like manner? This had the effect which might well be expected to promote their repentance and faith towards God, as we read Exod. xiv. 31. *And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed in the Lord, and in his servant Moses.*

(c) *Kai xeluasos aiwv.* And of eternal judgment.] The common interpretation makes this to refer to the final judgment. And were this granted, what was said in the preceding note might easily be here apply'd to show that this principle was held by the *Jews*, as well as 'tis by christians. But farther is it likely that our author would pretend to wave this, when he really in the progress of his epistle insists considerably upon it, Chap. ix. 27, 28. x. 27 — 37. Besides I don't find that ever the final judgment has this epithet given to it. The life the righteous shall go into is said to be *aiwv* everlasting, as is also the punishment of the wicked, Matth. xxv. 46. and the fire wherewith they shall be tormented, ver. 41. There is no difficulty therefore about the words being applied to the effects and consequences of the

son.

to do in this epistle, if God permits me to we do, if God permit.
have an opportunity for it, and you don't frustrate my expectations by your apostacy before it reaches you (*d*). For your apostacy would

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sentences that will then be passed ; but the time in which the trial is made and the sentences passed is always supposed to be limited and have an end, and that after this follows the actual tribulation according to the sentences respectively passed upon those who are judged ; nor is that judgment ever, that I remember, said to be *eternal*. I think therefore that the words are to be understood in a very different manner, and *κρίμα* here seems to me to be put for temporal judgments. Thus the word is used 1 Pet. iv. 17. *The time is come that judgment must begin at the house of God*, where the context will not suffer us to take it in any other sense. Compare ver. 16, 18, 19. So again, 1 Cor. xi. 29. *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body*. What this judgment was appears by the next verse : *For this cause many are weak and sickly among you, and many sleep*. See also ver. 34. The word *αἰώνιος* which we have render'd *eternal*, I take to respect not the time to come but the time past, and to signify *ancient* or *past long ago*. That the word is thus used without any respect to eternity, we may see Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. See also these places in the LXX. *Psal.* lxxvii. 5. *Prov.* xxii. 28. *Jer.* xviii. 15. *Ezek.* xxxvi. 2. According to this account of the words, we may consider the *Jewish* religion as established by the ancient and tremendous judgments, of the execution of which the books of *Moses* give an account, such as the deluge, the destruction of *Sodom* and *Gomorrab*, and more especially the drowning of *Pharaoh* and his host in the red sea, and perhaps the judgments of God upon the *Israelites* in the wilderness for their impenitence and unbelief. Of this last he had indeed treated before, but not as a foundation of the *Jewish* religion, but as an example by which christians might be warned. I submit the foregoing interpretations of this dark passage to better judgments, being ready to embrace any others that may be offer'd, if they appear more satisfactory.

3 (*d*) Καὶ τὸτο ποιήσομεν, ἕαντες ἐπιτρέπῃ ὁ Θεός. *And this will we do, if God permit.*] Two very learned commentators understand this verse as though our author put off for the present the instructing the *Hebrews* in the rudiments or first principles of christianity, encouraging them to expect that he would, as he design'd, do it some other time. But it looks very unlikely that if they were so wretchedly ignorant in the first principles of proper christianity, that he would put off giving them immediate instruction ; nothing could be more necessary for them than to be as soon as possible thoroughly instructed and established in them : and for him to go about to teach them the higher and greater things of christianity, before they had well learned these first principles, was, to use his own comparisons, as improper, as it would have been to go to raise a superstructure before a foundation was laid, or to go about to feed children with that strong meat which only adult persons were capable of digesting. This is an argument with me against the common interpretation of the elements or first principles mentioned before, and a confirmation of the explication just given : for if the first principles were intirely judaical, the insisting on them was not necessary, and he might therefore well apply himself immediately to acquaint them with that which suited adult persons, and would render them perfect, that is proper christianity. I take therefore those words, *And this will we do*, to refer strictly to what he had said before, *Let us go on unto perfection*, and that he proposed to himself the doing this in this very epistle, wherein he endeavours to represent christianity in its greatest beauty, usefulness and glory. The latter expression *If God perm it* I understand as in the paraphrase,

TEXT.

PARAPHRASE.

4 For *it is impossible* for those who were once enlightned, and have tasted of the heavenly gift, and were made

would put an end to my expectation of doing any good upon you, it being impossible (*e*) for those who have been once thoroughly enlightned in the christian faith (*f*), and have tasted of the heavenly gift (*g*), and have been

4.

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phrase, that is, if God will give me an opportunity, and I am not prevented by your apostatizing from christianity, before my epistle comes to your hands. When this verse is thus understood, the connection of it with the immediately following verses is admirably good, which otherwise is very obscure. For by those verses he shows in what case he thought God would not permit him or give him an opportunity for this, or reason to expect success in his attempt.

4 (*e*) Ἀδύνατον ὧς, For it is impossible.] I have nothing to add to what is said in the preceding note concerning the connection of this verse. 'Tis thought by some that we ought in the explication to soften that term *impossible*, and understand no more by it than this, that 'tis *extremely difficult*. But this interpretation may well be called in question, since when our author speaks of the same case, without using the word here render'd *impossible*, he describes it in terms equivalent, setting it forth as desperate and remediless, Chap. x. 26, &c. Besides, if the foregoing connection be allowed, his discourse supposes that God in suffering men to fall into the sin here mention'd, did not leave room to his apostles to attempt their recovery. And withal, the circumstances of the sin were so very peculiar, that we need not wonder that it should be as remarkably distinguish'd in its dreadful consequences.

(*f*) Τῶς ἀπαξ φωτισθέντας. Those who were once enlightned.] There can be no doubt that *Justin Martyr*, and some other very ancient writers of the christian church, used to speak of *baptism* under this and the like terms; whence many have thought that they took it from the age of the apostles themselves, and therefore explain the term both here and Chap. x. 32. concerning baptism. But it may be question'd whether that interpretation be very certain. The *Apostolical Constitutions* (as they are called) Lib. viii. c. 7. and some later authors, use the word to signify such as were preparing for baptism, having not yet received it. And if we suppose the term here and Chap. x. 32. is used in the same sense, which is certainly reasonable enough, it should seem that there it does not precisely refer to baptism, but is to be explained from ver. 26. to signify those who had received the knowledge of the truth. And if we compare St. Paul's use of this word, Eph. i. 18. iii. 9. and of φωτισμός, 2 Cor. iv. 4, 6. I think our common rendering with that of the Vul. is to be preferr'd to the Syr. which refers it in both places to baptism.

(*g*) Γευσάμενες τε τῆ δωρεᾶς τῆ ἐπουρανίου. And have tasted of the heavenly gift.] The word *tasted* both here and in the next verse seems to be used by our author with a particular regard to the metaphor he had used before of food or strong meat. Our translation makes a difference in rendering the expression in the two places, reading here *tasted of the heavenly gift*, and ver. 5. *tasted the good word of God*; for which I perceive not any sufficient foundation, the word γεύσασθαι being followed sometimes by an accusative, as well as more frequently by a genitive case. I am more uncertain about the meaning of the *heavenly gift*. They who interpret this, as well as the following expressions, concerning the Holy Ghost, may very plausibly allege many places of scripture in their behalf, wherein the Holy Ghost is said to be sent from the Father, and wherein he is said to be sent down from heaven, 1 Pet. i. 12. I am far from being positive in rejecting this interpretation, though it seems more agreeable to me to understand Christ himself to be meant in this place by the expression. Nothing is more frequent than

- been made partakers of the gifts of the Holy Ghost (*b*), and have tasted the comfortable word of God, the gospel (*i*), and had experience of the extraordinary miracles wrought in this age of the Messiah (*k*), if they forsake Christ and fall back to their old religion (*l*), to change and renew them so as that they
- partakers of the holy Ghost, And have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto

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than the speaking of Christ as the *gift of God*, and as sent and coming down from heaven; so that the words may as well be applied to him as to the Holy Ghost. But that which most inclines me to this interpretation, is the particular notice which he presently takes of Christ, *ver. 6.* where he lays a stress upon their *crucifying the Son of God afresh, and putting him to open shame*; which may incline us to suppose he had made some mention of him before. In like manner he discourses *Chap. x. 32.* where he aggravates the guilt from persons *treading under foot the Son of God, &c.* which he distinguishes from their doing *despite to the spirit of grace.* The reader is left to his own judgment in the matter.

(*b*) Καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου. *And were made partakers of the Holy Ghost.* There can hardly be any doubt that the common operations of the Spirit, which true christians in all ages receive, are not here intended. The only thing needful to be consider'd, is, how their being *partakers of the Holy Ghost*, differs from what is mentioned in the next verse, their *tasting the powers of the world to come*, which *powers* must certainly import some extraordinary operations of the Spirit. The best account of this seems to be, that however all these extraordinary operations were owing to the Spirit, yet they were not all *δυνάμεις*. So *St. Paul* distinguishes the *ἐνεργήματα δυνάμεων* from a multitude of other gifts of the Spirit which were then bestowed, *1 Cor. xii. 10.* the whole context there, *ver. 7—11.* deserves regard. According to this account, the being *partakers of the Holy Ghost* may signify such gifts as there follow, *prophecy, discerning of spirits, several kinds of tongues*, and the *interpretation of tongues*, and the *δυνάμεις* or *powers of the world to come*, will import some miracles that were yet greater and more extraordinary. It may be needful perhaps to add, that he seems not here to speak of a bare seeing such extraordinary events, but of their being themselves enabled to perform them.

(*i*) Καὶ καλὸν γευσάμενος Θεοῦ ῥήμα. *And have tasted the good word of God.* The good word seems to answer to *הַטוֹב הַדְּבָר* in the Hebrew, *Job. xxi. 45. xxiii. 15. Jer. xxix. 10. Zec. i. 13.* or *טוֹב דְּבָר* *Psalm. xlv. 1.* See *Dr. Whitby* upon the place: and so *good* signifies *comfortable*. In general this *good word* must mean the gospel, which they might be well said to have tasted, who heard it when it began to be published, and when it was in the most satisfactory manner confirm'd by unquestionable and glorious miracles.

(*k*) Δυνάμεις τε μέλλοντος αἰῶνος. *And the powers of the world to come.* *Tertullian, De Pudicit. c. 20.* seems to have read this passage in his copy thus, *δύναμις ἡδὲ μέλλοντος αἰῶνος*, for he renders it, *Occidente jam ævo*. But he is therein singular: nor is there any thing in the scope of the discourse that can incline one to suppose this to be any other than a corrupt reading. The *world or age to come* is a Hebrew phrase, and signifies the times of the Messiah *עוֹלַם הַבָּא*. They who not only saw those great miracles whereby christianity was confirm'd, but were themselves impower'd to work them, could not desire fuller evidence of the truth of it.

(*l*) Καὶ ἀφεστῶσιν. *If they shall fall away.* Two things are here to be observed, 1. That he speaks of such only as fell away from the very profession of christianity. This ap-

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repentance: seeing they cruci-
fice to themselves the Son

they should repent (*m*); because by their pra-
ctice they in effect repeat the crucifixion of
the

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pears from what he presently adds to set forth the aggravations of their guilt; That *they crucify to themselves the Son of God afresh, and put him to open shame.* 'Tis therefore very unreasonable for persons to give way to despair themselves, or to drive others to it, by applying this text to other, and even the grossest sins, which only relates to apostacy. 2. As the same thing is spoken of again, Chap. x. 26, &c. it can't be improper to compare the two places together in order to our fully understanding his design. And therefore from the other place I would explain this, *If they shall, ἐκκρίως, wilfully fall away.* But of that see more upon the place.

(*m*) Παλιν ἀνακαινίζεν εἰς μετάνοιαν. *To renew them again to repentance.*] Our translation is sufficiently exact; nor is the sense so current and good which others give who understand the word here used to import to *dedicate* or *devote*, and so refer it to baptism. But since 'tis not certain that our author before spoke of baptism, nor does he mention it, Chap. x. 26, &c. where he is upon the same subject, it may be most agreeable to take the word in the sense our translators do, to signify to *renew*, that is to convince them again of the truth, and bring them afresh to change their minds, and repent of their wickedness in forsaking Christ. 'Tis observable that this is brought in upon his mentioning what he would do, *if God did permit*, ver. 4. that is, if God would give him an opportunity for it. Rebaptizing was what God did not permit: but to renew christians more and more was the proper end of ministerial exhortations, reproofs, &c. and this he would endeavour in case he was not prevented by their apostacy, which would render his endeavours fruitless.

This interpretation is confirm'd by the like use of ἀνακαινίζεν which is synonymous with ἀνακαινίζεν, Col. iii. 10. *And have put on the new man, ἡ ἀνακαινίσεως εἰς ἐπίγνωσιν, which is renewed in [or to] knowledge, after the image of him that created him.* See also, Rom. xii. 2.

I cannot here but offer my conjecture, that πάλιν may perhaps be better joined with ἀνακαινίζεν, and the meaning be, *if they shall again fall back, or relapse* to their old religion. The word πάλιν, when 'tis joyned with what follows, may seem superfluous, since the sense of it is really contained in the preposition ἀνά that follows in composition. I own this is not a full proof, because in other places πάλιν may be found so redundant: but since it is so proper and significative the other way, I see no reason why it may not be admitted. I was pleas'd when I look'd into the *Syriac* to find it exactly answer my conjecture ריש נחטון דמן ריש נחחרתון לחיבותא where the חוב answers to πάλιν, but ריש נחטון does not, it being only the rendring of ἀνά, as the same is used in rendring ἀνά in ἀνασταυρώσας in the latter part of the verse.

But it may be inquired, why our author speaks so severely of the condition of such apostates. Now the reason of this may be taken partly from the nature of the evidence which they reject-
ed. The fullest and clearest evidence which God ever design'd to give of the truth of christi-
anity, was these miraculous operations of the Spirit, and when men were not only eye-witnesses of these miracles, but were likewise themselves impower'd by the Spirit to work them, and yet after all rejected this evidence, they could have no farther or higher evidence whereby they should be convinced; so that their case must in that respect appear desperate. This may be partly owing to their putting themselves out of the way of conviction. If they could not see enough to settle them in the christian religion, while they made a profession of it, much less were they like to meet with any thing new to convince and reclaim them, when they had taken up an opposite profession, and joined themselves with the inveterate enemies of christianity. And finally, this may be resolv'd into the righteous judgment of God against such men for the heinous and aggravated wickedness of which they are guilty. If where men have not had
the

- the Son of God, and expose him to infamy (n).
 7. For that earth, which sucks in the rain which often falls upon it, and brings forth herbs that are useful to those by whom 'tis tilled, partakes of the blessing from God (o): But that which instead of bringing forth such herbs, bears only thorns and briars, is useless (p), and
 8. of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns, and briars, is rejected, and is nigh

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the advantage of this highest evidence (as I conceive that is the case referr'd to, 2 Theff. ii. 10.) but barely have not received the love of the truth, that they might be saved, God may justly send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness, certainly there must be good reason for such a judicial proceeding of God against those who apostatized in the apostolic age, seeing their sin was so very great. And our author grounds this severe sentence upon the greatness of their sin, because they crucify the Son of God afresh, and put him to an open shame, and in the other place, because they do despise unto the spirit of grace.

(n) Ανασταυρῶντας ἑαυτοῖς ἢ ἑὸν τὸ ὄνειδος, καὶ ἀποδογματίζοντας. *Seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*] The Syriac leaves out ἑαυτοῖς, to themselves; but the Vulg. and all MSS. retain it; and therefore we have reason to think it genuine. Nor can our translation then be liable in any respect to censure. Apostates by forsaking Christ, and disowning his character, abetted the action of those who put him to death, and averr'd the justice of his persecutors; and so in effect crucified him afresh themselves, as they hereby declared how ready they would be to join in treating him in the same manner. And thus they exposed him to infamy, and in that sense is the word ἀποδογματίζειν used Matth. i. 19. and Stephens in his *Treasure*. brings a passage from *Plutarch*, where 'tis so used concerning *Archilochus* the poet, who is said by his obscenity ἑαυτὸν ἀποδογματίζειν to render himself infamous.

7 (o) Μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. *Receiveth blessing from God.*] I should rather render it, *Partaketh of the blessing from God*, and suppose that this refers to the ancient blessing of God by which the earth at first became fruitful, Gen. i. 11. *God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.* Of this blessing the earth that was fruitful did partake. The next verse may perhaps in some measure confirm this. But if any think it too far fetched, he may have recourse to other places, as Gen. xxvii. 27. which the LXX. and Vulg. render thus, *See, the smell of my son is as the smell of a full field, which the Lord hath blessed.* Which ever way we take, the effect is attributed to the blessing of God, and not barely to the external means. And accordingly we must supply the application of the similitude which is not here express'd. "Like as the rain often descending upon the earth will not render it fruitful, without the blessing of God upon it, so nor will all our endeavours to renew you be successful, but as God is pleased to prosper our attempts; and this there can be no reason to expect in the case of apostates, to whom God will not afford his blessing. You ought therefore, as ever you would obtain his blessing, to take care not to be out of the way of receiving it, and consequently to keep clear of the guilt of such.

8 (p) Ἀδόκιμος. *Is rejected.*] The word seems here to be equivalent to ἀχρηστος, and to signify useless and unserviceable, in which sense it may well be taken, Tit. i. 16. and in some other places.

TEXT.

PARAPHRASE.

unto cursing; whose end
9 is to be burned. But be-
loved, we are persuaded
better things of you, and
things that accompany sal-
vation, though we thus
10 speak. For God is not

and is nigh to the curse (*q*), whose end will
be that it shall be burned (*r*). But beloved, 9.
notwithstanding this earnest warning I give
you, yet from the behaviour of the generality
of you I am far from concluding that this is
your case, but hope that better things, even
such as accompany salvation, are to be thought
of you (*s*). For God is not unfaithful to his 10.
pro-

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(*q*) Καὶ κατὰρας ἐγγύς. *And nigh unto cursing.*] As I conjecture that the *blessing* in the former verse refers to God's blessing the earth at first before the fall; so I am inclined to interpret the *curse* here mentioned to be that which was the consequence of the fall, *Gen. iii. 17, 18. Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee.* Where the LXX. use the same words we meet with here, ἀκαρίας καὶ τεύβλους. As he here compares them to the earth, water'd with the rain, the *thorns* and *briars* must be understood of those things which instead of being useful, were noxious and hurtful, such as unbelief and hardness of heart against which he had before cau- tion'd them. It may be objected against this interpretation that the word ἐγγύς will then seem to be improperly used: for this would bespeak them to be actually *under* the curse, rather than *nigh* to it. But as those to whom he writes had not yet apostatized, and he was endeavouring to prevent it, being very sensible of their danger, he seems here to warn them of what was like to lead them into it. The too great prevalency of such things among some of them, appeared very threatening, and yet that he might not speak of their case as already de- sperate, he may be thought to soften his expression, and to say only that they were nigh unto the curse.

(*r*) Ἡς τὸ τέλος ἐῖς καῦσιν. *Whose end is to be burned.*] Compare herewith *John xv. 6. Matth. xiii. 40—42.* Farther, as apostates are here compared to a very bad soil, and their evil works to thorns and briars, it must be supposed that this burning is for the destruction of both; and though it here manifestly refers to torments of the damned in hell, yet the compa- rison here used may deserve to be compared with *Isaiah xxiv. 5, 6. The earth also is defiled un- der the inhabitants thereof: because they have transgressed the law, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore are the inhabitants of the earth burned, and few men left.*

9 (*s*) *But beloved, we are persuaded better things of you.*] This is very like *St. Paul's* way of closing and softning any thing he had said that sounded terrible and dreadful. Thus after a fearful account of the man of sin, and of the severe judgment of God upon such as were de- ceived by him, that God would *send them strong delusions that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness,* he immediately turns his discourse, *2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctifica- tion of the Spirit, and belief of the truth, &c.* So after he had described in the most moving terms the deplorable wickedness of the unbelieving *Gentiles,* he presently adds, *Eph. iv. 20. But ye have not so learned Christ.* Compare also, *Rom. viii. 9. The ground of such a persuasion we may learn from Philip. i. 6.*



- promise, that he should neglect to reward your work, and the love (τ) which ye have shewn for his sake to his saints in formerly ministering to them, and still continuing to do so.
11. But (υ) however I can speak in this manner concerning many of you, yet not of all; wherefore my desire is, that every one among you would manifest the same diligence (ω), that you may have such an assured hope as shall continue to the end of your lives (x):
12. that you may not any of you be slothful (γ), but

unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end: That ye be

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10 (τ) Καὶ τὸ χάρις τὸ ἀγάπης. And labour of love.] The Vulg. Syr. and Ethiop. versions, some of the best MSS. and all the ancient Greek commentators leave out τὸ χάρις, and read here only and love. And accordingly is it left out in the paraphrase, Dr. Mill's opinion seeming very probable that 'tis not the genuine reading, but was inserted by some body from 1 Thess. i. 3. What the love was they shewed, he more fully declares, Chap. x. 33, 34. And a very skilful way he takes here to commend the kindness they had shewn him, by representing it as done out of respect to God himself. Compare Philip. iv. 18.

11 (υ) Ἐπιθυμῶμεν ὅ. And we desire.] I can perceive no reason why our translation here puts and instead of but, which is the more ordinary signification of the word ὅ, and seems here to be most pertinent.

(ω) Τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν. Do shew the same diligence.] Some think that by the same, he means the same they had shewn formerly. But as the emphasis seems to lie upon every one of you, it may perhaps be more agreeable to imagine the sense to be this, "I desire that every one of you would shew the same diligence which many among you do."

(x) Πρὸς τὴν πληροφροῦν τὴν ἐλπίδος ἄχρει τέλους. To the full assurance of hope unto the end.] By the course mention'd in the former verse a hope was to be obtained according to God's promise, and the more diligent they were in that course, the more assured and certain would their hope be. And without this their hope was not likely to hold out unto the end, as our author was very solicitous it should. The firmness and continuance of our hope depends upon our persevering care and diligence in the discharge of our duty. Unto the end signifies to the end of our lives. The same thing is meant here, and Chap. iii. 6. If we hold fast the confidence, even the rejoicing of hope firm unto the end: and ver. 14. If we hold the beginning of our confidence steadfast unto the end.

I see no inconvenience, if we take ἐλπίς here to denote the object rather than the virtue of hope. Thus is it used ver. 18. Αἱς xxviii. 20. Thus Jesus Christ is said to be our hope, 1 Tim. i. 1. and to be the hope of glory, Col. i. 27. If this be admitted, the sense will be, "That you may every one of you show the same diligence to the end of your lives, that you may be fully persuaded, and constantly own Jesus to be the Christ, the hope of Israel." Thus this will fall in with what he says, Chap. x. 23. Κατέχωμεν τὴν ὁμολογίαν τὴν ἐλπίδος ἀλλινῇ. Let us hold fast the profession of our faith without wavering.

12 (γ) Ἰνα μὴ νοθεύσῃ γέννησις. That ye be not slothful.] As he had used the same word in the beginning of this digression, Chap. v. 11. it seems probable that there as well as here he speaks only of some among them.

T E X T.

P A R A P H R A S E.

not slothful, but followers of them, who through faith and patience inherit the 13 promises. For when God

but imitators of the *Gentile* converts who through faith and perseverance inherit the promises (2). And that the *Gentiles* should be- 13. come

N O T E S.

It must be own'd that the discourse here and in the seven following verses, is considerably dark; and therefore the reader is desired to look upon many things that will be offer'd, as conjectural, rather than as interpretations concerning which I pretend to be positive.

(2) Μιμηταὶ ὅς ἦσιν διὰ πίστεως καὶ μακροθυμίας κληρονομήσιν τὰς ἐπαγγελίας. *But followers of them who through faith and patience inherit the promises.*] These are generally understood of *Abraham*, the patriarchs, &c. but it seems to me much more likely that hereby are meant the *Gentile* converts to christianity. The chief and indeed only argument for the former interpretation must be taken from the mention of *Abraham*, ver. 13 ——— 15, of which an account will be given presently. That which inclines me to the other interpretation, is that according to the scope and coherence of the discourse, these three following descriptions must all belong to the same persons, *They who through faith and patience inherit the promises*, ver. 12. *The heirs of promise*, ver. 17. And *We who have fled for refuge to lay hold of the hope set before us*, ver. 18. The second of these, *The heirs of promise*, is a description in it self equally applicable to the patriarchs and to the *Gentiles*. That 'tis applicable to the patriarchs appears by *Chap.* xi. 9. where *Isaac* and *Jacob* are said to be συκληρονόμοι heirs together with *Abraham* of the same promise. And that it is used concerning the *Gentiles* is very certain. See *Eph.* iii. 6. *Rom.* iv. 14. viii. 17. *Gal.* iv. 7. iii. 29. *Tit.* iii. 7. I grant therefore that this description alone would not help us much to determine who are spoken of. But if this is supposed to be the description of the same persons who are spoken of in the other two expressions, they may perhaps determine us to the sense I have chosen. *We who have fled for refuge to lay hold of the hope set before us*, must be understood of christians, and be limited to those of our author's time; and who can they be but the *Gentiles*? If *St. Paul*, as is highly probable, was the writer of this epistle, nothing can be more likely than that he here as the apostle of the *Gentiles* joins himself with them, and so speaks of himself together with them under the title *we*. Besides, what he says in the first expression wherein he urges the *Hebrews* to be followers, or rather imitators, of them who through faith and patience inherit the promises, will perfectly agree with his manner of writing elsewhere; as particularly when he speaks of God's provoking the Jews to jealousy by them that were no people, that is that were *Gentiles* in time past, and not the people of God, *Rom.* x. 19. and applies the words of *Moses*, *Deut.* xxxii. 21. to that purpose; and again, *Chap.* xi. 11. where he says, *That through their [the Jews] fall salvation is come unto the Gentiles, for to provoke them [the Jews] to jealousy*; and ver. 13, 14. *For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them.* Nothing therefore could be more agreeable, than that in writing to the *Hebrews* he should stir them up to an emulation by the living examples of the *Gentile* converts who were more steadfast in the christian profession. And farther, though the patriarchs might be called κληρονόμοι or συκληρονόμοι heirs or fellow heirs of the promise, yet it seems to me very doubtful whether they could be said κληρονομήν to inherit the promise; which seems to denote the actual possession of the thing promised, and especially the participle of the present tense being here used. This may be illustrated from our own language, we say of a person that he is heir to such an estate, when we mean that as the nearest relation, or as nominated and design'd by the proprietor and lord of it, he will succeed him in the possession; but we don't say that he inherits the estate, till he is actually put into the possession of it. And accordingly I understand our author to speak of such as were actually vested in the possession of the thing.

- come the seed of *Abraham*, and inherit the promises, we may learn from a most noble promise relating to them: for when God made that promise to *Abraham*, because he could swear by no greater, he swore by himself (a), Saying, Surely (b) *blessing I will bless thee, and multiplying I will multiply thee* (c). And so after he had patiently endured,
14. self (a), Saying, Surely (b) *blessing I will bless thee, and multiplying I will multiply*
15. *thee* (c). And so after he had patiently endured,

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thing promised; and therefore though he avoids the express naming of the *Gentiles*, that he might not give offence to the *Hebrews*, yet his expression is manifestly such as may well be understood to include, and perhaps principally to respect them. And by the way, this covert manner of speaking of the *Gentiles*, may be one cause of the obscurity of this place, as it was before of the latter part of the second chapter. I will only add, that I don't any where in the new testament find the word *κληρονομεῖν* used otherwise than as I have supposed 'tis here. Nor perhaps would our author be consistent with himself, should he here be thought to speak of *Abraham*, &c. as *inheriting* the promise. He is said indeed to *have the promises*, Chap. vii. 6. ἡ ἐχούσα τὰς ἐπαγγελίας, and to be *heir of the promise*, as was said before: but that he inherited the promises, or was put into the actual possession of the things contained in the promises was not true, and is denied by our author, Chap. xi. 13. *These all* [comprehending *Abraham* just before mentioned] *died in faith, not having received, μη λαβόντες, the promises, but having seen them afar off, and were persuaded of them, and embraced them.* And ver. 39. *These all having obtained a good report through faith received not, ἐκ ἐκνομίας, the promise.*

13 (a) *He swore by himself.*] This passage relates to the promise that God made upon *Abraham's* offering up his son *Isaac*. For it was on that occasion God spake to him in that manner, Gen. xxii. 15, 16. *And the angel of the Lord called unto Abraham out of heaven the second time, and said, By my self have I sworn, saith the Lord, that because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, &c.*

There is a passage in *Philo*, lib. ii. Allegor. legis, p. 98. which is so very like this, that I think it well deserves the readers notice. "God, says he, well confirm'd the promise by an oath, and that such an oath as became him. For you see he does not swear by any other, for there is nothing better than himself, but by himself who is best of all.

14 (b) *H μὲν. Surely.*] The *Alex.* and some few other copies read here ἐν μὲν, and Dr. *Mills* thinks the *Vulg.* did so too, because they render it *Nisi*. But as the other copies here agree with the version of the LXX. and the *Hebrew* has not ~~אין~~ but ~~אין~~, I see no need of departing from the common reading. Nor was it uncommon with the *Greeks* to use this expression in swearing; though I conceive this rather declares the matter of the oath, than the form of it, that being to be taken from the words in *Genesis* cited under the former note.

(c) *Εὐλογῶν ἐὺλογῆσω σε, καὶ πληθύνων πληθυνῶ σε: Blessing I will bless thee, and multiplying I will multiply thee.* Two things seem here to deserve our inquiry, 1. To what purpose our author brings in here the mention of this promise made to *Abraham*. 2. Why he so curtails and shortens it in his citation.

As to the first of these; he seems to me to refer not so much to the satisfaction, which God intended hereby to give to *Abraham*, as to the satisfaction of those to whom, and in whose time the promise was to be fulfilled. However certain 'tis, that when God swore by himself,

TEXT.

PARAPHRASE.

had patiently endured, he
16 obtained the promise. For

dured, he obtained that part of the promise
which related to himself personally, that bless-
ing God would bless him (d). And as cer- 16.
tainly

NOTES.

he intended to establish *Abraham's* faith, and to assure him of an event that was to be brought about so many ages after his decease, yet that seems not to be the thing here chiefly design'd by our author. This oath of God relates to *Abraham's* seed, and so might be an encouragement to them, and a means of confirming their faith, as well as *Abraham's*. And that our author alleges this principally with this view seems pretty plain from *ver. 17, 18*. I take therefore the sense of *ver. 13, 14*. to stand thus: "I have exhorted you to be imitators of the *Gentile* converts who through faith and patience do actually inherit the promises, *ver. 12*. and you have no reason to think otherwise of them, if you look into the promise it self, wherein they are plainly mention'd. For when God made a promise to *Abraham*, they were included in it, as *Abraham's* spiritual seed, and so the solemn confirmation which God gave when he swore by himself belongs to his seed among the *Gentiles* as well as the *Jews*." I can't see how the δ , for, in the beginning of *ver. 13*. can easily be accounted for in any other way than this.

2. I come to the other inquiry, why our author curtails the promise in the manner he does. That the reader may be the more sensible of this, it will be proper to transcribe the whole promise as set down in the foremention'd place in *Genesis*. Surely, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed. This now is the promise at length: but how very briefly has our author epitomized it, mentioning no more than this, Surely blessing I will bless thee, and multiplying I will multiply thee? Where what is in the *Hebrew* and in the *LXX*. I will multiply thy seed, is in our author only I will multiply thee. There can, I think, no variation of copies be pretended as the reason of his differing thus from the text he cites. Nor do I suspect that here was any casual omission through a failure of memory, or the like: but this seems to be done by him designedly. I don't think the main sense, so far as he goes in his citation, is alter'd: for to multiply *Abraham* must be the same thing with multiplying his seed. But he had certainly some view in changing the phrase; nor will it be easy to imagine any other than that before suggested. He industriously avoided the mentioning the *Gentiles*, that he might give the *Jews* as little offence as possible; and therefore he forbears to speak expressly of the seed that was promised to *Abraham* which was to be from among the *Gentiles* as well as *Jews*. And this he might the more safely do, because he was writing to the *Hebrews*, who were well acquainted with the book of *Genesis*, and whose thoughts would naturally lead them to consider the rest of the promise; and so they might more easily of their own accord fall in with his design, than if he had openly and directly avowed and earnestly endeavour'd to press it. It will not be amiss for the reader herewith to compare the use *St. Paul* makes of the same promise, *Gal. iii. 8, 16, 18*. And farther supposing that the account is just which has been before given of our author's design in avoiding the express mention of the *Gentiles* to whom the promise related, 'tis no wonder that this should cause a great obscurity and difficulty in his discourse.

15 (d) Καὶ ὅταν μακροθυμήσας ἐπιτύχῃ τὸ ἐπαγγελίας. And so after he had patiently endured he obtained the promise.] This verse has seem'd to me to carry as much difficulty in it as any in the context. Had any of the ancient versions, or MSS. appeared to have read ὅταν instead of ὅταν, and so the sense had been, "That waiting patiently he did not yet [i. e. as long as he lived] obtain the promise;" or had any of them retaining the common reading of
thaz:



that word, appeared to have read *ὁ μακροθυμίας*, and the sense had been, "And therefore he [i. e. every one] that patiently endures obtains the promise;" I say had there been any footsteps of such different readings, I should have been formerly inclined to fall in with one or t'other of them. But as there is a general consent in the present reading, I do not suggest any alteration.

It may be proper here, before any thing is said of the meaning of this verse, to observe, that let the meaning of it be what it will, it cannot much affect the context, because they seem evidently to be in the right who suppose the whole verse to be a parenthesis. There can be no doubt of this to him that observes, that *ver. 16.* is closely connected with what he had said before when he first began to mention the promise. *For men verily, says he, swear by the greater.* The *for* here cannot relate to this 15th verse, but intirely refers to what he had said *ver. 14.* *When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, &c.* so that the sense of the context is intire, if the parenthesis being omitted, we join *ver. 16.* to the end of *ver. 14.*

This being premised, let us consider what is the meaning of this 15th verse. Now there are two senses suggested, which seem both of them to be mistakes. One is what I suppose our translators aimed at, "That after Abraham had patiently endured, he obtained the grant of 'the promise.'" But this will by no means satisfy. For the grant of the promise is supposed to be made before he patiently endured, and was indeed the reason and ground of his patient expectation of it. And besides, the promise refer'd to being evidently that made to Abraham upon his readiness to offer his son *Isaac*, what other grant can be intended? The same thing in effect had been promised before, though not with the like confirmation, *Gen. xii. 2, 3.* But this promise, *Gen. xxii. 16, &c.* was the last made to Abraham, of this kind; and so no farther grant is to be sought after it. The other sense is, that Abraham had this promise fulfilled to him in his life time: and much pains does a learned commentator take to shew that Abraham lived to see the promise fulfilled to him in his posterity by *Keturah*, in the sons of *Ismael*, and in the birth of *Jacob* and *Esau*, concerning whom it was said to their mother *Rebecca* before they were born, *Two nations are in thy womb*, and after whose birth Abraham lived fifteen years. But this interpretation does not well agree with the words of the promise, *That in his seed should all the nations of the earth be blessed*; and especially if we follow *St. Paul's* interpretation of it, *Gal. iii. 8.* *The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* And if *St. Paul* there cites another promise, 'tis evidently of the same tenor with this, and the calling of the *Gentiles* must be understood to be contained in it. And it seems hard to make the birth of *Jacob* and *Esau*, or even the posterity he had in *Ismael* and the sons of *Keturah* to be during Abraham's life a fulfilling of the promise, since they then could in probability be but few. And yet on the other hand we must take care so to explain this verse, as not to make it contradict what is elsewhere asserted, particularly *Chap. xi. 13, 39.* Nor can I perceive that we can have much help from any critical sense of the word *ἐμψυχάσθαι*, as though that were less significative than *λαμβάνειν* or *κομίζεσθαι*. The interpretation therefore I would offer of this verse, is that our author here follows the distinction which *St. Paul* makes, *Gal. iii. 16.* *To Abraham and his seed were the promises made.* And they both are the subjects of the promise to which he here refers. The former part of the promise, *Surely, blessing I will bless thee* relates to Abraham in his own person: but the latter part, *And multiplying I will multiply thee* concerns the seed of Abraham, as appears by comparing the account of it in *Genesis*. Our author therefore, however his great aim was at the latter part of the promise, which concern'd Abraham's spiritual seed, yet here in this parenthesis, does in a manner very much to his purpose take notice of the fulfilment of that part of the promise, of which Abraham personally consider'd was the subject, *Blessing I will bless thee*; *And so having patiently endured he obtained the promise, i. e.* that part of it which belonged to him, according to what we read concerning him after the making this promise, *Gen. xxiv. 1.* *The Lord had blessed Abraham in all things*; and again his servant speaks thus, *ver. 35.* *The Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.*

T E X T.

P A R A P H R A S E.

men verily swear by the greater: and an oath for confirmation *is* to them an
17 end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That

tainly will that part of the promise which relates to his seed be fulfilled also. For men indeed swear by one greater than themselves, and an oath being the utmost assurance they can give, uses to satisfy and to put an end to all contest and contradiction (*e*). Wherefore 17. (*f*) God resolving to give to the heirs of promise, a higher evidence than his bare promise of the unchangeableness of his purpose, included his promise in an oath (*g*): That so by 18. these

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asses. There is a passage in *Josephus, Antiquit. lib. 1. c. 14.* which I would here take notice of, not only because he applies this to *Abraham*, which cannot seem strange, but because he uses almost our author's phrase. *Ἀθεγμός τε ἢ ἰδίαν εὐδαιμονίαν ἐν μόνῳ τέτρῳ ὑὸς καὶ ἀλλήλων, ἐξελθεῖν τῷ ζῆν ἐτίθετο. Τύτῃ μάλιστα καὶ τῷ Θεῷ βέβαιον ἐτυχεν.* "*Abraham* "was willing to die, leaving what wealth he had got to this his only Son. And this he obtained according to the will of God." And by mentioning this our author not only suggested to the *Hebrews* an example which they were most likely to regard, but imply'd too, that the like patient induring is expected from his seed in order to their obtaining the other part of the promise, the blessing that belonged to them. And as this was done by one part of *Abraham's* spiritual seed, the *Gentiles*, it ought likewise by the other the *Jews*; and therefore the *Jews* ought to be imitators of the *Gentiles* in this respect. He seems to forbear the express mention of this upon the account hinted before; but that his chief aim is at this may reasonably be imagined from the manifest connection of *ver. 13, 14.* with *ver. 16.* and by his dilating upon this subject, *ver. 16, &c.* And by the way, if this text is thus understood, *Abraham's* obtaining the promise may not only refer to the worldly blessings God bestowed upon him, but to that happiness to which he was admitted when he left the world.

16 (*e*) *An oath for confirmation is to them an end of all strife.*] This was esteemed the highest assurance men could give, nor could any thing farther be expected from them who had given this. And as Dr. *Whitby* observes, this being spoken of promissory oaths, such may lawfully be taken by christians, only with this proviso, that the thing thus promised be evidently and unquestionably just and good in all respects, and that it be what is in our own power.

17 (*f*) *Εν ᾧ. Wherein.*] *Theophylact* has, I think, given the best sense of this, making it equivalent to *διὸ* or *διὰ τούτο*. And so it should be rendered *Wherefore*. *Greek* writers use the phrase in this sense, which seems to be most natural and easy in this place. Thus the *Syriac* has rendered it.

(*g*) *Εμεσίτευσεν ὀρκῷ. Confirmed it by an oath.*] We cannot easily miss the sense in general, it being obvious that our author must have a respect to the confirmation which God design'd to give. And *Philo's* expression concerning this matter fully agrees with this general account. *Εν τῇ τῷ ὀρκῷ βεβαιώσας ἢ ὑπόχεσιν.* "He well confirmed his promise with an "oath," *pag. 98.* And so the *Vulg.* and *Castellio* *interposuit iurandum*, "interposed an oath," do not miss the sense, and that phrase is very proper *Latin*. See *Livy*, lib. xxxiv. c. 25. But however this may hit the sense, it seems to make the construction hard, it being not *ὀρκον* but *ὀρκῷ*. Our translators were not insensible of this; and therefore have given us this marginal reading, *He interposed himself by an oath*; with which the *Italian, French, and Low Dutch* translations



these two immutable things, *viz.* the promise and oath of God, by which it was impossible for God to deceive, we *Gentiles* might have strong consolation, who have to escape danger fled to lay hold of Christ who is the hope proposed to us (*b*). And him, who is our hope, we have to be as a safe and firm anchor of our souls, he being entred within the
19. vail

N O T E S.

tions do agree. *Chrysostom* and other *Greek* commentators hint this sense, and talk strangely of God's being a mediator. *Beza* renders it *fide jussit jure jurando*, i. e. "He undertook for it by an oath." But the *Syriac*, perhaps, has given a better rendering than any of them. It uses here the word *ܐܡܢ* which signifies elsewhere to *stand up*, as persons in prison, *Acts* xvi. 24. *Gal.* iii. 22, 23. *Luke* iii. 20. or any way to inclose, as fishes in a net, *Luke* v. 6. So that the sense will be, that God *willing more abundantly to shew to the heirs of promise the immutability of his counsel included it* [i. e. his counsel or his promise] *in an oath*, placed it as it were in the middle of an oath. Nor does the word *μεσιτεύειν* necessarily refer to the part of a mediator, but is used concerning things as well as persons; and so it may import God's putting his counsel or promise in the midst of somewhat, as here his oath, without supposing it to be used reciprocally to signify his interposing himself.

18 (*b*) *Οἱ καὶ ἀποφυγόντες ἐκ τῆς ἐλπίδος τῆς ἐν ἐμοὶ ἐστίν.* *Who have fled for refuge to lay hold upon the hope set before us.* Our author here speaks in the first person, *WE might have strong consolation who have fled, &c.* and who are design'd hereby has been already declared in considering the 12th verse. See note (*x*). All therefore that is farther design'd in this note, is to inquire what we are to understand by the *hope set before us*. Now there are but two ways in which this can be understood. One is that in which 'tis commonly taken to denote hope the virtue in us. But this seems not at all agreeable. The virtue of hope is internal, whereas all the metaphors here used consider this hope as external. 'Tis a hope *set before us*, what we *fly to*, and *lay hold upon*. And in the next verse 'tis compared to an anchor which holds the ship, which is not in the ship, but is fastened in the earth at some distance from it. Besides, 'tis said to be the anchor of the *soul*, which would be a very improper comparison, if it were hope the virtue, that being in the soul it self. This should rather be compared to ballast than to an anchor. The other therefore seems the truer interpretation, which makes *hope* here to be put for the *object of hope*. But then this may be differently taken, and import either the happiness which is the matter of our hope, or the person in whom we place our hope. I can't see how the former can be here well admitted, because of that expression, *Which entreth into that within the vail*: for then the sense would run thus, "We have fled for refuge to lay hold upon the hope of heaven, which hope of heaven is entred into heaven:" which is manifestly absurd. It remains therefore most probable, that Christ is here meant by the hope set before us. And this is very agreeable to several places of the scripture which call him our *hope*, *1 Tim.* i. 1. *Acts* xxviii. 20. This will indeed connote the future state of happiness, as Christ is the person by whom we hope to obtain it, *Col.* i. 27. but still it will be Christ who is called the hope set before us.

TEXT.

PARAPHRASE.

20 within the vail. Whither the forerunner is for us entered, even Jesus, made an high-priest for ever after the order of Melchisedec.

vail (i). Whither Jesus the forerunner is for us entered (k), he, being made an high-priest for ever after the order of Melchizedec (l).

NOTES.

19. (i). Καὶ εἰσερχομένης τῆς ἐσώσεως τοῦ κατὰ τὴν ἀρχαίαν. And which entered into that within the vail.] This seems very much to confirm the interpretation just given of the hope set before us. For he here speaks of it in terms borrowed from the high-priests under the law. I think the words should rather be rendered, And is entered within the vail; as we have rendered εἰσῆλθεν, is entered, in the next verse. That all the terms are here borrowed from the law concerning the high-priests is plain: Lev. xvi. 3, Οὕτως ἐσέλυσέ[αι] Ἀαρὼν εἰς τὸ ἅγιον. Thus shall Aaron come into the holy place. And this holy place is thus described in the immediately preceding verse, εἰς τὸ ἅγιον ἐσώσεν τὸ κατὰ τὴν ἀρχαίαν, into the holy place within the vail. The high-priest only entered within the vail, and since our author is speaking of Christ under that character, it seems most natural to understand him here as saying that our high-priest Christ who is our hope is entered within the vail, that was signified by the holy of holies, heaven itself. Hardly any tolerable account can be given of his words, unless they be consider'd as carrying in them this allusion, of which he makes frequent mention throughout his epistle. And there was the more reason perhaps for his doing it here, because he is considering Christ as a priest after the order of Melchizedec, concerning whom we read of no such thing: whence the Hebrews might be supposed to object. "Our confidence is in the atonement made once a year by the high-priest, when he enters into the holy of holies; and that is of much more importance to us than what is done by a priest after the order of Melchizedec, who had no such holy place into which he could enter." In answer to this he lets them know, that however this high-priest of christians did not enter into the holy place, whither the high-priests under the law went; yet he was gone into that which was much more noble, and of which the other was but a shadow, as he shews in other places.

20. (k). Ὁπὺ ἀντιπροσώπου ἡμῶν εἰσῆλθεν Ἰησοῦς. Whither the forerunner is for us entered, even Jesus.] Perhaps some may think this don't suit the account given before of our hope's being entered within the vail, seeing the same thing will seem then here to be repeated. But such should observe, that here is no likewise or also, or any the like particle to hint to us that an intirely different thing is here mentioned. Nay this addition seems most pertinent, the former interpretation being supposed; and that in these respects, 1. That it specifies and expressly names the person Jesus who is the hope set before us, which had not been fully and clearly done before in the context, and so was here the more necessary. 2. He hereby declares what sanctuary or holy place within the vail he intended in the foregoing verse, not that of the temple at Jerusalem, but that holy place into which they knew Christ was entered. 3. He hereby assigns another very material difference between the high-priest's entering within the earthly sanctuary, and Jesus our high-priest's entering within the heavenly sanctuary. The Aaronical high-priests did not enter the sanctuary as forerunners of the people, who were utterly debarred an entrance into it at any time, but Jesus is entered for us as a forerunner, and who will take care that we shall come after him into it.

(l) Jesus made an high-priest for ever after the order of Melchizedec.] Our author upon the occasion of his mentioning Christ's being called by God an high-priest after the order of Melchizedec, Chap. v. 10. began his large digression, so having brought his discourse round to that, he here handsomely ends his digression, and immediately proceeds to the more distinct consideration of him as a priest after that order.

S E C T. VIII.

C H A P. VII. 1—28.

C O N T E N T S.

OUR author here comes to treat directly of *Melchizedec*, of whom he had made mention in the last verse of the foregoing chapter, as likewise *Chap. v. 6, 10.* and concerning whom he tells them he had many things to say, and hard to be explained; which are, I suppose, set down in this section, which evidently contains many things of that nature concerning *Melchizedec*. His aim seems to be to abate the confidence of the *Hebrews*, and to shew them that they were mistaken in imagining that the utmost perfection belong'd to the priesthood of *Aaron*, and that therefore it was a vain thing for them to expect help from any high-priest who was not of his order, as Christ confessedly was not, being not of the sons of *Aaron*, or of the tribe of *Levi*, but being of the tribe of *Judah*. He proves therefore here that their own law gave an account of a more noble priesthood than that of *Aaron*, and that it was foretold by the psalmist, that the Messiah should be an high-priest of that more excellent order: and he embellishes his discourse by a great variety of instances and allegations, which might very much establish them in their adherence to Christ, and especially after he had in such tremendous terms represented the danger of apostatizing from him in the foregoing chapter.

P A R A P H R A S E.

T E X T.

1. **F**OR (*m*) this *Melchizedec* (after whose order God calls Christ an high-priest) **F**OR this Melchisedec king of Salem, priest

N O T E S.

1 (*m*) *For.*] This seems to relate to *Chap. v. 10.* and to introduce the reason why God calls Christ an high-priest after the order of *Melchizedec*, viz. because of the superior honour and excellency of *Melchizedec* above the high-priests under the law, as he goes on to prove. If any think this rather connects with the last verse of the foregoing chapter, I will not contest it.

TEXT.

PARAPHRASE.

of the most high God, who met Abraham returning from the slaughter of the 2 kings, and blessed him : To whom also Abraham gave a tenth part of all : first being by interpretation king of righteousness, and after

king of *Salem*, priest of the most high God (n), who courteously met and entertained Abraham, when he returned from the slaughter of the kings, and blessed him ; to whom 2. also Abraham gave a tenth part of all the spoils he had taken in the war (o) : being first king of righteousness, or a righteous king, according to the signification of his name *Melchizedec* (p), and after that also king

NOTES.

it. Only I think the chief thing he must then be understood to refer to is the word *for ever*. And thus he here proves, provided we follow the sense of our translators, which seems not very certain, that Christ is made a priest for ever after the order of Melchizedec, because this *Melchizedec abideth a priest continually*, ver. 3. for so far, even to the end of the sentence, must we then go for his proof.

(n) ἱερεὺς τοῦ Θεοῦ ὑψίστου. *Priest of the most high God.*] This is expressly taken notice of in the short history we have of this person, Gen. xiv. 18 — 21. And though the word *ἱερεὺς* there used signifies sometimes a *prince* ; yet the *Jews* are very unreasonable in affixing this sense to it in that place, since they, many of them, acknowledge that it signifies a *priest*, Psal. cx. 4. As our author's design is to magnify the priesthood of our Saviour after the order of *Melchizedec*, in order thereto he shews the greatness and excellency of *Melchizedec's* priesthood ; and with this view he joins the regal and priestly offices, which both concurr'd in *Melchizedec*, whereas the priestly only belong'd to *Aaron* and his sons. Thus to set out the dignity of Christians, they are said to be a *royal priesthood*, 1 Pet. ii. 9. And Christ is said to have made us *kings and priests* to his God and Father, Rev. i. 6. I am inclined to think our author had yet a farther aim in speaking of *Melchizedec* as priest of the most high God, viz. 1. To put the *Hebrews* in mind of the priority and greater antiquity of his priesthood. He was a priest of the most high God several ages before the priesthood of *Aaron* was appointed. 2. He seems to give them occasion to consider with reference to whom he was priest of the most high God ; it was not for one single people, as *Aaron* and his sons were high-priests for *Israel* ; but he was a priest in a larger extent, a priest as it were to the whole world, being authorized to act as such, and to bless (as that belong'd to the priest's office) not only *Abraham*, the root and head of that people for whom the legal high-priests were appointed, but to discharge his office in the place where he lived, i. e. among *Gentiles* ; for such they were among whom he lived, and over whom he reigned. This marvellously suits our great high-priest who acts as an high-priest for all that believe in him without distinction, whether they are *Jews* or *Gentiles*. The nice care our author took to avoid giving offence to the *Hebrews*, will account for his not mentioning this expressly, supposing that he aimed at it.

2 (o) ὡς δέκατον τοῦ πάντων ἐμείρισεν Ἀβραάμ. *To whom also Abraham gave a tenth part of all.*] Not of all that *Abraham* possessed, but only of the spoils which he had taken from his enemies, as 'tis clearly explained ver. 4. And so *Josephus* explains it only of the tenth of the spoils, *Antiq.* lib. i. c. 11. p. 18.

(p) Πρῶτον ἢ ἑρμηνεύμενον βασιλεὺς δικαιοσύνης. *First being by interpretation king of righteousness.*] This is the meaning of his name *Melchizedec*. It was agreeable to the *Hebrews*, thus to take notice of the signification of names. Thus *Josephus* in the place just now cited

laye

PARAPHRASE

TEXT.

3. king of *Salem*, that is king of peace (*q*), was without any priestly descent either by his father or mother's side (*r*), having not any end at all of his days or life (*s*). But made that also, king of Salem, which is, king of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life;

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says, that "*Melchizedec* signifies a righteous king, as he certainly was, and therefore was honoured to be the priest of the most high God." And since God intended him to be (I will not say a type of Christ, though I think I very justly might) a pattern to whom Christ in his priesthood should be conform'd, I can perceive no absurdity in supposing that there might be some special direction of providence in fixing his name. And such as succeeded him in his regal, but not in his priestly office, seem to have retained the termination of his name *zedec*, which signifies *righteousness*, when they had lost the thing; as we read *Jobna* x. 1. of *Adonizedec*, which name is of much the same import with *Melchizedec*, and who most probably reigned in the same place.

(*q*) Επεσα ὃ κ' βασιλεὺς Σαλήμ· ὃ ὄν βασιλεὺς εἰρήνης. And after that also king of Salem, which is king of peace.] As I produced before *Josephus* agreeing with our author in his gloss upon the name *Melchizedec*, so here we have *Philo* agreeing with that before us, Lib. ii. *Allegor. leg.* p. 75. "God made *Melchizedec*, the king of peace, or *Salem*. (for so is it interpreted) his priest." Their opinion seems most probable, who make this *Salem* to be the same with *Jerusalem*. We find it called *Salem* long after this time, *Isai.* lxxvi. 2. Compare also *Jobna* x. 1, &c. And *Josephus* also makes *Salem* to be the same with *Jerusalem*, in the place before cited.

3 (*r*) Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. Without father, without mother, without descent.] The common interpretation of these expressions is, that nothing is recorded in the book of *Genesis*, or any where else, of his father or mother, or his pedigree; to which I think should be added, that this is to be understood concerning his priesthood; that is, that we find not that he was of a priestly race either by his father or his mother's side, and so had no priestly descent or pedigree. And indeed, since our author's design is to run a sort of parallel between *Melchizedec* and Christ, this seems absolutely necessary. For these things are in no respect true concerning Christ; who with respect to his divine nature was not without father, being the Son of God, and with respect to his human nature had the virgin *Mary* to be his mother, and whose genealogy we have delivered to us in the gospel. But this is certain, that he had no priestly descent as to either nature, and so obtained not this office by virtue of it. And our author seems to explain what he here says to this very purpose, when he says, *ver. 6. But he whose descent is not counted from them*, [the sons of *Levi*] *received it*, &c. Nor am I able to go any farther, or to offer any thing farther, if this does not satisfy; but should be glad of more light by the help of others.

(*s*) Μῆτε ἀρχὴν ἡμερῶν, μῆτε ζωῆς τέλος ἔχων. Having neither beginning of days nor end of life.] If the opinion which has prevailed among the *Hebrew* writers, and has been embraced by many christians were certain, that this *Melchizedec* was *Shem*, it would flatly contradict our author, or at least our translation. For *Gen.* xi. 10. assures us at what time *Shem* was born, viz. ninety eight years before the flood, and when he died, viz. five hundred and two years after the flood. Besides, the *Mosaic* history would not then be silent as to his father and his descent. But to say the truth, I very much doubt of the exactness of our translation, though perhaps I may not be able to mend it. No one who supposes *Melchizedec* to be a man, will imagine that absolutely speaking he had no beginning of days; and therefore this usage be limited to the beginning of the days of his priesthood. But this also seems to me too much: for

TEXT.

PARAPHRASE.

but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood,

made like unto the Son of God, Jesus Christ, who abideth a priest continually (1). Now observe how great this *Melchizedec* was, to whom even the patriarch *Abraham* gave the tenth of the spoils he had taken in the war. And indeed the tribe of *Levi*, to whom the office of the priesthood was committed (u), are

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as in the next clause with an adverbative particle he adds, *but made like unto the Son of God, he abideth a priest continually*, he seems to me only to speak of the continuance of his priesthood after it was begun. Nor would it be proper to say, that he was made like to the Son of God, in not having a beginning of the days of his priesthood, because we certainly know when the days of Christ's priesthood began, viz. upon his resurrection. See Chap. v. 6. I will venture here to offer my conjecture; and the rather that I may put others upon the search, being very desirous of some better solution than what I propose. Suppose then we should understand ἀρχὴν to be used adverbially, as every one knows it sometimes is, signifying *profus, plane, omnino*; and so should render the words thus, *Having plainly neither an end of days, nor of life*. This will free the words from the objection just mentioned: for thus *Melchizedec*, of the end of the days of whose priesthood, or of the end of whose priestly life the Scripture is wholly silent will well answer to our Lord Jesus Christ, who being once vested in his office, is a priest for ever, or after the power of an endless life. It may perhaps seem strange that both expressions, *days and life* should be used, since they are tantamount in this case. But I think that may easily be accounted for by the stile of the *Hebrews* to whom this epistle was written, to whom such a variety of expression was agreeable. An instance of this we have very much to our purpose, *Psal. xxxiv. 13.* where the *Hebrew* runs thus, *Who is the man who desires life, and loveth days, that he may see good?* Compare *Eccles. vi. 12.*

(1) Ἀρρωμαμένον· ὃ τὸν υἱὸν τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ ἀννεκές. *But made like unto the Son of God, abideth a priest continually.* It cannot but seem strange that our author should speak of *Melchizedec* as still continuing to be a priest. I cannot therefore but think that this may be here avoided; and that we may do it without any great difficulty by supposing there is an ellipsis of the subjunctive article ὅς, and that the words should then be thus rendered, *But made like unto the Son of God, who [the Son of God] abideth a priest continually.* It seems most natural to think this great thing should be asserted concerning the Son of God, in whom it was literally and exactly true, rather than of him who was only made in some small circumstance to be a shadow and resemblance of it. The first chapter of the *Revelation* will furnish us with several the like *ellipses*; ver. 5. Καὶ τὸν Ἰησοῦ λέγουσιν, ὁ μάρτυς ὁ πιστός, ἰ. ε. ὅς ἐστι ὁ μάρτυς. So again, ver. 6. Καὶ ἐποίησεν is put for ὅς καὶ ἐποίησεν. And this best accounts as I think for the construction of ver. 4. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. If this construction be allowed, there will be a necessity of supplying the verb substantive ἦν at the beginning of this third verse, there being nothing more frequent than the omission of it in all authors.

(u) Καὶ οἱ υἱοὶ τοῦ Λευὶ, ὅτι ἐκείνοι ἐλάβον τὴν λειτουργίαν. *And verily they that are of the sons of Levi, who receive the office of the priesthood.* I don't think that *Aaron* and his sons who were in the strictest and most proper sense priests, are here intended: but the sons of *Levi* seem to mean in general the tribe of *Levi*. My reasons for this are, because the tithing of the people was not committed to *Aaron* and his family, but to the *Levites* in general, who gave to

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- are impowered by the law to take tithes of the people, that is of their brethren (ω), though they come out of the loins of *Abraham* (α). But *Melchizedec* who descended not from them, received tithes of *Abraham*, and have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them, received tithes of

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the priests a tithe out of their tithe. See *Numb. xviii. 24—30. Neh. x. 37, 38.* And therefore our author's expression would hardly be proper if it were understood strictly of the priests. Again this seems determined to be the meaning of the place, by *ver. 19.* where 'tis said that *Levi* [not *Aaron*] *who received tithes, paid tithes in Abraham.* If it be inquired, how did the tribe of *Levi* receive the priesthood; the answer is easy from *Josh. xviii. 7. The Levites have no part among you; for the priesthood of the Lord is their inheritance.*

(ω) *Εντολὴν ἔχουσιν λαμβάνειν τὸ λαὸν κατὰ τὸ νόμον, τοῖς ἐκ τῶν ἀδελφῶν αὐτοῦ.* Have a commandment to take tithes of the people according to the law, that is of their brethren. A learned commentator would have that clause, *according to the law*, refer not to the *having a commandment to take tithes*, but to the *people*, and the sense to be of the *people who are under the Mosaic law.* Nor would this interpretation have been disagreeable, provided he had confirm'd it by some parallel instances of that use of *κατὰ*; but till they appear, this must be join'd with the other part of the sentence, and what is added, *that is of their brethren*, is an explication only of the word *people.* It may, perhaps farther deserve consideration, whether it be so proper to render the word *ἐντολὴν* *commandment* rather than *permission.* In this latter sense it seems used *John x. 18. This commandment [i. e. this permission, or power of laying down my life and taking it again] have I received of my father.* And the same may be confirmed by comparing *Matth. xix. 7, 8.* and *Mark x. 4, 5.* In the former we read thus, *They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ἐντέλλετο* here is expressed in *Mark* by *ἐπέτρεψεν.* *Moses suffer'd to write a bill of divorcement, and to put her away.* Again in our Lord's answer, what *Mark* expresses thus, *For the hardness of your heart he wrote you this precept,* τὸ ἐντολὴν ταύτῃ, is thus related by *Matthew*, *Moses, because of the hardness of your hearts suffered you; ἐπέτρεψεν ὑμῖν, to put away your wives, &c.* Our author does not speak of any commandment that *Melchizedec* had to require tithes of *Abraham*, and therefore he may the rather be thought in his comparison to refer to the permission granted to the *Levites.*

(α) *Καίπερ ἐξ ἐβραηυϊσμοῦ ἐκ τοῦ ὄσφους Ἀβραάμ.* Although they come out of the loins of Abraham.] Our author's design is to magnify the priesthood of *Melchizedec*; in order whereunto he magnifies the dignity of the *Levitical* priesthood, and then shows that the other of *Melchizedec* was to be prefer'd to it. And thus stands his argument: "It was a great honour conferr'd on the *Levitical* priesthood, that they were impower'd to receive tithes of the whole nation who were their brethren; and this honour appears yet the greater, when 'tis consider'd that these their brethren came out of the loins of *Abraham*, the friend of God, for whom and whose posterity God had a particular regard, as appears by his promises; and who therefore it might be expected should be exempted from such a burden: but *Melchizedec* appears to have had yet a much more honourable priesthood, because he received tithes of one who was not of his brethren, even of *Abraham* himself (which shows him to be greater than *Abraham*) and with a priestly authority blessed him; and hereby in effect he received tithes of *Abraham's* posterity, even of *Levi*, and that tribe that descended from him." This gives a satisfactory account of the word *although*, which at first reading seems obscure.

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Abraham, and blessed him
7 that had the promises. And
without all contradiction,
the less is blessed of the bet-
8 ter. And here men that
die receive tithes : but there
he receiveth them, of whom
it is witnessed that he liveth.
9 And as I may so say, Levi
also who receiveth tithes,

and by virtue of his office as priest of the most
high God, blessed *Abraham* to whom the
promises were made. And without all dis-
pute the less is blessed of the better. And
here among the *Jews* the *Levites* who receive
the tithes are dying men, but there he re-
ceived them of whose death we read nothing,
it being only attested that he lived (y).
And if I may use the expression (z), *Levi*,
and consequently the tribe which descended
from him, to whom the tithes were given,
payed

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8 (y) Εκεῖ δὲ, μαρτυροῦνται ὅτι ζῇ. *But there he receiveth them, of whom it is witness-
ed that he liveth.* The adverbs ὧδε and ἐκεῖ, generally, if not constantly, are to be under-
stood of some place, and therefore it seems most agreeable to understand the text thus, "Here
among the *Jews* the *Levites* who receive the tithes are dying men, who succeed one ano-
ther in their office ; but there where *Melchizedec* met *Abraham*, he received tithes of whom
'tis witnessed that he liveth." A very ingenious author has given these words a different
turn ; "Here men that die receive tithes [*i. e.* are priests, as the tithes belonged to the priests]
but there [*viz.* within the veil where Jesus is entered, Chap. vi. 19, 20.] he [Christ] is, of
whom it is witnessed that he liveth." The words *receiveth them* are not in the latter clause,
but are supplied by our translators ; and therefore he thinks he may as well supply ὅτι, ἵς, as
δεκτάς λαμβάνει, *receiveth tithes*. But from the following verses it appears that our author
is still comparing the *Levitical* priesthood with that of *Melchizedec*, and therefore that interpre-
tation, which looks forced, will not easily be admitted ; especially considering that it does not
remove the difficulty for the sake of which it is principally intended. For could we evade it
in this verse, yet the same thing, or tantamount to this will remain asserted, ver. 3. where *Melchi-
zedec* is said not to have had any end of life. I cannot therefore see that any better account is
yet given of the words than that which has been commonly received, that *Melchizedec* received
the tithes of whose death the scripture is wholly silent, the only thing it witnesses of him, be-
ing that he lived, that there was such a priest in the days of *Abraham*. Nor do I think that
this witness concerning him is so properly to be taken from *Psal.* cx. 4. as from the history of
Genesis. At least those words, *Thou art a priest for ever*, belong intirely to Christ, and can be
no proof of the continued life of *Melchizedec* ; though after the order of *Melchizedec* is a proof
that such a person there once was, from whom this order received its denomination. I can't
say that I have got the key of this discourse, or that my account gives me an intire satisfaction.
I offer the reader the best sense I could meet with.

9 (z) Καὶ ὡς ἐπεὶ εἶπεν. *And as I may so say.* The expression he uses concerning
Levi's paying tithes, before he was born, and reckoning him to do it in *Abraham*, being some-
what harsh and improper, he does by these words soften it, and they were commonly used by
the *Greeks* in like manner, just as the *Latines* used, *ut ita dicam*. See *Grotius* upon the place ;
and to the authors quoted by him may be added *Polybius*, in whom *Raphelius* refers to a great
many passages to the same purpose.

10. *payed tithes in Abraham.* For as *Levi* was not born till a long time after *Melchizedec* met *Abraham*, he could then have no other existence than what he had in the loyns of
11. *Abraham.* If therefore perfection were by the *Levitical* priesthood (*a*), (for concerning that priesthood the people of the *Jews* had a law given them) (*b*), what farther
- payed tithes in *Abraham*. For he was yet in the loyns to of his father when *Melchizedec* met him. If there- fore perfection were by the *Levitical* priesthood, (for under it the people received the law) what further need
- occa-

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11 (*a*) Εἰ μὴ ἐν τελείωσιν διὰ τὴν Λευϊτικὴν ἱερωσύνης ἦν. *If therefore perfection were by the Levitical priesthood.*] There are two senses in which the word we render *perfection* may be taken. The one is, that wherein our translators seem to have understood it, as signifying the same with τελείωσις, Chap. vi. 1. The *perfection* spoken of this way will relate to persons, and import that the *Levitical* priesthood did not, as he says of the law, Chap. x. 1. *make the comers thereby perfect*, or Chap. ix. 9. *could not make him that did the service perfect, as pertaining to the conscience*, i. e. could not afford the *Jews* a perfect absolution from all guilt, or intirely free them from the burdensome sense of it in their own consciences. It freed them from legal defilements, but not from crimes of an enormous nature. This sense appears agreeable enough to our author's discourse in other parts of his epistle. But the word τελείωσις being only used once more in the new testament, it may not be amiss to consider in what sense 'tis there taken. Now there it plainly signifies a fulfilment of somewhat spoken before; and accordingly our translation renders it, *There shall be a performance of those things which were told her from the Lord*, Luke i. 45. This sense will suit the place equally with the other. "If a full accomplishment of the things promised had been made by the *Levitical* priesthood, there would have been no need of any other priesthood to come after it." The difference is not very material, and the reader is left to take his choice.

(*b*) Ο λαὸς ὃς ἐπ' αὐτῇ νομοθετήσῃ. *For under it the people received the law.*] If we retain this rendering, with which most translations agree, it will be necessary to follow the *Alex.* and some few other MSS. which read ἐπ' αὐτῆς. But if we keep to the common reading, which is perhaps the best, this parenthesis must then be thus turn'd: *For concerning it* [the *Levitical* priesthood] *the people received a law.* The office of the priesthood, the family that was to officiate in it, and all the particular services that belong'd to it, were exactly deliver'd in the law of *Moses*; and to the priests were the people refer'd. *Mal. ii. 7. The priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.* And that their authority was great we may see by *Deut. xvii. 8—12. xxiv. 8.* and many other places. The common reading taken in the manner before expressed seems much more apposite to our author's purpose than the sense our translation, and the aforesaid MSS. give it. For what did it signify under whom, or under what priesthood, the law was given, in order to prove that perfection was not by the *Levitical* priesthood? If any part of the law was given, not under, but before the *Levitical* priesthood, as for instance, the law of the passover, it did not upon that account imply *perfection*. But the allegation is most pertinent and strong the other way. For our author then supposes that every rightful priesthood must have some peculiar law to authorize and establish it, Chap. v. 4—6. and he here asserts that such a law indeed there was for that priesthood, as he again brings in the mention of it, *ver. 16.* where he says *Christ was not made a priest after the law of a carnal commandment, viz. as the Levitical priests were;*

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was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda;

occasion could there be that another priest should arise after the order of *Melchizedec*, and who should not be called a priest after the order of *Aaron*? For the priesthood being alter'd, there must of necessity be an alteration also of that law that appointed it. And that an alteration is indeed made of the priesthood is certain, because Christ who is declared to be a priest after the order of *Melchizedec*, was not of the same tribe with *Aaron*, but of another, to none of which it was allowed by the law, to minister at the altar, or perform any priestly functions. For 'tis unquestionable that our Lord was of the tribe of *Judah* (c),
of

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were; and this commandment concerning the *Levitical* priesthood he speaks of as disannulled, *ver.* 18. and again, *ver.* 28. he speaks of the *law* as *making* men high-priests who have infirmity. Now nothing can be more clear and strong than his reasoning here; "If perfection were by the *Levitical* priesthood, which was appointed by a peculiar law concerning it, there would have been no occasion at all for any priesthood of another kind, but the law and the priesthood would have continued unchangeably the same. But it is evident by *Psal.* cx. that there was to be another priest who was to be of a different order from those priests: whence it necessarily follows, that his priesthood must likewise have a peculiar law to establish it, and that that law which confined the priesthood to the tribe of *Levi*, and to the family of *Aaron*, must be changed." The careful reading of the eight following verses will probably satisfy any one that our author's argument here is thus to be understood.

14 (c) Πιεσθῆλον ὅδ' ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν. For it is evident that our Lord sprang out of Judah.] The connection of the discourse ought here carefully to be observed. What our author undertakes to prove is, that *perfection was not by the Levitical priesthood*; and his argument is, that if perfection had been by that, there would have been no occasion for any other priesthood, *ver.* 11. This he proves was not true, because a change is certainly made of the priesthood, and consequently of the law concerning it, *ver.* 12. And this he confirms by two reasons, 1. Because Christ who was the priest spoken of, was not of the tribe of *Levi*, but of *Judah*, *ver.* 13, 14. And, 2. Because he is described as a priest of quite different circumstances from those legal priests, *ver.* 15—17. The former of these reasons he lays down in more general terms, *ver.* 13. asserting only that Christ belonged to a tribe of which no one gave attendance at the altar, that is, no one could be a priest according to the law of the *Levitical* priesthood. And here *ver.* 14. he confirms his reason, by alleging that he was of the tribe of *Judah*; of which tribe *Moses* spake nothing concerning priesthood. The many *vers* with which he connects the verses are thus clear and easy.

Interpreters take no notice of any difference between *πρεσθῆλον* here, and *κατέστηλον* in the next verse, but seem to make them intirely the same. Perhaps they may be in the right, though I have been apt to suspect otherwise, and that the preposition *πρεσθ* may here, as well as in many

15. of which *Moses* makes not the least mention as having the priesthood belonging to it. And 'tis yet farther evident by *Psal.* cx. (*d*), that (*e*) after the likeness of *Melchizedec* (*f*)
16. there ariseth another priest, who is made a priest, not according to the law of *Moses*, the commands of which were of a carnal nature, and in appointing the priesthood consider'd men as carnal and mortal, and therefore provided a succession in the office (*g*); but according
- of which tribe *Moses* spake nothing concerning priesthood. And it is yet far 15 more evident: for that after the similitude of *Melchizedec* there ariseth another priest, Who is made, not af- 16 ter the law of a carnal com-

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many other compositions, retain its proper signification before. So it does in the word *παραγωγής*, ver. 18. and in many other words; and particularly in *πρεσβυτέρων*. Nay, our own translators have thus rightly render'd the word *πρεσβυτέρων*, 1 *Tim.* v. 24, 25. If we admit this, our author appeals to what was not only certain in it self, but by the *Zeus* always own'd and acknowledged as such, that Christ was to be of the tribe of *Judah*, and of the lineage of *David*, according to the old prophecies. The only objection against this seems to be his using the preter-perfect tense *ἀνατίταλκε*. But Grammarians observe that that is sometimes used for the present: and thus our translators several times translate *ἐλήλυθα* as though it were the present tense, *I am come*. So *Isocrates*, in the beginning of his *Oratio ad Demon*. Πολὺ ὃ μεγίστην διαφορὰν εἰλήφασι, (i. e. λαμβάνουσι) ἐν ᾧ πρὸς ἀλλήλους συννηθείαις.

15. (*d*). Καὶ περαιότερον ἐστὶ κατὰ δὴλόν ἐστιν. And it is yet far more evident.] What is here said, is to be consider'd as a proof of the assertion at ver. 12. That the priesthood, and consequently the law concerning it, is changed. And the argument stands thus: "Christ is actually spoken of as a priest, but his priesthood is described in such terms as will not fit the legal priests. He is said to be of another order, and to be the perpetual manager of the office without any to succeed him in it.

(*e*) *Et.* For.] The word must be taken to signify *that*, or *because*. See Dr. *Whitby* on the place; and the notes on *Phil.* iii. 11.

(*f*) Κατὰ τὴν ὁμοιότητα *Melchizedec*. After the similitude of *Melchizedec*.] This shows in what sense the word *τάξις*, order, so often used before and afterwards in this matter, is to be understood. There was no such order of men to manage the *Melchizedecian* priesthood, as there was for the *Aaronical*, wherein one succeeded another. This is contrary to the whole strain of our author's discourse. Nor can our Lord be consider'd as succeeding *Melchizedec* in his priesthood. All that is meant is, that there was a great resemblance in the priesthood of these two. See ver. 3. And such a resemblance there was in many respects. The priestly and kingly offices were joined together in both; they neither of them came by the priestly office, as being descended from any in that office; nor had they either of them any to succeed them therein; besides other things that might be mentioned. Whence the *Syriac* uses the same word *ܬܬܝܩܬܐ*, which signifies *similitude*, not only here, but in rendering of *τάξις* order also.

16. (*g*) Οὗ ἐκ τοῦ νόμου ἐντολῆς σαρκικῆς γέγονεν. Who is made not after the law of a carnal commandment.] The sense is, who is made a priest not according to the law of *Moses*, the commands of which were of a carnal nature; and particularly the law that appointed the priesthood was carnal, because it consider'd those whom it made priests as dwelling in mortal flesh; and therefore prescribed a succession of them one after another. Christ was not a priest of

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mandment, but after the power of an endless life.
17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And in as much as not without an oath
21 *he was made priest,* (For

cording to that power and ability that he has perpetually to execute the office himself, by reason of his endless or indissoluble life. For thus God testifies by the psalmist, *Thou art a priest for ever after the order of Melchisedec.* For (*b*) there is an abrogation of the former commandment concerning the *Levitical* priesthood upon the account of the weakness and unprofitableness of it (for the law made nothing perfect) but there is a bringing in of a better hope by a more perfect priest, by reason of which we christians draw nigh to God. And in as much as he was not made a priest without an oath (*i*), wherein his case differs from

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of this nature, that is, he was not appointed a priest only for so short a time as mens lives are. The opposition in the next part of the verse secures us, that this in the general is our author's aim; *But after the power of an endless* [or indissoluble] *life.* He is made a priest who by reason of his never dying can always himself execute his office, and needs no one to succeed him in it.

18, 19 (*b*) The true construction of these verses seems to have been wholly mistaken by all commentators. That clause in the beginning of the 19th verse they join with the rest of it, and imagine the opposition to lie between the two parts of the verse. Thus our translation, *The law made nothing perfect, but the bringing in of a better hope did,* where they supply the word *did,* meaning that it made things perfect, but the first clause of that verse is manifestly brought in by way of illustration. He had said that there was a *disannulling of the commandment* [viz. concerning the *Levitical* priesthood] *going before, for the weakness or unprofitableness of it.* Now to clear and confirm this weakness or unprofitableness of that particular law concerning the priesthood, he inserts a general assertion concerning the law, *That the law made nothing perfect;* and if it made nothing perfect, it could not make the priesthood so, or confer those advantages which were to be expected by the office. This clause therefore being of such a nature, it ought manifestly to be read in a parenthesis as in the paraphrase. And then the ἀθέτης ἔσται, and the ἐπισταγῶν ὅτι appear to be exactly placed according to the Greek usage, and so the only supply needful in the 19th verse is to understand the word γίνεσθαι to be repeated, and leaving out the parenthesis, the sense stands thus, *There is verily a disannulling of the commandment going before for the weakness and unprofitableness of it; but there is a bringing in of a better hope.* By *hope* here I understand Christ, as I did in the latter end of the foregoing chapter, and that the rather because of what is added, *By which* [hope] *we draw nigh to God.* Compare, ver. 25, and many other places.

20 (*i*) Καὶ καθ' ὅσον ἢ χωρίς ὁρκωμοσίας. *And in as much as not without an oath he was made priest.* Our translation has very justly supplied the sense by adding, *he was made priest,* and this ἵνα γένοιτο is to be fetched from ver. 15, 16. And as it deservedly reads ver. 21. in a parenthesis, this stands connected with ver. 22.

22 (*k*)

- from that of the priests after the order of *Aaron*: for they were made priests without an oath, but Christ with an oath by him who said unto him, *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec*) by so much was Jesus made a surety of a better covenant (*k*). And the priests under the law were
22. those priests were made without an oath: but this with an oath, by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec) By so much was Je- 23
sus made a surety of a better testament. And they 23 truly were many priests,

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22 (*k*) Κατὰ τοσούτον κρείττονος διαθήκης γέγονεν ἔγξυς Ἰησοῦς. By so much was Jesus made a surety of a better testament.] There are several things which deserve to be consider'd in these words.

1. In what sense the word διαθήκη is here used, that is, whether it is here to be taken for a testament or a covenant. And as the word is oftentimes used in this epistle, and other places, manifestly signifying a covenant, it seems most natural to understand it so here. I know of but one place where there appears any necessity of supposing it to signify a testament, and that is Chap. ix. 16—20. which will be consider'd when we come to it. Besides the word ברית which our author has a respect to on all occasions, and in this place, when he says Jesus was made a surety of a better covenant, that is, better than the first covenant, I say this Hebrew word never signifies a testament, but always a covenant. Nor is it easy to understand what can be meant by a sponsor or surety of a testament.

2. The next thing to be consider'd is, how Jesus is the sponsor or surety, or mediator, of a better, that is of the new covenant. A testament had no sponsor belonging to it; but covenants frequently had in the civil law, and still have among all nations. So in contracts persons were sponsors who undertook for the performance of them; and when men were candidates for offices there were sponsors who undertook for them that they had not sought them by any corrupt practices. As to the word ἔγξυς, there can, I think, be no doubt of the properness of our translation. The word is used only in this place in the new testament, but 'tis in the Apocrypha, Eccles. xxix. 15, 16. 2 Macc. x. 28. and its conjugates are several times found in the LXX's version of the Proverbs, and in other authors. The Greek interpreters explain it by μεσίτης, a mediator. And indeed that seems to be the sense of it; and accordingly he is called by our author the mediator of a better covenant, Chap. viii. 6. the mediator of the new covenant, Chap. ix. 15. xii. 24. And 'tis in this sense the word μεσίτης is used Gal. iii. 19, 20. 1 Tim. ii. 5. Perhaps it may be thought a too curious inquiry, why our author should here instead of it, use a word not elsewhere to be met with in the new testament, instead of that which was more common? I am apt to think that he was led to this by his having just before, ver. 19. used the word ἐγγίζωμεν, we draw nigh, and that he did it for the sake of the παρορμασία; which appears to have been very agreeable to St. Paul. And perhaps this may be some little confirmation of his being the author of this epistle. Christ is commonly understood to be here spoken of as a surety in his death, as therein he undertook to make atonement for our sins: but that hardly seems agreeable to the scope of the place, because he is here represented as a priest when he was a surety, whereas his priesthood did not properly commence till after his resurrection, as was before observed. His priestly mediatorship does indeed presuppose his death, and is founded upon it, according to 1 Tim. ii. 5, 6. There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all: but he did not according to the scripture account, actually become a mediator till he was made an high-priest after

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after the order of *Melchizedec*; and his being a surety or mediator relates to his acting in the behalf of God towards us, and to his assuring us of the divine favour, and to his bestowing the benefits promised by God. If it be asked, What need was there of a mediator to assure us of the fulfilment of the promises made by the God of truth who cannot lie or deceive us? I answer, the same objection might be made against God's adding his oath to his promise, whereby he intended to give us the greater security of the accomplishment of his promise.

3. It farther deserves to be consider'd, to what purpose this is mentioned by our author, when he is comparing Christ as a priest with the *Levitical* priests. He is arguing from the oath of God whereby Christ was made an high-priest, that his priesthood excelled that of the high-priests under the law; and the conclusion is thus expressed, *By so much was he the surety of a better covenant.* This conclusion is not just, unless his being a surety is equivalent to his being an high-priest. And besides 'tis necessary to inquire, how the high-priests under the law were sureties of that old covenant. That they were so is here sufficiently implied: for this must be the sense of the verse, *By so much is he the surety of a better covenant,* than that of which they were the sureties. With reference to the former of these difficulties I conceive, that his being an high-priest and a surety are truly equivalent, in as much as being constituted by God an high-priest, he is actually intrusted with, and empower'd to dispense, the blessings and benefits of the new covenant, and so he is by his office necessarily a surety from God to us. And as to the other difficulty, the like considerations may without violence be applied to the *Aaronical* high-priests, to shew that they were sureties or mediators of the old covenant. Christ our great high-priest is represented as a mediator or a surety from God to us, when he passed into the heavens, and having all things committed to him, does now assure us of God's being propitious to us, and his readily dispensing the benefits of the new covenant to us. If we would now understand how the high-priests were mediators or sureties of the old covenant, we must compare that part of their office wherein they were, according to our author, a resemblance or shadow of this priesthood of Christ, and wherewith he continually compares and illustrates our Saviour's priesthood. And the comparison, as far as I understand it, stands thus: Christ having shed his blood, entered into heaven the holiest of all, and as an high-priest there presented it to God, whereby he rendered God propitious to us, and being there continually exercising his office he secures us of favour and reconciliation with God: in like manner the appointed offerings being first slain and rightly order'd, the high-priest alone once a year, without any of the priests or people accompanying him, went into the holy of holies, and by sprinkling the blood upon the mercy seat, &c. (See *Lev. xvi.*) he made atonement. Now herein he was a surety from God to them, as upon his care and faithfulness alone they could depend that the atonement was made, and that God was pacified: for since no one was to be with him when he went into the holy of holies, or could be a witness of what he did there, they could have only his own word for it, and that they must be forced to take, that all things were rightly and effectually managed. I am verily perswaded that this is what our author aims at in other places as well as this; and that this was the reason why it was so expressly required in the law, that the high-priest should enter alone into the holy of holies. But there is one place in the writings of *St. Paul*, which seems to me very much to confirm my account, and I shall the rather take notice of it, because it has in my opinion been universally mistaken by expositors, the best of all not excepted. *Gal. iii. 19. Wherefore then serveth the law?* It was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator. This mediator is generally thought to be *Moses* by whom God gave the law to *Israel*: but the text seems rather to speak of the law as left by the disposition of angels, to remain in the hand of a mediator till the promised seed should come. Now such a mediator *Moses* was not who lived but a few years after the giving of the law: whence it seems more natural to understand here a succession of mediators which should remain till Christ should come; and who then can these be but the high priests under the law? These were sureties or mediators of the old, as Christ is of the new covenant: but agreeably to the stile of the scripture in the like successions, they are spoken of but as one, because there was but one at a time. It may be some kind of confirmation of this, that as our authors speaking of them under this character, would naturally lead him to take.

- were many, succeeding one another, because they were by death hindered from continuing in their office ; but Christ our high-priest, because he continues and lives for ever, has a priesthood which he continually executes himself without transmitting it to any successors. Whence also he is perpetually able to save those who come unto God by him (1), because he ever lives to make intercession for them. For such an high-priest did our case require, as was holy (m), harm-
- because they were not suffered to continue by reason of death: But this *man*, 24 because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. For such an high-priest became us, *who is* ho-

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take notice that this mediatorship was not managed by one single person, but by a succession of one after another, so he actually proceeds to mention that in the very next verse, *And they truly were many priests*, &c. where he is still upon his argument from the oath with which he was made a priest, as appears from the last verse of the chapter. This is offered as what appears to me highly probable, and not unworthy to be diligently examined by the reader.

4. The last thing to be here consider'd, is the force of our author's argument, that because the ancient high-priests were made without an oath, and Christ was made with an oath, that therefore he is the surety of a better covenant than they were. And the whole stress lies evidently on this, that an oath being a most solemn thing, and not used by God but upon great and extraordinary occasions, the priesthood which is conferr'd with an oath must be look'd upon as of a much more noble and important nature than that which is committed to men in a more common and less solemn manner.

25 (1) Οθεν κ' σώζεν εἰς τὸ παντελὲς δύναται τὸς προσερχομένους δι' αὐτοῦ πρὸς Θεῶν. *Wherefore he is able also to save them to the uttermost that come to God by him.* 'Tis doubtful whether εἰς τὸ παντελὲς, which we render to the uttermost, is to be joined with δύναται, *he is able*, or with σώζεν, *to save*. If we understand the phrase with our translators to signify *completely*, it may seem to relate to his *saving*, and accordingly to be well render'd by them. But if we take it to import *perpetually* or *for ever*, it may look more likely that it should be join'd with his *being able*. This latter sense is perhaps the most probable, as best suiting his argument, that because he has a priesthood which does not descend from him to any successors, but which he ever lives to execute himself, therefore he must for ever be able to save. And this well suits his expression, *ver. 3.* and especially if it be taken in the sense before given. (See upon the place note (2)) Μένει ἱερεὺς εἰς τὸ ἀνυκλῆς. *Abides a priest continually.* The *Vulg.* leaves it as uncertain as the *Greek*, *Unde & saluare in perpetuum potest*: but the *Syr.* by altering the situation of the words, *And he is able to save for ever*, seems to go the other way. The consequence is not very great, which ever interpretation the reader shall prefer.

26 (m) Ὅσιος. *Holy.* The properties here mentioned, are to be understood to belong to him as an high-priest, and consequently after his resurrection. The two last manifestly refer to this, and the three first may well be taken to do so, however true they are of him with respect to the life he lived here on earth. It may be difficult perhaps, to affirm with any certainty how these characters differ. I shall offer what seems to me most probable. They may by some perhaps be thought to give the best account of the first of these characters, *holy*, who explain it by his being separated for, and devoted to the use and service of God. And thus this

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ly, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as harmless (*n*), undefiled (*o*), separate from sinners (*p*), and made higher than the heavens (*q*); who has no need, like the high-priests 27.

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this will well agree with the inscription that was ordered to be upon the mitre of the high-priest, *Holiness to the Lord*, Exod. xxviii. 36. xxxix. 30. It was in this sense that all the utensils of the tabernacle and temple were *holy*: and in this sense our Saviour may be understood to speak of his sanctifying himself, *John* xvii. 19. And had the word used here been the same with that used by the evangelist, or by the LXX. in the places referred to, *viz.* ἁγιάζων or any of its conjugates, there would have been less room to doubt of this interpretation. But since the word ἁγιος is never as far as I can find so used, we must rather take it here to refer to what is commonly meant by *holiness*, an internal disposition of mind; and so if we will distinguish it from the other characters, it may be considered as having God more particularly for the object of it. Nor can there be any doubt that such an holiness was absolutely necessary in our great high-priest. Had he not always been thus holy, even in his life, he had not been qualified for the office. Or else, which I most incline to, we may understand this word to answer to the Hebrew טוֹב, which is often rendered in the LXX. by ἁγιος, and then it will import his being *merciful*; which is a very necessary qualification in our high-priest, *Chap.* ii. 17. *Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-priest.* Compare also *Chap.* iv. 15. v. 2.

(*n*) ἁχρηστος. *Harmless.*] Some understand this of a freedom from evil, grief or suffering. But no instance is as yet produced of this use of the word; and therefore 'tis not easily to be admitted. Our own translation seems to be very just. If the former character be understood to express his respect to God, this may then be taken to import his innocence toward men. Otherwise it may be joined with mercifulness, as signifying that he is one who will not deceive or frustrate the hopes placed on him, as there is no malice, guile or deceit in him, *1 Pet.* ii. 22.

(*o*) ἁμίαντος. *Undefiled.*] If the explication of the two foregoing characters be allowed, this will be a more general one, and import his absolute freedom from all manner of sin; and this was necessary in our great high-priest, that however he had been tempted in all points as we are, he should have kept himself intirely free from sin, *Chap.* iv. 15. This is analogous to what was prescribed for the high-priests under the old law, who were above all others to avoid all legal defilements, and more especially when on the great day of expiation they were to go into the most holy place. And though in order to the successful discharge of his office it was necessary he should be righteous, just and sinless, *1 John* ii. 1. yet 'tis possible that is not so much here regarded as the place into which he was to enter, and in which he was to execute his office. He was to pass into the heavens, the most holy place of all, there to appear for us as our great high-priest: but had he been himself defiled he could not have been admitted there, since nothing unclean and polluting can enter there.

(*p*) Κεχωρισμένον ἀπὸ ἁμαρτωλῶν. *Separate from sinners.*] As he was to be undefiled, and intirely free from sin himself, so he was to be separate from sinners, in as much as the place to which he was to go, would not admit of the presence of sinners.

(*q*) Καὶ ὑψηλότερον ἥ τῶν ἑρῶν γενόμενον. *And made higher than the heavens.*] If the *heavens* here are put for the inhabitants thereof, the angels, as I think I have shown they are, *Chap.* i. 10. nothing can be more pertinent than what is here said. We may easily observe that our Saviour's advancement is frequently set out to the same purpose. See *1 Pet.* iii. 22. *Eph.* i. 10, 20—22. *Philip.* ii. 10, 11. *Col.* i. 20. *Heb.* i. 3, 4. And this may seem confirmed by what he presently adds, *Chap.* viii. 1. *Now of the things which we have spoken this is the*
S sum

28. priests under the law, from time to time (*r*), to offer up sacrifice first for his own sins, and after that for the people's (*f*). For this latter he did once for all when he offered up himself. And as to the former he had no occasion to do it all, he being so vastly different from those high-priests. For the law maketh men high-priests who are subject to sinful infirmities, and so need to offer for themselves; but the word of the oath spoken since the giving the law, makes the son an high-priest who is perfected for evermore.

those high-priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath which was since the law, *maketh* the Son, who is consecrated for evermore.

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sum: We have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens; which bespeaks his being exalted above the angels, to any of whom God never said, *Sit on my right hand*, Heb. i. 13. But if any prefer the other sense, and understand the heavens properly, yet that will in effect fall in with this interpretation, when the end of this his exaltation is consider'd according to St. Paul's account, Eph. iv. 10. *He ascended up far above all heavens, that he might fill all things.*

27 (*r*) Καθ' ἡμέραν. *Daily.*] The Greek word is often used for *time*. See *Gatak. adv. Psalms*. c. 25. and *Grabii notas in Irenai fragment*. p. 465. not. 4. So that the proper rendering here, and *Chap.* x. 11. would be *from time to time*; for in both places the great day of atonement seems to be intended. This being only one day in the year, the expression will be equivalent to *καθ' ἐνιαυτόν*, *year by year*, *Chap.* x. 1.

(*f*) Πρώτον ὑπὲρ ἑαυτοῦ ἁμαρτιῶν ὑποίας ἀναφέρειν, ἔπειτα ὑπὲρ τοῦ λαοῦ. *To offer up sacrifice first for his own sins, and then for the peoples.*] 'Tis a strange interpretation which some very learned commentators here give, as though Christ in analogy to the *Levitical* high-priests, offered sacrifice for his own sins as well as the peoples, since 'tis certain from all the accounts given of him by our author, and all the other penmen of the new testament, that our Saviour was always perfectly free from sin. And to make *ἁμαρτιῶν* signify *sinful infirmities* is very unreasonable, the word being never, that I can find, used in that sense. And indeed if it were, what occasion could there be to offer sacrifice for *sinful infirmities*? This interpretation appears to me inconsistent, not only with the current doctrine of the new testament, but with the scope of this place, and the argument here used. To set this in a full light let us consider,

1. Upon what occasion this is brought in; and that seems to be upon the mention he had made of his being *harmless, undefiled, and separate from sinners*. These qualifications are a good evidence that he needed not, as the high-priests under the law, to offer sacrifice for his own sins: but it will not, to say the least, sound well, that he should speak of him as *harmless and undefiled*, and immediately subjoin that he offered sacrifice for his own sins.

2. Let us consider how his argument stands in this and the following verse. Two things he here asserts that Christ had no need to do which were done by those high-priests, 1. To offer sacrifice from time to time for his own sins; and, 2. To offer sacrifice from time to time for the sins of the people. The reason and evidence of the former he declares in the next verse, *For the law maketh men high-priests which have infirmity, but the word of the oath which was since the law, makes*

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makes the Son high-priest who is perfected for evermore. The *for*, *ὑπο*, here must connect this with somewhat that went before, which cannot be the last clause of *ver.* 27. *This he did once, when he offered up himself.* It must therefore, as indeed the nature of the argument shows, relate to his not needing to offer sacrifice for his own sins: for it is an assertion that he had none. *The law made those high-priests which have [sinful] infirmity* [and consequently had need to offer sacrifice for it] but the word of the oath [*Psalm*, cx. 4.] *which was* [in *David's* time, and so since the giving of the law] *maketh the Son, who is perfected for evermore*; and consequently needs not to offer sacrifice for himself. This connection seems very clear. But then the question will be, What we are to make of that clause, *For thus he did once when he offered up himself*? I answer, that our author desigining to treat again of his offering for the sins of the people, *Chap.* ix. 12. x. 10—14: he here passes it over more slightly; and when he says, *THIS he did once*, this refers intirely to the nearest antecedent, the offering for the sins of the people, and the clause should be read in a parenthesis, and then the 28th verse will well connect with the remoter antecedent, and show he had no need to offer for his own sins. Or else the sense of the 28th verse must be elliptical, and be thus supplied; “And as to the other thing mentioned, his offering for his own sins he had no need, as those high-priests, to do that, because the law maketh men high-priests which have infirmity [and so stand in need of an offering to be made for themselves] but the word of the oath which was since the law maketh the Son an high-priest, who is perfected for evermore [and therefore needs no such offering up—on his own account.]”. And as the word *ἡγιασμένον* stands opposed to *ἐχόντας ἀσθενειαν* *having infirmity*, that is sinful infirmity, for which there was need to offer sacrifice, I think it is better rendred *perfected*, as in the margin, than *consecrated*, as in our common text.

S E C T. IX.

C H A P. VIII. 1—6.

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OUR author having finished his argument from a comparison of the priesthood of *Melchizedec* with that of *Aaron*, he here inculcates strongly upon the *Hebrews* the grand thing he had had all along in view, and that is to demonstrate the great excellency of *Jesus Christ* as our high-priest. For this end he compares him now only with the priests under the law, and argues that his ministry must needs be of a more excellent nature than theirs.

1. **N**OW this is the chief thing of all that I have been discoursing (*t*), we have such a great high-priest, who is set on the right hand of the throne of the Majesty in the heavens (*u*); a minister of the true sanctuary (*w*), and of the true tabernacle which was built by God himself, and not by man (*x*). And his being an high-priest in heaven is
- N**OW of the things which we have spoken, *this is the sum* : We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens ; A minister of the sanctuary, and of the true tabernacle which the Lord pitched, and

N O T E S.

1 (*t*) Κεφάλαιον ὃ ἐπὶ τοῖς λεγομένοις. Now of the things which we have spoken, *this is the sum*.] There is another sense of the word κεφάλαιον, as it signifies the *chief* or principal thing. And thus the Vul. and Syr. Chrysostom and Oecumenius understood it in this place. And to say the truth, this seems most agreeable upon the account of what it is join'd with. Had it been said κεφάλαιον ὃ ἔστ' λεγομένων, or in Isocrates's phrase Ad Nicocl. in fine, κεφάλαιον ὃ ἔστ' ἐξηγούμενων (though he seems there to use it to signify the *principal* rather than the *sum*) our rendering would have been more clear : but κεφάλαιον ἐπὶ τοῖς λεγομένοις seems a little more harsh. Whereas if we take here ἐπὶ to signify *after*, as it does sometimes with a dative case, the sense is easy and plain, "After all that has been said, this is the chief thing." Or if we should read with the Alex. MS. ἐν instead of ἐπὶ, there could be no difficulty, "This is the chief in or among all the things that have been said."

(*u*) Who is set on the right hand of the throne of the majesty in the heavens.] The same thing is thus expressed Chap. xii. 2. He is set down at the right hand of the throne of God. And again, Chap. i. 3. He is set down at the right hand of the majesty on high. Some Shechinah or glory, an illustrious token of the divine presence, at the right hand of which Christ is placed, seems hereby intended. Compare Acts vii. 55, 56.

2 (*w*) Τῶν ἁγίων λειτουργός. A minister of the sanctuary.] This version seems preferable to that of our margin, A minister of holy things, because the next clause shows that he rather compares the places wherein Christ and the high-priests under the law ministered, than the services they each perform'd. And from that clause we are to borrow the word ἀληθινῶν, and to understand him to speak of Christ's being a minister of the *true*, that is the heavenly sanctuary, of which that *worldly sanctuary* the Jews had, Chap. ix. 1. was but a pattern or shadow, Chap. viii. 5. And indeed the *sanctuary* and *tabernacle* among the Jews signify the same thing, as we may see by Chap. ix. 2. We may farther observe, that 'tis familiar to speak of the earthly and heavenly sanctuary under this title of ἀγία in the plural. See Chap. ix. 8, 12, 24, 25. x. 19. xiii. 11.

(*x*) Καὶ ὁ σκηνὴς ἡ ἀληθινὴς ἣν ἔπηξεν ὁ Κύριος καὶ οὐκ ἄνθρωπος. And of the true tabernacle which the Lord pitched, and not man.] The first καὶ, *and*, must, I think, according to what has been already observed in the preceding note, be exegetical, and so might be rendered, *Even of the true tabernacle*. The argument here used is, That as God is infinitely more wise and powerful than men, so his works must necessarily transcend and excel theirs. And by consequence, since the Jewish sanctuary was a structure erected by men it must fall vastly short of the heavenly sanctuary, of which God himself is more immediately the author. We may observe this way of reasoning does several times recur in this epistle. Thus Chap. ix. 11. he argues that Christ is come an high-priest of future good things to be obtained by a greater and more perfect tabernacle, because 'tis not made with hands, that is to say, not of this building : and ver. 24.

Christ

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PARAPHRASE.

3 not man. For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things,

is an evidence of his being a minister there: for every high-priest (γ) is appointed to offer gifts and sacrifices: whence there is a necessity that this high-priest, Christ Jesus, should have also somewhat to offer. For if he were on earth, he should not be a priest, there being priests, who offer gifts according to the law (α). And these do service to the tabernacle, which was a draught or shadow of heavenly things (α), as *Moses*, who was to build

3.

4.

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Christ is not entred into the holy places [the Jewish sanctuary] made with hands, — but into heaven it self. Thus Chap. xi. 10. He looked for a city which hath foundations, whose builder and maker is God. And again, ver. 16. having asserted that the ancient patriarchs desired a better, that is an heavenly country, he presently mentions that which is a proof not only of God's not being ashamed to be called their God, but likewise that the country they desired was a better country, namely, that it was of God's preparing. For he hath prepared for them a city.

3 (γ) *Πᾶς ἵδ ἀρχιερεύς.* For every high-priest.] The *for* here may perhaps incline some to think that the first words of the foregoing verse should rather be rendered a minister of holy things, and so overthrow the interpretation before given. But I think the connection stands thus: "We have an high-priest who is set on the right hand of the majesty in the heavens. "But when I speak of him as sitting there, I would not have you think that he is unactive there; no, he acts there as a minister in a more noble sanctuary, and his being an high-priest there betokens nothing less: for every high-priest is ordained, &c." 'Tis manifest that all this is spoken concerning his being an high-priest in heaven, and not of any such office executed by him here on earth. And when 'tis said, *It is of necessity that this man* [rather, this high-priest] *have somewhat also to offer*, I think a regard is only had to his presenting himself to God in heaven. This is much confirmed by the next verse.

4 (α) If there is any strength in our author's reasoning, as no doubt there is a great deal, I can't see how it can consist with the assertion that Christ was a priest in his death. For if therefore he could not be a priest if he were on earth, because there were priests who offered gifts according to the law, the same reason must hold good while he actually was upon the earth, and the priests continued to offer gifts according to the law. To which might be added, that if he was a priest while here on earth, he must be either after the order of *Aaron*, or after the order of *Melchizedec*: after the order of *Aaron* he could not be high-priest, as our author has shown before, because he was of a different tribe; of the order of *Melchizedec* he could not be an high-priest while on earth, since beside that that priesthood is never spoken of as taking place till after his resurrection, it does not consist with the oath of God whereby he was constituted an high-priest of that order. For when once he became an high-priest after the order of *Melchizedec*, he was to continue so for ever, whence he is said to be made a priest after the power of an endless life, Chap. vii. 16.

5 (α) *Οἱ τινες ἀποδείγματι καὶ σκιά λεγέμενοι ἵδ ἐπεργνῶν.* Which serve unto the example and shadow of heavenly things.] This translation easily deceives English readers, who I believe generally understand it, as though it were said, "Who serve for this purpose, that they may be an example and shadow of heavenly things." But the word *λεγέμενοι* will by no means

- build the whole tabernacle, was admonished of God. *For see (saith he) that thou make all things according to the pattern shewed to thee in the mount (b).* But now hath he ob-
- as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount. But now 6

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means bear any such sense; and the words therefore ought to be rendered, "Who serve [or do service to] the example and shadow of heavenly things." Thus have our translators rightly rendered the same word, *Chap. xiii. 10.* Οἱ τῇ σκηνῇ λατρεύοντες, *Which serve the tabernacle*; as likewise in all the other places where 'tis used in the new testament, they render it either to *serve* or to *worship*. This was not, as some perhaps will be apt to imagine, inconsistent with our Lord's words, *Matth. iv. 10.* *Thou shalt worship the Lord thy God, and him only shalt thou serve*: nor was there any danger of idolatry in the priests *serving* the tabernacle, when they had God's direction for it, and the service terminated ultimately upon himself.

(b) Καθὼς κεχηρημάτισαι Μωσῆς, μέλλων ἐπιτελεῖν τὸ σκηνωτὶ. Οὐα γὰρ, φησὶ, ποιήσεις πάντα χτ' ἢ τύπον ἢ δευχθέντα σοι ἐν τῷ ὄρει. *As Moses was admonished of God, when he was about to make the tabernacle. For see, saith he, that thou make all things according to the pattern shewed to thee in the mount.* The *Alex.* and several other valuable MSS. and the *Greek* commentators read here ποιήσεις, which agrees with the LXX. *Exod. xxv. 40.* but this, or the leaving out γὰρ makes no great alteration. Nor need our author's adding πάντα, *all things*, which is neither in the *Hebrew* nor the LXX. cause any difficulty: for *all things* are there necessarily implied, though they are not expressly mentioned; and besides, the *all* is expressed *ver. 9.* of that chapter. What may seem of more consequence, is how we shall account for the expression, That *Moses* was admonished of God, when he was about to finish the tabernacle. This looks as though he had already made a good progress in the work, and was just upon finishing it, when he received this admonition from God; whereas 'tis certain that he had not then done the least thing towards it. Our translators seem to have been sensible of this, and have therefore turn'd ἐπιτελεῖν, *to make*, departing from the more ordinary sense of the word. I think the easiest solution of this is by supposing the word μέλλων here to mean no more than the *Latin esse*, and that the infinitive mood which follows it, is to be rendered by a future participle. This is not an unusual sense of that word; and we have several instances of it in the new testament, where our own translation has prefer'd this rendering. So *Matth. xi. 14.* *This is Elias, ὁ μέλλων ἔρχεσθαι, which was for to come*; and in many other places. Nor need it be any objection that the article is not here prefix'd to μέλλων, since we have instances of the like nature, *Acts xx. 7.* ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον. *Paul preached unto them being to depart on the morrow.* And *ver. 13.* *But we going before to ship sail'd to Assos, being there to take in Paul, ἐκείθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον; for so he had order'd, being himself to go a foot, μέλλων αὐτὸν περιεῖναι.* And accordingly the place before us might perhaps be better translated, "As *Moses* who was to finish the tabernacle was admonished of God." This sense seems most to suit our author's purpose. The high-priests, he says, under the law attended the service of the tabernacle, which was an example and shadow of heavenly things; and this he proves that it was only such an example and shadow, because *Moses* who was to overlook and take care of the whole work, had it all, that is the whole tabernacle, and the several things relating thereto, represented to him as an example and shadow in the instructions he received from God concerning the making it, before he set about it. This makes the πάντα, *all things*, appear very emphatical, and gives the reason why he adds it.

But it may be the greatest difficulty of all is yet behind, how the text here cited is a proof, that the tabernacle, and so the service belonging to it, was an example and shadow of heavenly things.

TEXT.

PARAPHRASE.

hath he obtained a more excellent ministry.

obtained a more excellent ministry than those priests under the law (c).

NOTES.

things. Now though I am not positive in my opinion, I will suggest it to the readers consideration. I think then the chief mistake, which has created all the difficulty, has lain in the sense of *ἐν οὐρανῶν*, *heavenly things*. These are commonly understood of the advantages that accrue to the christian church, or else of the happiness of good men in the other world. Now though I am far from denying that the tabernacle was an example or shadow of these things, nay, and think that somewhat equivalent is declared in other places of the new testament, and of this epistle in particular, yet I can hardly believe that either of these is intended in the cited admonition to *Moses*; and therefore can't easily fall in with any such interpretation. The heavenly things here mentioned seem to me to be nothing else than the *pattern shown to Moses in the mount*. This is called *heavenly*, as being of a heavenly formation, in contradistinction to that which was *earthly* or *humane* being formed by men, as the tabernacle among the *Jews* was. Now that *pattern*, that is, *original platform* (for so *τύπος* must here signify, and not a *type*) could not but be *cælestial*, neither *Moses* nor any other man could have a hand in the forming it; nay, it was shown to *Moses* perfectly formed, when in all probability he had no thoughts or expectations of any such thing. But the tabernacle which *Moses* was to finish was a delineation or draught taken from the other, in comparison of the exquisite exactness and perfection of which it was but as a faint representation, or a mere shadow. See Mr. *Le Clerc's* supplement on the place for the sense of the words *ὑποδείγμα* and *σκιά*. And this interpretation of our author's argument appears very well to comport with his design. For as it shows that the high-priests under the law did serve the tabernacle which was only a representation of somewhat heavenly, their service and office must be inferior to Christ's, who ministers in heaven itself, and about the things in heaven. This he pursues in the next verse, as also in the next chapter. 'Tis observable that there was a wonderful niceness and particularity in the prescription of every thing belonging to the tabernacle erected by *Moses*, and the utensils and service thereof, nor was there less afterwards at the building of *Solomon's* temple. It may be worth while for the reader to compare what is said of this latter, 1 *Chron.* xxviii. 11 — 19.

6. (c) *Νυνὶ δὲ διαφορώτερος τέτυχε λειτουργίας.* But now hath he obtained a more excellent ministry.] This now is, I think, to be explained from *ver.* 1. Now that he is set on the right hand of the throne of the majesty in the heavens. The ministry he has obtained is as he is the minister of the sanctuary, even of the true tabernacle, *ver.* 2. He acts still as a minister though a most excellent one. The more excellent ministry, is that which is more excellent than that of the high-priests under the law, who served the example and shadow of heavenly things, as appears by *ver.* 4, 5.

S E C T.

S E C T. X.

C H A P. VIII. 6—13.

C O N T E N T S.

THIS section appears to be a digression, or an argument brought in by our author incidentally upon his having said, that Christ had obtained a more excellent ministry than the priests under the law. It was a natural inference enough, that if his ministry was more excellent than theirs, that covenant of which he was mediator was more excellent than that under which they ministered. But the thing being of great importance to his subject, he does not content himself with the bare mention of the inference, but expatiates in the distinct proof and confirmation of it; showing that God during that covenant spake of it as very defective, and of another more perfect one which was to succeed it. It will not be very easy to account for the *εἰς τὴν* in the first verse of the next chapter, or indeed for the connection of his discourse there without allowing such a digression here as is pretended: for that verse connects very well with what preceeds the supposed digression, but not so well, I apprehend, with the digression it self.

P A R A P H R A S E.

T E X T.

BY how much also he is a mediator of a better covenant (*d*), our conformity and obedience to which is enforced and encouraged

BY how much also he is the mediator of a better covenant, which was

N O T E S.

(*d*) Οσο καὶ κρείττονος ἐστὶ διαθήκης μεσίτης. *By how much also he is the mediator of a better covenant.*] Although the καὶ also is left out in some copies, yet being retained in others, and particularly the *Alex.* and being acknowledged by the *Vulg.* and *Syr.* 'tis deservedly to be accounted the true reading. Farther, it being obvious that our author had been comparing Christ our high-priest with the high-priests under the law, the full sense of the place must, I think, stand thus, "That Christ is a mediator of a better covenant, than that of which the high-priests under the law were mediators." This ought to be compared with *Chap. vii. 22.* and serves very much to confirm the interpretation there given. See note (*k*).

TEXT.

PARAPHRASE.

established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah:

7. raged by promises of a more excellent nature, than were contained in the first covenant (e). For if that first covenant, had been perfect and blameless, then should no place have been sought for a second. And yet there plainly is: For God himself finding fault with the first, speaks of a second, when by the prophet *Jeremy* he says to the *Jews* who were under the first covenant (f), "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of *Judah* (g)."

8. which

NOTES.

(e) *Ἡτις ἐστὶ κρείττω ἐπαγγελία ἐνενομοθετήσασα.* Which was established upon better promises.] That which is frequently called a law is often likewise called a covenant under the old dispensation, importing the whole body of the *Jewish* laws. And this law or covenant included both the preceptive part, that is the conditional duties of the covenant, and the promises of it, which were the motives and encouragements to perform the duties required. Hence our author chuses to render the words of *Moses* in that manner, *Chap. ix. 20. This is the blood of the covenant, which God hath enjoined ἐνετέλεισθαι unto you.* And in like manner does he here speak of the new covenant as formed into a law, but upon better promises, that is upon promises which related chiefly to spiritual and eternal, and not to temporal advantages.

8 (f) *Μεμψόμενοι ὅτι αὐτοῖς λέγει.* For finding fault with them he saith.] I don't perceive that the passage here cited from the prophet *Jeremy* is chiefly intended to express the fault God found with the *Jews*, though it be past doubt that at that time, and at their coming out of *Egypt*, they gave him occasion enough for it. Nor does indeed the word *μεμψόμενοι* thus understood well suit our author's scope. For he is not proving that the *Jews* were defective, and such as deserved to be blamed upon that account, but that the covenant it self was so defective as to give God occasion to find fault with it, and to design and promise another and better covenant. If *St. Paul* was the author of the epistle, he is so exact in the choice of his words, which have each of them their distinct weight and importance, that 'tis not easy to imagine he would here put in a word of his own that should be so foreign to his purpose, as this seems to be, if we understand it in the sense given by our translators. I think therefore the words ought to be rendered as in the paraphrase, "For finding fault [viz. with that first covenant] he saith" to them [i. e. the *Jews* who were then under that covenant.]

(g) *Βεhold the days come (saith the Lord) when I will make a new covenant with the house of Israel and with the house of Judah.*] The difference between the *Hebrew*, the LXX. and our author's citation, is very inconsiderable, except in the last clause of *ver. 9.* and therefore of that only will any notice be taken.

'Tis much more material for us to inquire, 1. What the covenant is which God here promises to make. And, 2. How this passage is to our author's purpose.

As to the first, it appears to me that this covenant was to be national. The mention of the house of *Israel*, and the house of *Judah*, with whom God promises to make this covenant is very express. And he that will compare the terms here used with the history of *Israel* and *Judah* since

9. which new covenant shall not be ineffectual, as that covenant was which I anciently made with their fathers, the children of *Israel*, when I took them by the hand to lead them out of the land of *Egypt*; for they continued not steadfast in that covenant, and thereupon I also regarded them not (*b*), saith the Lord.

For

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of *Egypt*; because they continued not in my covenant, and I regarded them not,

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Since *Jeremiah's* time, will easily see that hitherto there has been no accomplishment of the things here promised, to this very time. It seems therefore to be a covenant which is still future, and is to take place at the restoration of the *Jews*, when, as *St. Paul* says, *Rom. xi. 26. All Israel shall be saved.* And again, that this covenant is national may be farther argued from our author's comparing it with that which was certainly such, *viz.* that he made with *Israel* when he brought them out of *Egypt*.

But then, 2. We are to inquire how this passage thus understood was to our author's purpose. To which I answer, that if we make this only to refer to *ver. 7.* 'tis a most full proof that place was sought for a second covenant, and consequently that the first that was made in *Moses's* time was not faultless or defective, and that is the main thing he aims at. Besides, the time here spoken of being that wherein the *Jews* should be converted to the christian faith, and become subject to the *Messias*, this covenant must for substance be the same with the gospel-covenant, however 'tis here consider'd as then made nationally with the *Jews*. This seems plain from *Rom. xi.* and from such other places in the old prophets which speak of this covenant which God promised to make in after times with *Israel* and *Judah*.

9 (*b*) *Καὶ ἡμέτερον ἀνέβη.* And I regarded them not.] The words in the prophet, *Jer. xxxi. 32.* are, *בָּאֵלֶיךָ בְּעֶלְתִּי* which our translation renders, *Although I was an husband unto them*, but are rendered by the LXX. *And I regarded them not*; and their translation our author has here followed. It has deservedly exercised the study of the critics, to find out a way to reconcile this citation of our author with the sense of the *Hebrew*. A very learned and judicious writer about an hundred years ago offer'd at an emendation of the *Hebrew* text by reading *נָעַלְתִּי* instead of *בְּעֶלְתִּי*, and it must be owned that this correction was very ingenious, and would fully solve the difficulty. For the word *נָעַל* is used just in this way with the prefix *בְּ* added to the substantive that is govern'd by it; as in that place, *אִם בָּצִיתִי נְעִלָה* *אִם בָּצִיתִי נְעִלָה* *Hath thy soul loathed Zion?* *Jer. xiv. 19.* Nor is the change of the letter *נ* to *ב* very strange, considering by how little an alteration the former may pass into the latter. Others have thought that the LXX. in their copy read neither *בְּעֶלְתִּי* nor *נָעַלְתִּי* but *בָּדַלְתִּי* which word is used in the same construction, *Zeob. xi. 8.* *וְהָם נָפְשָׁם בָּדַלְתָּ בּוֹ* And their soul also abhorred me. I remember this conjecture very much pleased me many years ago, before I had observed that any one had ever suggested it. And indeed the construction with the prefix *בְּ* exactly agrees with the place under consideration: and besides the two letters *נ* and *ב* being both gutturals, and very probably near akin in sound, might easily be put one for t'other, and especially considering that the verb *בָּחַל* is *ἀπαξ λεγόμενον* it might easily be changed by the transcriber into *נָעַל* which is very frequent and common. And this will the rather hold good if the observation of some be admitted (and that not without some good colour) that the letters of the same organ, and particularly the gutturals, are thus frequently put one for the other. Thus the *Keri* puts a *ק* for a *פ*; *1 Sam. xviii. 25.* Either of these two conjectures at the ancient *Hebrew* reading afford me a satisfactory account how the LXX. came to give us so different a sense;

TEXT.

PARAPHRASE.

10 faith the Lord. For this is the covenant that I will make with the house of Israel after those days, faith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities

For this is the covenant I will make with the house of *Israel* after those days are come, faith the Lord, I will put my laws into their mind and write them in their hearts (*i*): and I will be to them a God, and they shall be to me a people. And as their God will I deal with them: for I will so make known my self unto them, as that comparatively they shall have little occasion to teach every man his neighbour (*k*), and every man his brother, saying, Know the Lord, for they shall all know me from the least to the greatest. Nor shall their sins, or those of their ancestors, prevent this: For I will be merciful in pardoning their unrighteousness, and their sins and

NOTES.

sense, as they have done; it seeming to me very natural to suppose that one way or t'other the *Hebrew* copies they used differ'd from ours. I confess there is yet another solution of this difficulty by Dr. *Whitby* from one of our very learned country-men, that the word *בְּלִי* signifies to refuse, despise, and nauseate.

10 (*i*) *I will put my laws into their mind, and write them in their hearts.*] It seems to me unreasonable that these metaphorical expressions should be earnestly urged for the deciding any doctrinal controversies, as I believe these have been. As the blessing here promised is national, it can hardly be supposed that the whole nation to a man should become sincerely good and internally holy. I think therefore, that hereby is intended, (1.) That the whole nation of the *Jews* shall receive and make profession of the christian religion, and become again God's people, and stand in a visible covenant relation to him. See Mr. *Locke* upon *Rom.* xi. 26. note (*x*). (2.) That true holiness and godliness shall then become more general and prevailing than ever, through the abundant effusion of the Holy Spirit. God, who takes this work to himself, effects it by his Spirit, 2 *Cor.* iii. 3—6. and accordingly a great effusion of the Spirit is promised to accompany that dispensation, *Isa.* lxxvi. 26, 27. *Isa.* lix. 21. *Zech.* xii. 10.

11 (*k*) *And they shall not teach every man his neighbour, &c.*] It cannot be imagined that the common methods of instruction, and particularly of educating youth, will then be laid aside; and all will be done by an immediate inspiration. The expressions therefore here used, must be understood not absolutely but comparatively: and hereby is intended the vast increase there shall be among them of the true knowledge of God. And we meet with several passages of the like nature in the holy Scriptures, and in all other authors. Thus when God says, *I will have mercy, and not sacrifice*, *Matth.* ix. 13. the meaning is not, that he would not have sacrifice at all, that being then a prescribed duty; but he would have mercy rather than sacrifice. Thus *Isa.* xliii. 18, 19. when God bids his people *not remember the former things, nor consider the things of old*, he does not intend that they should forget them, or be unthankful for them; but only



13. and iniquities I will remember no more. By saying, *A new covenant*, he manifests the first covenant to be old and growing out of date (*l*). Now that which waxeth old and feeble with age is ready to be abolished and put out of fight (*m*).

will I remember no more. In that he saith, *A new co-¹³venant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away.

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only that they should have less occasion to take notice of them by reason of that *new* and vastly greater thing which God would do for them. Compare *Jer.* xvi. 14, 15. xxiii. 7, 8.

13 (*l*) Ἐν τῷ λέγειν καινὴν, πεπαιδαιώκε ἢ πρῶτην. In that he saith, *A new covenant*, he hath made the first old.] Our author here refers to what he had cited, *ver.* 8. from the prophet. And considering that this covenant is spoken of in opposition to the *Mosaic*, and set forth as taking place of it, the expression, *A new covenant*, must denote that the former is consider'd as old, and what was to be antiquated. And when he says, *He hath made the first old*, the meaning is, that he represented the first as old.

(*m*) Τὸ ὃ παλαιόμενον καὶ γρηγόσκειν ἐς οὐκ ἀφαισισμὸν. Now that which decayeth and waxeth old is ready to vanish away.] St. Paul calls the *Jewish* law, *WEAK* and *beggarly elements*; and our author, *Chap.* vii. 18. says there is a *disannulling* of that commandment for the *WEAKNESS* and *UNPROFITABLENESS* thereof. And agreeably to this he here speaks of it as *waxing old*; in which case things become weak and useless, and so are ready to be laid aside, or *put out of sight*. So 'tis with an *old garment*, as he uses that similitude, *Chap.* i. 11. or with men worn out with old age, who are just dropping into the grave. Which ever allusion he might intend, they seem to be in the right who think he here points at the speedy destruction of the temple at *Jerusalem*, whereby an end was put to the far greatest part of the service prescribed by the law of *Moses*.

S E C T. XI.

C H A P. IX. 1—14.

C O N T E N T S.

OUR author having finished the digression which takes up the foregoing section, he here returns to what he was upon before, in the first part of the eighth chapter, with which his discourse here in the beginning of this chapter must be understood to be connected. He had asserted that Christ our high-priest is a minister of the true sanctuary and tabernacle which was

was pitched by God and not by man, *Chap. viii. 2.* in comparison Chap. IX.
of whom the high-priests under the law served but the example
and shadow of heavenly things, *ver. 5.* upon which he concludes
that Christ had obtained a more excellent ministry than they, *ver. 6.*
This he pursues in the section before us, wherein he argues the su-
perior excellency of the tabernacle in which Christ ministers, and
shows from the nature of the *Mosaick* services, that they prefigured
a more perfect service which was to take place after the dissolution
of the first tabernacle. And withal he magnifies the atonement
Christ has made by his own blood, when he entred into the hea-
venly tabernacle, above that which was made by the high-priest
once a year when he entred into the holy of holies.

TEXT.

PARAPHRASE.

¹ THEN verily the first
covenant had also or-
dinances of divine service,
and a worldly sanctuary.
² For there was a tabernacle
made, the first wherein

THEN verily the first tabernacle (*π*)
had, as well as the second in which
Christ ministers, ordinances prescribing the
service to be done in it (*ο*), and it had a
worldly sanctuary (*ρ*). For this tabernacle
was divided into two parts or tabernacles;
and so the first or outward tabernacle was
made,

NOTES.

¹ (*π*) Εἰς τὴν αὐτὴν καὶ τὴν πρώτην. *Then verily the first covenant.*] There are many copies
which leave out the substantive with which πρώτη agrees, and these our translators follow,
who therefore have inserted the word *covenant* in *Italic*. Our printed *Greek* testaments read
πρώτη σκηνή, *the first tabernacle*, which is agreeable to other copies. If that is not the true
reading, yet I can't but think with *Dr. Whitby*, that the sense would be best so supplied, ac-
cording to the order of his discourse, of which notice has been before taken. And 'tis consi-
derable that no *Greek* copy here reads ἡ πρώτη διαθήκη. But the reader is refer'd to the Do-
ctor upon the place.

(*ο*) Δικαιώματα λαλῆσεως. *Ordinances of divine service.*] It should seem that these ordi-
nances relate wholly to the offices of the priests, and what they did in the sanctuary. See
ver. 10. But what I especially would take notice of here is the word καὶ, which we have ren-
dred *also*. Hereby seems intended that as Christ is a minister λειτουργός of the true tabernacle,
he is subject to ordinances and appointments of God in the discharge of his ministry, as the
priests also were in their services in the tabernacle.

(*ρ*) Τὸ, τὸ ἅγιον κοσμητόν. *And a worldly sanctuary.*] This *worldly* is to be considered in
opposition to ἐπουράνιον or *heavenly*, *Chap. viii. 5.* because it was made by men, whereas the
other was of God's making. See below, *ver. 11.* The attempts therefore of learned men,
who would force another meaning upon the words, seem to be vain.

made, wherein was the candlestick (*q*), and the table, and the shew-bread (*r*), and this
3. first tabernacle is called holy (*s*). But within the second vail (*t*) was the tabernacle which is called the holy of holies; which

was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle, which is called the holiest

NOTES.

2 (*q*) Σκηνή ὅδε κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία. *For there was a tabernacle made, the first wherein was the candlestick.* The English would have run much more easy and smooth to our common readers had this been rendered, *For there was the first tabernacle made, wherein was the candlestick, &c.* The whole building is frequently spoken of as one tabernacle, and so 'tis by our author, *Chap. viii. 5.* and in the immediately preceding verse, and elsewhere: but here he speaks of two distinct tabernacles, upon the account (as I conceive) of the holy place, and the holy of holies being separated from one another, and serving intirely distinct purposes. When he calls the former of these the *first* tabernacle, he has a respect only to its situation, in as much as it presented it self first to him who entred into the tabernacle, and must necessarily be passed through by him who would go into the holy of holies. The form of this candlestick we have related, *Exod. xxv. 31, &c.* and the place of it, *xxvi. 35.*

(*r*) *And the table, and the shew-bread.*] The table here can be no other than that upon which the shew-bread was set. See *Exod. xxv. 23—30.* and for the place where it stood, *xxvi. 35.*

(*s*) ἡτις λέγεται ἁγία. *Which is called the sanctuary.*] 'Tis doubtful whether we are to take ἁγία to be plural, and so to render it the sanctuary, or whether we should read it in the singular ἁγία, and so turn the place with our margin, *Which [first tabernacle] is called HOLY.* A learned commentator takes it for granted, that the word is here plural, and so renders the passage, *Which is called HOLIES.* "Because, says he, the most holy place was called the *Holies of Holies*, ἁγία ἁγίων, by those that spake Greek: for in Hebrew the former is called the *sanctuary* or *Holiness* מקדש or קדש never in the plural number; the latter the *Holiness of Holinesses* קדש קדשים Hence, he thinks, it may seem probable that the writer of this epistle was a *Grecian*, or at least one that did not well understand *Hebrew*, and therefore "cannot be thought to have been *St. Paul*." As his inference is contrary to my opinion, that *St. Paul* was the writer of this epistle, I shall here examine a little his reasoning. Now for ought I can see, he might as well have argued that the *LXX.* interpreters were *Grecians* and did not understand *Hebrew*, because though they sometimes translate קדש קדשים by τὸ ἁγιον ἢ ἁγίων, as *Exod. xxvi. 33, 34.* yet they at other times render it ἁγία ἢ ἁγίων, as *1 Kings viii. 6. 2 Chron. iv. 22. v. 7.* Nor is it unusual for them to translate both קדש and מקדש by ἁγία in the plural number, as these and several other places may prove; *2 Chron. v. 11. xxix. 5, 7. Isa. xlii. 28. Ezek. v. 11. viii. 6. xiii. 38, 39. xxiv. 21. xxv. 3. xxxvii. 26, 28. xlii. 20. xliii. 13, 21. xlv. 1, 5, 7, 8, 9.* and considering how much the phraseology of that translation is imitated in the new testament, and that by *St. Paul* himself, I can't think that this is any evidence that he was not the writer of this epistle.

3 (*t*) Μετα δὲ τὸ δεύτερον καταλύσασα. *And after the second vail.*] The first vail was that which opened into the holy place, whither the priests went daily performing their service. This is spoken of *Exod. xxvi. 36, 37. xxxvi. 37.* The other here called the *second vail* parted between the holy place and the holy of holies. See *Exod. xxvi. 31—33. xxxvi. 35.*

TEXT.

PARAPHRASE.

4 of all: Which had the golden censer, and the ark of
 which had the golden censer (u), and the ark

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4 (u) Χρυσὸν ἔχουσα θυμιατήριον. Which had the golden censer.] Of this we read *Lev.* xvi. 12, 13. 'Tis not there expressly said that the censer was made of gold, as is here asserted: but the thing is highly probable, considering that it was used in the most holy place: and herein the *Jews* agree with our author, it being *Maimonides's* observation; "Every [other] day he whose duty 'tis to use the censer, putteth the coals in a censer of silver, &c. but this day [of expiation] the high-priest putteth coals in a censer of gold." See *Answe.* on *Lev.* xvi. 12. 'Tis more difficult perhaps to account for what is here said, that the *second tabernacle which is the holiest of all had this golden censer*. We don't read that this censer was kept always in the holy of holies: and they who think that it was kept all the year round in the outward sanctuary, near to the entrance into the holy of holies, give a very forced interpretation of these words, making them to signify only that the holy of holies had this utensil design'd for its use, but that it was never there except when the high-priest carried it with him on the great day of atonement. They who give this interpretation will not like to have it carried farther, as though the holy of holies had only in the same manner the *ark of the covenant*, although the *ἔχουσα* equally belongs to both. And indeed by the same way of interpreting they may make the holy of holies to have had all the things that were in the outward or first tabernacle. This difficulty would be still greater, if that were true which some have with much assurance affirmed, that the high-priest took both the golden censer and the sweet incense from the altar of incense, and having taken the coals from off the altar of burnt offerings, and put them in the golden censer, he began to burn the incense before he was actually past the vail and entered into the holy of holies. For if this were true the golden censer could not be kept in the holy of holies, because the high-priest could not then have been in to fetch it out. But this seems to be a mistake. The *Jews* do not allow that the high-priest burnt incense but in the holy of holies, as *Maimonides* assures us in opposition to the *Sadducees*, who pretended the incense was to be put upon the fire in the temple without the vail. See *Answe.* as before cited. I will venture here to submit my conjecture to consideration. This golden censer seems to me to have been kept just within the vail, at the entrance into the holy of holies, and that the high-priest when he was about to go in thither, went first to the altar of burnt offerings and took from thence as many burning coals as would fill a censer (whether he took them in one of the ordinary censers which belong'd to the altar of incense, or in any other vessel, is not said, and much less is it said that he took them in the golden censer) then he took as much sweet incense as would fill both his hands, (but it appears not that he took this from the altar of incense, nor is it very probable he did, if the *Jews* account be true, that they bear this incense small the evening before the day of atonement; see *Answe.* on *Exod.* xxx. 34.) These burning coals and the sweet incense, I imagine, he carried into the holy of holies, at the very first entrance into which I suppose he found the golden censer into which he emptied the coals, and then put incense thereon. Thus I understand those two verses, *Lev.* xvi. 12, 13. *He [Aaron] shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail*. I hardly think that hereby was enjoined that he should actually measure the burning coals by a censer, or the incense by what he could hold in his hands, but that he was to guess at this and take as much as he thought amounted to these quantities, and therefore should rather render the latter, *And two handfuls of sweet incense*. If he filled both his hands with the sweet incense, and so carried it into the holy of holies, how could he carry the burning coals? It seems more probable, as the *Jews* affirm, that he carried the sweet incense in a pot. See *Answe.* on *ver.* 13. And the word *אֵלֶּיךָ* used here in both places, is to be understood in the same manner, 1 *Kings* xvii.

ark of the covenant overlaid within and without with gold (ω), wherein was the golden pot which contained an omer of the manna wherewith God fed the *Israelites* in the wilderness (α), and *Aaron's* rod

the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's

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xvii. 11. and in other texts for a quantity not precisely measured by the hand; nor is the same way of speaking unusual in our own language. However so far is clear, that the coals and the incense are here spoken of as brought within the vail, before any mention is made of burning the incense, for that follows ver. 13. *And he shall put the incense upon the fire before the Lord* [i. e. in the holy of holies] *that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not*, viz. for beholding the *Shechinah* there. I know of but one ancient testimony (besides that of the *Sadducees* before mentioned) that runs counter to this opinion, and that is in *Philonis* lib. ii. *De Monarch.* p. 821. c. where speaking of this matter he says, Πυρρὸν καὶ ὀσμυρὸν ἄλγιστος καὶ θυμιαματὶ ἐισκομίζεται. *He brings in a censer full of burning coals and sweet incense.* The whole stress of the objection must lie upon the word ἐισκομίζεται, which if taken in the most proper sense, and with the utmost strictness, must make him to take part with the *Sadducees* in their opinion, which is not probable. I purposely wave the farther prosecution of this matter (which I would refer to the judgment of the reader) and the mystical meaning of this and the other things here mentioned, any farther than as our inspired author has plainly declared it: for I am sensible that men's own fancies may easily mislead those who indulge them in such interpretations.

(ω) *And the ark of the covenant overlaid round about with gold.* Concerning this see *Exod.* xxv. 10—16. xxxvii. 1—5.

(α) *Εν ᾗ ἐτάμνωτο χρυσὸν ἔχουσα τὸ μάννα.* *Wherein was the golden pot that had manna.* See *Exod.* xvi. 32—34. where the *Hebrew* makes no mention of the metal of which the pot was made, but the *LXX.* expressly call it a golden pot, ver. 33. And considering where it was placed, there can be little reason to doubt of its being of gold. But 'tis more difficult to determine what ἐν ᾗ here refers to. Some think 'tis to the ark of the covenant just mentioned before, and the rather, because the tables of the covenant are presently said to be in the same; and there can be no doubt that those tables were in the ark itself; beside that in the next verse the Cherubims of glory are said to be over it, that is, as they interpret it, the ark of the covenant, and consequently all the things that come between, that is this golden pot and *Aaron's* rod must be thought to be ἐν τῇ κιβωτῇ. But against this opinion 'tis objected from *1 Kings* viii. 9. *That there was nothing in the ark save the two tables of stone.* To which some answer that that speaks only of *Solomon's* time at his placing the ark in the temple, but that it was otherwise in the tabernacle built by *Moses*. But that solution seems insufficient, because the text seems to speak of the ark as containing the same it did from *Moses's* time. *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.* So also *2 Chron.* v. 10. The ark therefore seems to have been in the same state in *Solomon's* time, that it had been in from the days of *Moses*. Compare *Exod.* xxv. 21. *Deut.* x. 2, 5. Others seem so sensible of this difficulty in that scheme, that they choose rather to explain ἐν ᾗ, so far as it refers to the golden pot and *Aaron's* rod, from the *Hebrew* α , and so they would render it by *which*, or near to which, *was the golden pot*: but this construction seems to be very hard, since they will not allow it to hold on to the tables of the covenant. And indeed 'tis natural to imagine, that ἐν ᾗ being only once used, with a general respect to the three following particulars,

TEXT.

PARAPHRASE.

rod that budded, and the
5 tables of the covenant : And
over it the cherubims of glory
shadowing the mercy-feat :
of which we cannot now

rod that blossom'd and bore almonds (*y*),
and the tables of the covenant which God
wrote, and which were put in the ark. But
5 over this (*z*) were the cherubims of glory,
which with their wings stretched out covered
the mercy-feat (*a*) : of all which I have not
now

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ticulars, should be used in the same sense concerning them all. It seems therefore more easy to understand the *ἐν ᾗ* to relate to the second tabernacle, and so the words are exactly true : for all these things were in that second tabernacle or in the holy of holies, and particularly this golden pot was there, *Exod. xvi. 33, 34.* This may perhaps receive some confirmation from the *ἐν ᾗ*, *ver. 2.* which refers to the first tabernacle, just as the other is here supposed to refer to the second tabernacle. If any object that it would have been more proper upon this supposition for our author to have mention'd the ark and the tables of the covenant together, without the intervention of the two other articles ; it may be replied that though this might be so in case he had intended to treat exactly and particularly of these things, yet since he expressly says he could not now speak particularly of these things, *ver. 9.* no such niceness or exactness was necessary ; for which reason also he does not reckon up all the things that were in each tabernacle.

(*y*) *And Aaron's rod that budded.* Concerning this see *Numb. xvii. 1—10.* and by the 10th verse it appears it was put into the holy of holies.

5 (*z*) *Υπεράνω ὃ δόξης.* *And over it.*] That the two cherubims were upon or over the ark appears by *Exod. xxv. 22.* But the reason of this note is to obviate an argument against the interpretation before given of *ἐν ᾗ* *wherein*, in the foregoing verse. For from hence some infer that that *wherein* must relate to the ark, and not barely to the *second tabernacle*, because what is here said must be connected therewith, *And over it*, that is, over the ark of the covenant ~~where~~ were the cherubims of glory. If there were any absolute necessity for such a connection, all that has been pleaded against that sense must be given up. But I apprehend there is no such necessity. For the *δόξης* is here may well enough agree with *διαθήκης* *covenant*, just before mentioned. To clear this let it be observed, that the tables that were in the ark contained only the ten commandments. These were God's *testimony* to *Israel*, and his *covenant* with them ; and accordingly the two tables are called indifferently the tables of the *testimony*, and the tables of the *covenant*. Now as the mercy-feat is said sometimes to be *upon the ark of the testimony*, *Exod. xxvi. 34.* and sometimes *upon the testimony*, for that being in the ark what was over one was necessarily over t'other ; so there is exactly the same reason why the mercy-feat might be said to be over the *covenant*, which is the same thing with the *testimony*. And the same reason will hold good for the *cherubims* of glory, as well as for the *mercy-feat*. So that without any impropriety our author might say, *Over the which* [covenant laid up in the ark] *were the cherubims of glory.*

(*a*) *Χερουβιμ δόξης καὶ σκιαζόντα τὸ ἱλασίσιμον.* *The cherubims of glory shadowing the mercy-feat.*] Concerning these read *Exod. xxv. 17—22. xxxvii. 6—9.* The ark being placed exactly in the middle between the north and south sides of the tabernacle, upon it was the mercy-feat, which is by many thought to have been the only covering of the ark ; upon each side was a cherub with wings stretched out, so as that one wing of each cherub touched the side of the tabernacle on which it respectively was placed, and the other wings met together over the middle of the ark and the mercy-feat. This propitiatory or mercy-feat was consider'd as the seat of God himself. It was here that the atonement was made, and that God was rendered



PARAPHRASE.

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6. now leisure to treat particularly. Now when these things were thus order'd, the ordinary priests went continually into the first tabernacle performing the services which belong'd to their offices. But within the second vail went the high-priest only, and he only once in the year, not without blood which he offer'd for himself and for the errors of the people, the Holy
- Speak particularly. Now when these things were thus order'd, the priests went always into the first tabernacle, accomplishing the service of God: But into the second went the high-priest alone once every year, not without blood, which he offer'd for himself, and for the errors of the people.

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propitiatory by the high-priests sprinkling the blood upon it, and before it, *Lev. xvi. 14, 15.* From hence he appeared, and gave forth his oracles, and so met with his high-priest, and by him with his people. There is one place in our translation which I think needs to be corrected, as it tends to puzzle the common reader, and did me till I look'd into the *Hebrew*; and the rather do I take notice of it, because the *LXX.* agree with our translation, *Exod. xxv. 22.* *And there I will meet with thee, and commune with thee, from ABOVE the mercy-seat* [*LXX. ἀνωθεν καὶ ἰλασθήσῃς, Heb. מֵעַל הַכַּפֹּרֶת* from between the cherubims, &c. I think this should be rendred verbatim, *From upon the mercy-seat, that is from the mercy-seat.* For ours and the *LXX.* translation seem to imply that God was not seated upon but above the mercy-seat. This mercy-seat, according to the account before given, was between the cherubims. Whence God is said to sit between the cherubims, *Psal. xcix. 1.* and *2 Kings xix. 15.* *Psal. lxxx. 1.* *Isaiah xxxvii. 16.* in all which the same phrase *שֹׁכֵן הַכַּפֹּרֶת* is used; as also *2 Kings xix. 15.* That these things were shadows, emblems and patterns of heavenly things, seems past doubt from what we meet with in this epistle. Nor does it appear difficult to understand of what the mercy-seat was an emblem, since St. *Paul* so expressly speaks of Christ under that notion, *Rom. iii. 25.* *Whom God has set forth as a propitiatory, or mercy-seat:* for so it ought to be rendred. See Mr. *Locke* upon that place. However uncertain the application of such things may seem, yet this appears liable to very little objection. The cherubims by the account before given must have overshadow'd the mercy-seat, or covered it, since their wings join'd together over the middle of it. These cherubims are commonly, and I think with good reason, thought to be sensible representations of angels, and they are called cherubims of glory, not barely upon the account of the matter or formation of them, but as they were emblems of that *Shechinah* or glorious presence of God, which used to be afforded by the intervention of angels, and which certainly attended the ark and the mercy-seat in the tabernacle.

There is one thing which I would refer to the consideration of such as are inquisitive into the sense of the holy Scriptures; and that is, whether we have ordinarily fixed upon the true notion of the mercy-seat. We seem ordinarily to take it for a stately and fixed throne whereon God as it were continually sits without any variation or change of it; but there is one passage which seems to represent this as a seat in a chariot, *1 Chron. xxviii. 18.* *He gave gold for the pattern of the CHARIOT of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord.* Let the reader consider whether this will not account for the lofty expressions used of the chariots of God, *Psal. lxviii. 17.* and his riding upon a cherub, *Psal. xviii. 10.* and some places in the prophecy of *Ezekiel.* But I purposely forbear to enlarge upon these matters, however satisfied I may be in my own mind concerning the application that is to be made of them to our Lord Jesus Christ.



TEXT.

PARAPHRASE.

8 The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then pre-

Holy Ghost hereby shewing, that the way into the holy of holies was not made manifest to the priests or people (*b*), while the first tabernacle retained its primitive situation and use (*c*). Which first tabernacle was an imperfect delineation of the things of this present time (*d*), in which were offer'd both gifts

8.

9.

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8 (*b*) Μήπω πεφανέρωται ὁ δὲ ὁδὸς εἰς τὸ ἁγίον ἁγίων. *That the way into the holiest of all was not yet made manifest.*] If the ἁγία which we render the holiest of all were to be understood of heaven, it could not be hence concluded that heaven was inaccessible to those good men who lived under the old dispensation. All that could be then inferr'd would be only this, that they got thither by a way which they did not themselves clearly understand. But it does not appear that he means heaven here: but only the immediate presence of God; which he sets out by the *holy of holies* in which there was such a presence. This is plain from the manner in which he speaks of the same thing, Chap. x. 19—22. Nor does this imply that good men had not before Christ's time access to God; but only that the way or ground of that access was not clearly perceived by them, the intimations that were given of it in the typical service being too obscure to deserve to be called a manifestation.

If it be asked, How did the Holy Ghost signify thus much? 'Tis easy to answer from the foregoing verse; that the people and all the priests were debarred coming into the holy of holies, where God was in such an eminent manner present, this being allowed to the high-priest only, and not to him constantly, but only once a year. To which we may farther add, that when he went in there, he was bound under pain of death to keep burning incense, that by the cloud it made his view of the divine glory might be intercepted.

(*c*) Ἐτι τὸ πρῶτον σκηνὴς ἐχέουσιν ἑαυτοὺς. *While as the first tabernacle was yet standing.*] The *first tabernacle* is generally interpreted to signify the whole building, and 'tis thought to be called the *first* in opposition to the tabernacle of Christ mentioned, ver. 11. But it seems to me more reasonable to understand this of the court of the priests for two reasons. 1. Because this expression of the *first tabernacle* does nearest in the context signify that court, see ver. 2, 6. 2. Because this does so well suit our author's argument. For as that court led to the holy of holies, and it was necessary to pass through it in order to enter thereinto, as long as that remained in its ancient state and use, the holy of holies must be inaccessible to all the people who might not so much as come into that first tabernacle or the court of the priests, and likewise to the priests who were not permitted to go any farther. So that 'tis plain from hence that the way into the holiest was not then made manifest.

9 (*d*) Ἦτις παραβολὴ εἰς τὸ καὶ νῦν τὸ ἐνεσπύτα. *Which was a figure for the time then present.*] Our translators have inserted the word *then*, which is not in the original, and contrary to their usual method have not given notice of it by putting it into a different character. And to say the truth, the sense seems to me better if *then* be here left out. For *this* [or as some copies read *this first*, i. e. tabernacle] was properly a figure παραβολή [that is, as Theophylact says, τύπος ἢ σκιαγραφία, a type or imperfect delineation] for the present time, viz. to represent obscurely the advantages of the present time, now Christ is come. To which purpose we may observe that in *Velefsius's* readings it runs thus, Παραβολὴ εἰς τὸ καὶ νῦν ἐνεσπύτα, with which the *Vulg.* agrees. *Qua parabola est temporis instantis.* And if we follow the *Complut.* copy, that will seem to determine it to the sense I have given, Παραβολὴ εἰς τὸ καὶ

10 gifts and sacrifices (*e*), which could not, with reference to the conscience, make perfect the worshiper (*f*), who only worship'd with meat and drink offerings, and various washings, which were carnal ordinances laid upon the *Jews* until the time of reformation (*g*). But

sent, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, *Which stood* only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

NOTES.

καίρῳ τούτῳ ἐρεσνηκότα. This he calls in the next verse the *time of reformation*.

(*e*) Καθ' ὃν δώρε τε καὶ θυσία προσφέρθη. In *which* were offered both gifts and sacrifices.] I follow here the reading of the *Alex. Clermont*, and other MSS. together with the *Vulg.* and *Oecumenius*, Καθ' ἣν sc. πρώτην σκηνήν, or else καθ' ἣν, sc. παρελθόν. So that in *which*, or according to *which* I understand to relate to the *first tabernacle*, and not, with our translators, to the *time*.

(*f*) Μὴ δύναμεναι ἥτις συνέδουσιν τελειῶσαι ἢ λαβεύοντα. That could not make him that did the service perfect, as pertaining to the conscience.] This rendering looks as though the priests only who did the service in the first tabernacle, were here designed. It would have been freer from ambiguity to an *English* reader, if it had been rendered here as *Chap. x. 2.* the worshiper, that is him who brought the gift or sacrifice. The limitation as pertaining to the conscience, is agreeable to many other passages in this epistle. Ceremonial impurities were done away by these gifts and sacrifices, but moral evils which burdened the conscience, upon which a sense of guilt was left, could not be removed hereby. So that the sense here is much the same with what is thus express'd, *Ath. xiii. 39.* By Christ all that believe are justified from all things, from *which* ye could not be justified by the law of Moses.

10 (*g*) Μήνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιομασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.] The construction in this verse is considerably obscure. Our translators have inserted *which stood*: but 'tis not easy to guess what they mean by *which*: nor can I perceive what it can relate to in the *Greek*, except it be the *first tabernacle*, or the *figure*, neither of which seem well to suit. Again, if we follow the common reading of the original, which I have set down, ἐπικείμενα cannot agree with δικαιομασι, and therefore there must then be an ellipsis, such as ἄτινα ἦν, or the like. The reader will bear with me in offering a somewhat different account of the meaning of so obscure a passage. And here in the first place I join the beginning of this verse with the latter end of the former in this manner. Those sacrifices could not, as pertaining to the conscience, make perfect him that worship'd [God] only with meats and drinks, and divers washings. And so ἐπὶ will be instead of ἐν. In the next place, there being nothing to favour the present *Vulg.* but *Relesius's* various readings, which seem adapted to serve that translation, I don't think it very necessary to regard his putting ἐπικείμενοις instead of ἐπικείμενα, and especially since the old *Italian* version, before it was corrupted, seems to have read ἐπικείμενα, as may be judged from the *Latin* copies of St. *Germain* and *Clermont*. Farther, instead of καὶ δικαιομασι I chose to follow the *Alex.* and other MSS. and to read δικαιομά[τα]. And as the sense is elliptical, I chose to fill it up before that word rather than after, and understand it as though he had said, ἄτινα ἦν δικαιομά[τα] σαρκὸς — ἐπικείμενα. Which were carnal ordinances imposed, &c. So that here our author, as in other places, brings in this clause to disparage and lessen those ordinances upon which the *Hebrews* were apt to set a great value. If this interpretation so far be admitted, it may perhaps help us to understand what is meant by meats and drinks. This has exceedingly puzzled interpreters, who take it for granted, that by meats here we are to

TEXT.

PARAPHRASE.

- 11 But Christ being come an high-priest of good things
 But Christ, an high-priest of good things to be afterward bestowed, being come (*b*), through

a

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understand such meats as were clean, that is, which they were allowed to eat. But I must needs say, it seems very strange that this should be mentioned presently after *gifts and sacrifices*, which could not make the worshipers perfect as pertaining to the conscience. For though the abstaining from unclean and forbidden meats was an act of *obedience*, yet it was not properly an act of worship; nor does this at all help out the proof of his assertion, that those gifts and sacrifices could not make perfect. However, since such abstaining from forbidden meats would keep them free from some defilement, though it would not remove or take away any other, let it be supposed that their interpretation of *meats* is just, yet what will they then make of the drinks? They are sensible of the difficulty here, and acknowledge there was no uncleanness in *drinks* as well as meats; and therefore a poor shift they make to get over this, and explain it from the law concerning the *Nazarites*, to whom wine and strong drink were forbidden, and from the law that forbade the priests to drink wine when they were to minister in holy things. But how unlikely are these things? and especially when we consider with what these *meats* and *drinks* are here joined, and that is *divers washings*, which were in order to purify them? It seems therefore highly reasonable to suppose that the *meats* and *drinks* mean somewhat of the same nature: and accordingly I understand both to be spoken concerning the sacrifices which consisted of both meats and drinks; the sacrifices are called the meat of God's house, and wine was to be used in all their drink offerings. There can be nothing more to our author's purpose than the words he uses when taken in this sense.

Nothing farther in this text needs explication, except it be what is meant by the *time of reformation*. In the general it must mean the time of the Messiah, as seems plain by the next verse. By this *reformation* is intended that change that Christ made of the way and manner of serving God, putting an end to the *Jewish* pedagogy and ceremonial service, and appointing another of a more noble and spiritual nature. Nor were the *Jews* themselves without an expectation of somewhat of this kind to be effected by the Messiah when he came, as Dr. *Whitby* has shown upon the place. The asserting of this seems to have been the reason why the *Jews* were to exasperated against St. *Stephen*. For thus the witnesses deposed against him, *Acts* vi. 14. *We heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.* There is nothing in this which the holy martyr might not well have said; nor does it appear unlikely to me that he should deliver himself to that purpose. I therefore imagine that when they are called *false-witnesses*, it is merely upon the account of the invidious turn they gave to his innocent words. *We have heard him speak blasphemous words against Moses, and against God, ver. 11.* And again, *ver. 13. This man ceaseth not to speak blasphemous words against this holy place and the law.*

11 (*b*) Χρὶς ὁ ἱερεὺς ἀγαθῶν ἀρχιερεὺς ἔσθι. μελλόντων ἀγαθῶν. But Christ being come an high-priest of good things to come.] Some would have the ὁ here to be a reditive to ἡ in the first verse. But that seems hard to be allowed, since 'tis not only so remote, but the comparison is rather made between the *Jewish* high-priest mentioned *ver. 7.* and Christ.

The word ἀρχιερεὺς is obscure as here used, and seems to have puzzled interpreters. One owns it is never elsewhere taken in the same sense it is here. It signifies to come to a person or place, or to be present any where. They seem to be mistaken who understand this of the incarnation of Christ; nor do I find that any pretend he acted as a priest before his death. The interpretation therefore that seems most probable to me, however overlook'd by interpreters is, that ἀρχιερεὺς is to be joined in construction with ἐσθίειν εἰς τὰ ἁγία in the next verse, and that the sense is this: That being as an high-priest come to the holy

- a greater and more perfect tabernacle, that was not (as the *Jewish* tabernacle) made with hands or fashioned by men (*i*), *being come, I say*, to the holy of holies, he entred
 12. once thereinto, not indeed with the blood of goats (*k*) and calves as the high-priest did (*l*), but with his own blood, having obtained
 13. eternal redemption (*m*). For if the blood of

to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the

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holy of holies he entred thereinto. That *ἔγγινεσθαι* and *εἰσέλθειν* are thus joined together we may see by *Acts* xiii. 16. And if I mistake not, this will make the construction easy in this place.

Farther, however some may think light of the interpretation of *ἢ μelleίων ἀγαθῶν*, yet I can't but prefer that which refers this to the good things which were to be brought about by Christ, and that the *μelleίων* has here a respect to the age of the Messiah, who was according to the LXX. to be the *father of the age to come*. And accordingly I don't consider this as having so much a respect to the future heavenly felicity (though I would not affirm that that must be wholly excluded) as to the advantages we have by Christ in this present world.

(*i*) *Διὰ τὸ μelleίων καὶ τελειότερος σκηνῆς, ἢ χειροποιήτου, τήξει ἢ ταύτης τὸ κτίσεως.* By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.] These words, as they stand in the original, may be thought to belong to the good things to come, and so our author should be understood to say those good things were to come, or to be conveyed to us by a greater and more perfect tabernacle. And thus our translators seem to have taken them. But it seems to me more natural to join the words with *εἰσῆλθεν* in the next verse, and so the sense will stand thus, But Christ a high-priest of good things to come, came and entred by or through a greater and more perfect tabernacle into the holy of holies.

This greater and more perfect tabernacle is, I think, to be interpreted from *Chap.* x. 10. to signify the flesh of Christ, which very well agrees with the context in this place. This is said not to be made with hands, in opposition to the tabernacle or temple which were the work of men; and so 'tis explained, *that is to say, not of this building*, not of such an human or earthly structure.

12 (*k*) *Οὐδὲ δι' αἵματιος τεθγῶν.* Neither by the blood of goats.] The meaning of *οὐδὲ* here is *ne quidem*; and so the proper rendring would have been, Not indeed by the blood of goats and calves, [as the high-priests under the law] but by his own blood he entred once into the holy of holies.

(*l*) *Καὶ μόρων.* And calves.] In *Lev.* xvi. 3. the Hebrew has *פר בן בקר* which we render a young bullock. The distinction the Jews make is that *פר* signifies a calf of the first year, and *בן* one of the second year; so that being so young it might be reckon'd a calf. Accordingly the LXX. in rendering that place in *Lev.* continually translate it by *μόρος*, and them our author follows, as does also the Vulg. which uses the word *vitulus*.

(*m*) *Ἀιώνιον λύτρωσιν ἐσχέρη.* Having obtained eternal redemption for us.] St. Paul has told us what we are to understand by redemption, *Eph.* i. 7. In whom [Christ] we have redemption through his blood, even the forgiveness of sins. Compare *Col.* i. 14. This he attributes to the blood of Christ as does St. Peter also, *1 Pet.* i. 18, 19. And in like manner does our author here speak of it as obtained by the blood of Christ as an expiatory sacrifice. Compare *ver.* 14. The reason why he here calls this eternal redemption, is that he might show that

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blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of
14 the flesh; How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?

of bulls and goats, and the water of separation mixed with the ashes of the red heifer, being sprinkled upon those who were under a ceremonial uncleanness (*n*), sanctifies to the cleansing of their flesh (*o*), how much more
14. shall the blood of Christ, who through the eternal Spirit (*p*) offer'd himself a spotless offering to God, be effectual to purify your conscience from sins (*q*), that so you may be at liberty to serve the living God (*r*)?

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that his entering into the holy place as our high-priest needed not to be more than once; it being of that complete virtue as perfectly to expiate all the sins of all that should believe in, and obey him to the end of the world, there could be no occasion for its ever being repeated.

13 (*n*) Concerning the *ashes of an heifer sprinkling the unclean*, read Num. xix.

(*o*) Ἀγιάζει τοὺς ὁ ἁγίου καθαεῖται. *Sanctifies to the purifying of the flesh.*] The legal impurities debarr'd the Jews an attendance upon the publick service: from these they were freed by the sacrifices, washings, and sprinklings appointed by the *Mosaic law*, which are called *carnal ordinances*, ver. 10. and so became qualified again for publick worship. And of this our author speaks under the notion of sanctification. That this sanctification or purifying is to be consider'd with respect to the divine service appears by the next verse, wherein he represents the advantage we have by the blood of Christ, *viz.* to be qualified to serve the living God.

14 (*p*) Ὁς διὰ Πνεύματος αἰωνίου. *Who through the eternal spirit.*] There are so many Greek copies which read here *αἰών* instead of *αἰωνίου*, the *holy* instead of the *eternal spirit*, with which the *Vulg.* agrees, that it can't easily be determined with any great certainty which is the true reading, especially since the ancient *Syriac* version agrees with the common reading, *Who through the spirit which is for ever*. The nature of our author's argument seems to leads us to consider this *Spirit* as signifying the *λόγος* or divine nature of our Lord, since he is setting forth the intrinsic worth and excellency of his offering; though it must be own'd that a good sense may be given of the words, when they are interpreted of the Holy Spirit.

(*q*) Καθαεῖται ἡ συνείδησις ὑμῶν ἀπὸ νεκρῶν ἔργων. *Shall purge your conscience from dead works.*] By *dead works* we are evidently to understand *sins*. See Chap. vi. 1. The blood of Christ is said to *purge* or purify from these, as it makes atonement for, or obtains the forgiveness of them; the consequence of which is, that the conscience is hereby freed from the distressing sense of guilt, and a person acquires a freedom in the service of God. The conscience is here mentioned to shew the great difference in the effects of the blood of Christ, and of the legal purifications, that whereas the latter only purified the flesh, the former purified the mind and conscience.

(*r*) The reason why our author speaks here of God as the *living God*, seems to be that he might the more plainly intimate the necessity of the conscience's being purged from dead works in order to the serving him. Considering him as a God of life and almighty power, guilt on the conscience would affright men from his service.

S E C T.

S E C T. XII.

C H A P. IX. 15—28.

C O N T E N T S.

THIS section seems to be in a good measure a digression in our author's discourse. In the former he had, by comparing the ancient tabernacle and the service thereof with Christ, shown the weakness of it; and to this he returns in the beginning of the next chapter. But here, upon his having asserted the great virtue of the blood of Christ, he enlarges in showing how necessary the shedding of his blood was, partly upon the account of his office as mediator, partly from the nature of God's covenant with men, as appears by what was done under the first covenant. And he argues from the different natures of the things to be purified with sacrifices, that the blood of a more excellent sacrifice was necessary under the second than under the first. And in the four last verses he has a respect to what he had before said of Christ's dying and entering into the holy of holies but once, proving that that was every way sufficient. By all these things 'tis evident, that though I look upon this as a digression, yet 'tis a most pertinent and useful one.

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15. **A**ND in order to Christ's accomplishing this (f), he is the mediator of the new covenant (t), that his death intervening for
- A**ND for this cause he is 15 the Mediator of the new testament, that by means of death, for the re-

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15 (f) Καὶ διὰ τούτου. *And for this cause.*] I take this to refer to the last clause of the foregoing verse, and that the sense stands thus: "And for this end that he might purge your conscience from dead works to serve the living God, he is the mediator, &c."

(t) Διαθήκης καινῆς μεσίτης ἐστί. *He is the mediator of the new testament.*] 'Tis observed before that this is the only place where the word διαθήκη can be thought to be put for a testament rather than a covenant. See on Chap. vii. 22. note (k). It shall now be inquired whether there be any necessity of taking it so in this verse and its context. This is the rather

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redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

for obtaining the forgiveness of the transgressions that were committed against the first covenant, those who being called submit to the new covenant, might receive the promised eternal inheritance (u).
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ther to be consider'd, because some have imagined that our author plays as it were with the ambiguity of the *Greek* word, which signifies either a *testament* or a *covenant*, and that there is very little strength in his way of reasoning; which others judge to be an injurious reflection upon him. Now whatever the difficulties are which may attend the rendring it here a *covenant*, there are others not inferior to them that lie on the contrary rendring a *testament*. For however ambiguous the *Greek* word is, yet the *Hebrew* בְּרִית invariably signifies a *covenant*. And this our author had in his eye. See ver. 18—20. Again, a *testament* has no mediator belonging to it, as a *covenant* has; and therefore the *mediator of a testament* must be an improper, and perhaps unintelligible expression. Besides, as much of the plea used for the taking a *testament* to be rather spoken of, than a *covenant*, rests upon the word διαβεβαιω, which we render the *testator*, ver. 16, 17. it will be hard to account for what is there said of the death of the *testator*. For the *testator* must be God the Father who makes the *testament*, and gives the blessings of it, who could not possibly die. But of that under the next verse.

(u) Ωπως θανάτῳ γενομένῳ εἰς ἀπολύτῳσιν ἡς ἐν τῇ πρώτῃ διαθήκῃ ἀδικησάντων, ἡ ἐπαγγελία λαβῶσιν δι' ἐκκλησιῶν τῇ αἰωνίῃ κληρονομίας. That by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.] This passage appear'd to me very difficult, and well deserves to be more exactly consider'd than I think it has yet been: for I pretend not to speak with any great certainty of the interpretation I shall offer. Our translation of θανάτῳ γενομένῳ by means of death, does not miss the sense: for he speaks of the death of Christ as the means of procuring redemption. Whence some choose to supply the word *his*, and render the place *his death intervening*. And the *Syriac* takes a yet greater liberty, rendring it, *Who by his death is the redeemer of those who transgress'd against the first covenant*. That translation seems likewise to have fixed upon the proper sense of ἐν which they turned by *by* or *against*: for that rather than *under* is the signification of this *Greek* preposition when 'tis joined with a dative case. I imagine our author has here a respect to what he frequently asserts in this epistle, that the sacrifices prescribed in the law were not of sufficient value to expiate the sins which were committed by the *Jews* against it, and that therefore a more perfect sacrifice was necessary upon their account, and that this expiation was accordingly made by the death of Christ, in regard to which good men had granted to them that redemption or remission which the law could not procure them. And hence I understand the last clause thus, That they who are called, that is so called as to be prevailed upon and effectually engaged to become the people of God, whether they were such as were under the former dispensation or covenant before our Saviour's coming, or those who were effectually called now after the new covenant took place, whether they were *Jews* or *Gentiles* might receive the promise of the eternal inheritance, that is the eternal inheritance that was promised. By the *eternal inheritance* I understand eternal life, to which the law could not intitle men: whence it must follow that those who under that dispensation obtained it, did it by virtue of some promise (as particularly that to *Abraham*) which belonged to the new covenant properly, and consequently that their right depended upon Christ who was to be the mediator of that new covenant. Unless our author be thus understood; I confess

16. For in every such covenant which God makes with sinful men, there must also of necessity be the death of the pacifier (24). For where a testament is, there must also of necessity be the death of the testator.

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fels I do not see what relation or connection there is between the two things mentioned, viz. his death for the redemption of the transgressions against the first covenant, and the called's receiving the promise of the eternal inheritance. A better account of this verse will be very agreeable to me: however I can't but observe that there is nothing in it that leads us to determine the sense of διαθήκη in the context to a *testament* rather than a *covenant*.

16. (24) Οτι ὅς διαθήκη, θάνατον ἀνάγκη ἔχειν τοῦ διαθεμένου. For where a testament is, there must also of necessity be the death of the testator. It must be own'd that if this and the next verse were to be consider'd without relation to the context, nothing could be more agreeable than the interpreting them of a proper *testament*, the word διαθεμεῖν frequently signifying in other authors a *testator*, as our translation renders it. But when the reasoning in the context is carefully minded, it seems to determine the discourse to be of a *covenant*. Our author in this verse is giving a reason of what he had said in that before, as the connecting of this verse by the word *for* plainly shews. Now that which he refers to in the foregoing verse is, that being the mediator of the new covenant, he was by his death to obtain the promised eternal inheritance for such as were called, whether under the first or last dispensation, provided they had complied with the terms insisted on. This promised inheritance could not be obtained without redemption or forgiveness; nor this forgiveness without the death of the mediator, the legal sacrifices not being sufficient to purify from sin. There was therefore a necessity that his death should intervene upon the account of such as lived under the law as well as for those who lived under the gospel. Hence he asserts, that where a covenant is there must also of necessity be the death of the testator, as we render τοῦ διαθεμένου. This shews that the διαθεμεῖν must be the same as the mediator before mentioned; and consequently that he must be consider'd as acting in a *covenant*, and not in a *testament*, there being no such thing as a mediator of a *testament*. The question then will be, in what sense we must understand διαθεμεῖν, that it may agree with the scope of the context. Now though διαθεμεῖν is often put for a *testator*, yet as 'tis a participle of διαθήσθαι, it may well be supposed to take its signification from it. And as that word sometimes denotes to *appease*, or *pacify*, διαθεμεῖν may here denote the *pacifier*, which well accords with the character of a *mediator*. This sense is taken notice of by Lexicographers, who furnish us with an instance of it which I judge very much to our purpose, and which I shall therefore here present to my reader. 'Tis in *Appian, lib. ii. De Bellis civilibus*, where he says that *Cæsar* having obtained the province of *Spain* was detained by his creditors, whom he was not able to pay — however, says he, διαθεμεῖν ὁ πῶς ἐνοχλῶντας ὡς ἐδύνατο, be pacified his creditors who troubled him as well as he could. And thus I understand the word here, though I own I can't find any the like use of it in the new testament, or the LXX. If it be objected, that our author here argues from the general nature of a διαθήκη, and that this will hold good of a *testament*, but not of a *covenant*; I answer that 'tis indeed true, that this will hold good as to a *testament*; but then there are other reasons which have been, and which shall be alleged against that sense. But that which satisfies me in the case is, that though the expression may seem to be absolute, yet it may well be restrained by the scope of the writer. And therefore however true 'tis, that some covenants be- tween man and man were anciently confirmed by blood, that is by sacrifice, yet that never having been esteem'd absolutely necessary, and it being necessary to suppose that some covenants or compacts were always transacted between them without the intervention of any sacrifice at all,

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- 17 For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. 17. For the covenant is made upon the condition of death, and is confirmed thereby (x); because the pacificator has no power at all while he liveth (y). Whence neither was the first covenant initiated and established without blood 18. without blood: For when Moses had spoken every 19. being

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all, it may not perhaps here be unreasonable to imagine that he only has a reference to such covenants as God was pleased ever to make with sinful men. And accordingly he here mentions none but such covenants, viz. that of the law, and that of the gospel. I can't perceive our translation of *ᾠραδα* is much amiss. *There must be*, that is, *There must intervene the death of the pacifier.*

17 (x) *Διαθήκη ὅ ἐν νεκροῖς βεβαια.* For a testament is of force after men are dead.] Nor to repeat that this can't be apply'd to the immortal God; who must be consider'd as the testator, I take *Διαθήκη* here as in the verse before, for any covenant God makes with sinful men, and *ἐν νεκροῖς βεβαια*, where *γίνεται* or *ᾠ* must be supplied; means that the covenant becomes valid or ratified (Compare Gal. iii. 15.) upon condition of the death of the pacifiers. And most certainly if death be insisted on in the condition of the covenant, the great confirmation of it must be when that condition is fulfilled. Nor do I perceive any thing unreasonable in supposing that here the *concrete* is used for the *abstract*, and that *ἐν νεκροῖς* is the same as *ἐν θάνατῳ*. Thus it seems used in other places, and particularly Rom. xi. 15. *If the casting them away be the reconciling of the world, what shall the receiving them be but ζωὴ ἐκ νεκρῶν*, life from the dead, i. e. from death?

(y) *Ἐπεὶ μὴ πῶς ἰσχύει ὅτε ζῇ ὁ διαθεῖς.* Otherwise 'tis of no strength at all whilst the testator liveth.] That is, the condition of the covenant not being perform'd by the pacifier's death, the covenant it self is not confirm'd and ratified. But to speak freely, I doubt whether *Διαθήκη* is the nominative case to *ἰσχύει*, and the rather, because then the proof and the thing proved do too much coincide. I should therefore choose rather to take *ὁ διαθεῖς* to be understood to precede *ἰσχύει*, and so the construction will stand thus: "Because the pacifier can do nothing as long as he [the pacifier] liveth." Whoever considers the scheme of the gospel, and of this epistle in particular, must be sensible how exactly this interpretation agrees with both. But I refer this to the judgment of the careful reader. Only it may be proper to add, that in case this explication be allowed it may not be amiss to suppose this clause to be a parenthesis, as the connection then between the first part of the verse and ver. 18. will be more easy and obvious.

18 (z) *Ὁθεν ὃ δ' ἡ πρώτη χάρις αἵματι ἐγενεσθαι.* Whereupon neither the first testament was dedicated without blood.] However our translators have here again inserted the word *testament* as answering to *Διαθήκη*, which must be understood in the Greek; yet this seems a clear argument that the word is used by our author to signify a covenant. For the old dispensation had nothing of the nature of a *testament* at all, but was purely a *covenant*: and there is little connection in his discourse, or strength in his reasoning, if we suppose the word is put for a testament in the preceding verses, and used for a covenant in this. For what sense will there then be in the *ὅθεν* whereupon or whence? But the reasoning is clear, if we understand him to assert that all the covenants God makes with men are upon condition of death; and that this appears by the first covenant wherein the same thing may be observed:

being spoken by *Moses* to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop (a), and precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop,

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As to the word ἐγχεταίνισαι which our common translation renders *was dedicated*, but the margin *purified*, less agreeably to the import of the word, though not foreign to the sense, as appears by *ver.* 23. The *Vulg.* renders with us *was dedicated*, and the *Syr.* *confirmed*: the true sense of it seems to be, that it was *initiated, dedicated or renewed*; to which purpose the LXX. use it in translating כִּתְּבָה and כִּתְּבוּ several times: but in the last sense of *renewed* it often answers to כִּתְּבוּ which carries in it that signification. It may seem doubtful which sense we should here prefer. If we take the latter, that the *covenant was renewed*, it may seem to refer to the continual renovation of it by the sacrifices they offered; but what follows in the next verses seems wholly to refer it to what was done at the first promulgation of it by *Moses*, which will rather lead us to the sense of *initiated or dedicated*. And to this purpose *Chrysostom* explains it, βεβαία γέγονεν, ἐκυρώθη, *it became valid, or was confirmed*.

19 (a) Λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων καὶ ὑδάτος καὶ ἐρίου ποικίλου καὶ ὑσώπου. *He took the blood of calves and of goats, with water and scarlet wool and hyssop.* What our author refers to in this place, is to be found *Exod.* xxiv. But 'tis observed by commentators that no express mention is there made of the *blood of goats, of water, scarlet wool or hyssop*, but only of the *blood of calves*. They seem to give a satisfactory solution of this difficulty, who suppose that our author might have this, as well as some other things he mentions, from the received traditions and interpretations of the *Hebrews*, especially all circumstances joining together to confirm it. And from the words of *Moses* it seems highly probable that he took the blood of *goats* as well as *calves*. For *Exod.* xxiv. 5. 'tis expressly said that they offered *burnt offerings, and sacrificed peace-offerings of oxen* [or *calves*, the LXX. here using the word μόσχα] *unto the Lord*. These *calves* were the peace-offerings, but what the burnt-offerings were is not expressed: they might as well be *goats* as of any other kind; and the rather, because goats were frequently used in the sin-offerings. Nay, some say, that when ever burnt-offerings and peace-offerings were to be offer'd together, goats were always a part of the burnt-offering. See *Lev.* ix. And indeed *Josephus*, *Antiq. lib.* iii. c. 10. seems in one or two places to speak as though one or more goats were always a part of the burnt-offerings. The *Syriac* translators therefore seem to have taken too great a liberty in omitting the mention of *goats*, which the *Vulg.* with all the ancient MSS. acknowledge to belong to the text. And if they did it, because they could not find the *goats* taken notice of in the story, *Exod.* xxiv. they might as well have forgotten to translate the other words which follow, *With water, and scarlet wool, and hyssop*: for neither is any express mention made of them there. And yet considering the great quantity of blood that was used on that occasion, it does not appear unreasonable to suppose that those things were then used. One half of the blood he sprinkled on the altar, and one half he put in basins for sprinkling the people, *Exod.* xxiv. 6, 8. Now when such a large quantity of blood was to be sprinkled, it seems necessary that some course should be taken to prevent its congealing, and to keep it fit for its design'd use. And what course can be thought to have been more likely to have been observed by him than this to mix the blood with water? And when the blood was thus mixed, as it would thereby be in some measure diluted and lose its colour, the *scarlet wool* might perhaps contribute in some measure to make the colour more vivid: however, as it would suck up the blood and water in a considerable quantity, it might be of great service in performing the ceremony. The bunch of *hyssop* might likewise be of use in order to the sprinkling of the water and blood. 'Tis not likely when God was so punctual in his prescriptions of the old ceremonial service, that he would fail to give *Moses* a particular direction

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and sprinkled both the book
20 and all the people, Saying,
This is the blood of the tes-
tament which God hath
21 enjoined unto you. More-
over, he sprinkled likewise
with blood both the taber-

and sprinkled both the book and all the peo-
ple (*b*), Saying, This is the blood of the co- 20.
venant which God hath enjoined you to ob-
serve (*c*). And in like manner afterward 21.
(*d*) he sprinkled with blood both the taber-
nacle

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rection in so necessary a case, or that *Moses* would venture to act without it. And if this be allowed, what can we look upon as a more reasonable supposition, than that God now pre- scribed to *Moses* the same method which he did afterwards expressly in the like cases? See *Lev.* xiv. 4—6, 49—52.

(*b*) *Αὐτὸ τε τὸ βιβλίον καὶ πάντα τὰ λαὸν ἐρράδυσσε.* And sprinkled both the book and all the people.] There being no mention in *Exod.* of his sprinkling the book, some commentators have imagined that our author does not say that he sprinkled the book, but that he took the book; and so they join the first clause here with *λαῶν*. But this interpretation seems harsh as it makes the *καὶ* and of the last clause redundant. The account given by others looks more probable, that the book was laid upon the altar *Moses* built, and consequently could not but be sprinkled when the whole altar was sprinkled.

Further, when 'tis said that he sprinkled all the people, the word *all* is added by our author, not being found in the *Hebrew* or *LXX*. But this must necessarily be understood, since the co- venant was made with all the people. They must all therefore be intended in that sprinkling, however unlikely or impossible it be that every individual person in so great a multitude should be actually sprinkled. This might be consider'd as done to the whole body when it was done to such as represented them, whether they were the twelve pillars *Moses* built according to the twelve tribes of *Israel*, *Exod.* xxiv. 4. or the seventy elders of *Israel*, *ver.* 1. or perhaps those who happen'd among the people to stand nearest to *Moses* when he sprinkled the blood.

20 (*c*) *Saying, This is the blood of the testament which God hath enjoined unto you.*] Our author in these words follows neither the *Hebrew* nor the *LXX*. but only gives the sense of them, as he does in other parts of this epistle. 'Tis plain from hence that he uses the word *διαθήκη* for a covenant, and not for a testament, not only from the *Hebrew* word *ברית* which he here trans- lates, but from the thing in itself, the old law having nothing of the nature of a testament in it: and our translators would have done better to have translated it a covenant in this verse.

21, 22 (*d*) What is here said cannot be understood as though *Moses* sprinkled the tabernacle and all the vessels of the ministry, at the same time he sprinkled the people, of which mention is made in the three preceding verses. For neither was the tabernacle, nor the vessels of the ministry then made, as appears by the history in *Exodus*. I think therefore they give the best account of this matter, who suppose that our author having finished what he intended of the first dedication of the covenant, here passes on to show what was the constant practice from time to time under the law, whence he does not say that all things were then at that first dedi- cation purged with blood, but that almost all things are by the law purged with blood, [speaking of it as a continued standing custom under the law] and without shedding of blood [repeatedly as the law required] is no remission. Hence when 'tis said, He [*Moses*] sprinkled with blood in like manner, *ὁμοίως*, both the tabernacle and all the vessels of the ministry, it does not imply that *Moses* did this with his own hands, but only that he appointed and order'd it to be done.

But still it remains to be inquired, when this may be said to have been done, or to what in particular it refers. And there seem to be only two probable conjectures that can be made concerning this. 1. That this was done at the first erecting of the tabernacle. Of this *Moses* gives

22.

nacle and all the vessels and instruments that were used in that service. And there was hardly any thing which the law required to be purified and cleansed, but it was to be done with blood (e); and without the shedding

nacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and

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gives an account, *Exod.* xl. where he only expressly mentions the anointing, but not the sprinkling of blood upon the tabernacle and all that was in it, *ver.* 9—11. *And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof, and it shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver, and his foot, and sanctify it.* Now though here is no express mention of sprinkling these with blood, yet it seems to me to be intended by the word *חֲשַׁדְתָּ* which we render *thou shalt hallow*, and *thou shalt sanctify*, which may very well be understood to be done by sacrifice, as well as by the anointing oil; and the rather may we take it thus, because 'tis so often mentioned as distinct from the anointing. And this may perhaps receive some confirmation from what immediately follows in that chapter concerning Aaron and his sons, *ver.* 12, 13. *And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the priests office, &c.* Now if we compare this with the prescribed manner of consecrating and sanctifying Aaron and his sons, *Exod.* xxviii. 40. xxix. 1—21. we find that this was done not only with anointing, but with sprinkling of blood. Particularly let the 20 and 21 verses be consider'd. And if the sanctifying of the tabernacle and the vessels of the ministry was to be done by sacrifice, it seems necessary that it should be done by the sprinkling of the blood of the sacrifice, since this sanctifying was not to be performed at once for all in general, but was to be applied distinctly to each of the things mention'd; and how then could it be done but by sprinkling the blood of the sacrifice distinctly upon each? To all which may be added the testimony of *Josephus*, who speaks in like manner of this dedication of the tabernacle and the vessels thereof. *Antiq.* lib. iii. c. 10.

2. The learned Dr. *Owen* understands what is here said to relate to the service prescribed on the annual day of expiation; nor does our author's account thus taken at all differ from what was order'd to be done on that day. See *Lev.* xvi. 14—20. There are two things which rather incline me to prefer this interpretation. 1. That our author seems plainly by *ver.* 22. to have left that part of his subject, which concerns the first beginning of the ceremonial service, and to be here treating of the ordinary and standing practice according to the law. And, says he, *almost all things are by the law purged with blood, and without shedding of blood is no remission.* 2. It appears evidently that our author is very much upon this argument, and especially in this chapter, and seems to take a peculiar pleasure in comparing what Christ has done with the service of the high-priest on the great day of expiation. See to this purpose how he proceeds in his discourse, *ver.* 23—26. The Doctor has, in my apprehension, given good light into these two verses.

22. (e) Καὶ ὅτι ἐν τῷ νόμῳ πάντες καθαρίζονται καὶ ἡ νόμος. *And almost all things are by the law purged with blood.* The *almost* is designed to except such things as were purified by fire or water. See *Num.* xxxi. 23. The interpretation of the ancient Greek commentators, that *all things were almost purified by blood*, because the blood of their sacrifices could not intirely purify, suits not the scope of the place. But that which is more important is to inquire what is meant by this *purging* or *purifying*: for the same word is thus differently rendred in this and the

TEXT.

PARAPHRASE.

without shedding of blood.
23 is no remission. *It was*
therefore necessary that the
patterns of things in the
heavens should be purified
with these; but the hea-
venly things themselves with
better sacrifices than these.

ding of that no forgiveness was to be obtain-
ed. There was therefore a necessity that 23.
these patterns and resemblances of the heavenly
things should by virtue of these sacrifices be-
rendred fit for their use (f): but the heavenly
things themselves which were more excel-
lent in their own nature, and of which the
other were only patterns, should be fitted
and prepared for us by the means of some
more excellent sacrifices than these (g).
For

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the next verse. Now though the *all things* may be a general expression, yet it must certainly include, if not primarily intend, the things he had just mentioned, the *tabernacle*, and *all the vessels of the ministry*. And by *Lev. xvi. 16—20.* it appears that the altar, and even the holy of holies, were to be thus purified. But it may seem strange that these things, and particularly the holy of holies, where God especially dwelt, should need to be *purified*. The purifying of the worshippers might be needful, but what occasion could there be to purify such a holy place as the sanctuary, into which the people or priests were never to come, except the high-priest once a year? In answer to this I think we must understand the purifying of these things to be of the same import as the purifying the persons. For the purifying of the things was upon the account of the uncleanness of the persons; as 'tis said over and over in that place in *Leviticus*; and particularly *ver. 19. He shall sprinkle of the blood upon it [the altar] with his finger seven times, and shall CLEANSE it, and shall bring it from the UNCLEANNESS of the children of Israel.* Where the *LXX* use the same word as our author does here, *καθαρεν*. The end therefore of cleansing or purifying these things was to remove the uncleanness of the worshippers, who were by reason of their uncleanness unfit to use these things, and by using them as it were polluted them, which is applicable even to the holy of holies and the mercy-seat, in as much as they had a respect to, and always directed their worship toward these. So that the purifying of these things seems to mean no more than the rendering them fit and lawful to be used. 'Tis to this purpose the same word is used; *ACT. x. 15. xi. 9. What God hath cleansed in abundance that call not thou common.* And that our author is to be taken in this sense, seems evident from the words that immediately follow: *And without shedding of blood is no remission; there is no remission of the uncleanness of those who use these holy things.*

23 (f) *Ανάγκη ἐστὶν ταῖς ἐν τοῖς οὐρανοῖς ταῖς καθ'αἷμα καθαρίσθαι.* *It was therefore necessary that the patterns of things in the heavens should be purified with these.* He calls the ancient tabernacle, &c. the patterns or examples of the heavenly things, because they were a delineation of them taken from the heavenly pattern shewed to *Moses* in the mount. In this sense is the word used elsewhere in this epistle, particularly *Chap. viii. 5.* where 'tis joined with a shadow; and the tabernacle is called the *PATTERN* and *SHADOW* of heavenly things. The necessity here spoken of seems wholly to be attributed to the prescription and command of God concerning that dispensation.

(g) *Αἱ δὲ ἐν τοῖς οὐρανοῖς καθ'ἑαυτὰς ὑπάρχουσιν αἱ ταύτας.* *But the heavenly things themselves with better sacrifices than these.* The ancient Greek commentators were certainly mistaken; when they interpreted these *heavenly things themselves*, as meaning the church under the gospel. And this is evident from the next verse; where our author brings his proof of what

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TEXT.

24. For Christ is not entred into an earthly sanctuary that was built by men, which was a pattern or resemblance of the true sanctuary (*b*), that is of heaven it self into which he is gone, that he might there appear before God for us. Nor indeed was it necessary that he should offer several sacrifices, or himself more than once (*i*), as the high-priest under the law went yearly into the holy of holies with fresh sacrifices every time: (For then he must have
- For Christ is not entred in-²⁴ to the holy places made with hands, *which are* the figures of the true; but into heaven it self, now to appear in the presence of God for us: Nor yet that²⁵ he should offer himself often, as the high-priest entred into the holy place, every year with blood of others: (For then must he²⁶

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what he had advanced. For, says he, *Christ is not entred into the holy places* [the sanctuary, or holy of holies] *made with hands*; but *into heaven it self* [not the church under the gospel, but the proper heaven] *now to appear in the presence of God for us*. Now these heavenly things are spoken of as purified by better sacrifices in the same manner in which we before consider'd the patterns of heavenly things as purified by the legal sacrifices. See note (*e*). By Christ's sacrifice presented to God atonement is made for our sins, and heaven is rendred accessible and fit for us. The use that has been made of our author's using the plural number here, and speaking of *better sacrifices*, is altogether unreasonable. There is no need from hence to search after any other sacrifice than that of Christ. The sense stands thus: "It was necessary that these patterns of heavenly things should be purified with these sacrifices of calves and goats, &c. but "as the heavenly things themselves are unspeakably more noble and excellent, so if they are "to be purified by sacrifices they must be more excellent and noble than those legal sacrifices "were. Such a sacrifice is Christ, who though but once offered effectually answers this purpose." And it seems to me, that our author from his speaking thus in the plural number in this verse, takes occasion in the four last verses of the chapter to shew, that this one sacrifice of Christ was all that was needful; whereby he in a manner guarded against that ill use which some, notwithstanding his caution, have made of his words.

24 (*b*) Ἀντίτυπα ἢ ἀληθινῶν. *Which are the figures of the true.*] We have in like manner render'd the same word in the other place; in which and in this it only occurs in the new testament, 1 Pet. iii. 21. And the rendering seems unexceptionable. The *holy places made with hands* were not what we commonly call antitypes of the heavenly sanctuary; nor can I perceive that christian baptism is the antitype of Noah's being saved at the flood. Were the holy places made with hands in this sense the antitypes of heaven, then heaven it self must be the type, or that which was design'd to foreshew and prefigure what is accomplish'd in the sanctuary made with hands; which is very absurd. Heaven therefore is consider'd as the true sanctuary, and the perfect exemplar or original platform, τύπος, and the earthly sanctuary as ἀντίτυπον, a draught or copy taken from it; and thus the same thing is meant by this word, and ὑποδείγματις, patterns, ver. 23.

25 (*i*) Οὐδ' ἵνα πολλάκις προσφέρει ἑαυτὸν. *Nor yet that he should offer himself often.*] The word εἰ seems to be here used in the same manner as in ver. 12. See note (*l*) *not indeed*. There is an ellipsis in this place which our translators ought to have supplied; for want of which their rendering is hardly good *English*. I think we are to supply the ellipsis from ver. 23. thus: *Nor indeed was it necessary that he should often offer himself.* However I must own,

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PARAPHRASE.

often have suffered since the foundation of the world) but now once in the end of the world, hath he appeared to put away sin by the
27 sacrifice of himself. And as it is appointed unto men once to die, but after this
28 the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

have often suffered since the beginning of the world) but now once has he been manifested in the last age of the world (*k*) to expiate and abolish sin by the sacrifice of himself. And for as much as the dying once (*l*), and then after that the judgment are appointed for men; Christ who conforming himself to their condition died once, being offered to bear the sins of many, shall appear at his second coming to them that duly expect him, in glory without any sufferings (*m*) to their salvation.

27.

28.

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own, that according to the common use of the word ἀνάγκη both in sacred and profane authors, it ought rather to be followed with the infinitive mood προσφέρειν, than with the subjunctive προσφέρη, and the word ἵνα prefixed.

26 (*k*) Ἐπὶ συντελείᾳ τοῦ αἰῶνος. *In the end of the world.*] Or in the last of the ages. According to the learned Mr. Joseph Mede's observation, a distinction is to be made between the συντελεία τοῦ αἰῶνος and τοῦ αἰῶνος. The former, which is several times used by St. Matthew, xiii. 39, 40, 49. xxiv. 3. xxviii. 20. signifies the precise time of the end of the world; but the latter a continued time, or that age of the world that was the last; in which sense it is most true, that then Christ appear'd to put away sin by the sacrifice of himself. See his apostacy of the latter times, ch. xi, xii.

27, 28 (*l*) *And as it is appointed, &c.*] Our author had several times asserted that Christ was made like unto us in all things; and this consideration he seems to me to allege in this place, in order to clear what he says of Christ's only dying once. By dying once he submits to the condition they were in for whom he died; but being freed from death he has no more occasion than they to die any more.

28 (*m*) Ἐκ δευτέρου χωρὶς ἁμαρτίας ὁρθήσεται. *He shall appear the second time without sin.*] He was as truly without sin in his first appearance, as he will be in his second. Sin therefore here is put for the consequence of sin, that abasement and suffering he submitted to when he appeared the first time, and was made in the likeness of sinful flesh, Rom. viii. 3. and made an offering for sin. So that hereby is meant that then he shall appear with the utmost magnificence, splendor, and glory.

Y

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S E C T. XIII.

C H A P. X. 1—18.

C O N T E N T S.

OUR author having finished his digression, here returns to what he was upon. His design was to prove from the nature of the service under the law, that it was not sufficient to perfect the worshipers with respect to the conscience; and therefore could be supposed to be prescribed only for a limited time. See *Chap. ix.* 1—10. and especially the three last of those verses. Hereupon he argues the far greater dignity and virtue of the high-priesthood of Christ, *ver.* 11—14. He now goes on again with the same design in this section, and argues the ineffectualness of the legal sacrifices from the nature of the law which had only a shadow of good things, from the prescribed frequent repetition of the sacrifices themselves, and from the small worth of them, which showed they were not what God principally aimed at. This he confirms by the testimony of the psalmist; from whence also he infers that they were required till Christ should become our high-priest, and by his one offering perfect them that are sanctified. This he farther confirms by the testimony of *Jeremiah* before cited, which spake of God's remembering the sins and iniquities of his people no more, when once the new covenant took place, which shows, that after that there could be no occasion for any farther offering for sin.

T E X T.

TEXT.

PARAPHRASE.

1 **F**OR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

FOR the law had yearly on the day of expiation a shadow of the heavenly good things which were to be bestow'd (not the very original of the things themselves) and therefore it could never by the sacrifices, which it ordered to be continually repeated, make the worshipers perfect (n).
For

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1 (n) Σκιάν γὰρ ἔχων ὁ νόμος ἥβ' μελλόντων ἀγαθῶν, ἐν αὐτῷ ᾧ εἰκόνα ἥβ' περὶ ἁγμάτων, καὶ ἐνιαυτὸν ᾧ αὐταῖς θυσίαις ὡς προσφέρουσιν εἰς τὸ διμνεκέ, ἐδ' ἐπὶ δύναιται τὰς προσερχομένους τελειῶσαι. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.] The whole verse is transcribed from the original, as well as our translation, because there is somewhat intricate and obscure in the order in which the Greek words are placed; which is accordingly taken notice of by interpreters, who commonly allow a trajection in the placing the words, and have several ways whereby they account for it. They mostly favour the construction which our translators have given to the text. It cannot be denied that some trajections are to be met with in the new testament: but as all commentators endeavour as much as they can to avoid allowing them, so that which is here taken for granted may seem a very harsh one to those who can compare the original and our translation together; and it cannot be disagreeable to such if it be made appear that there is no necessity of allowing it. This therefore I shall first aim at, and try whether without any alteration of the order of the words, but only of the punctuation, they will not admit of a more easy rendering. The alterations I propose are only these two. 1. That ἐν αὐτῷ ᾧ εἰκόνα ἥβ' περὶ ἁγμάτων, or else ἐν αὐτῷ ᾧ εἰκόνα, should be read in a parenthesis; if this latter is preferred, the ἥβ' μελλόντων ἀγαθῶν will be joined in construction with ἥβ' περὶ ἁγμάτων, but this is very indifferent, both of them coming to the same thing. 2. The other alteration is that I would have καὶ ἐνιαυτὸν joined with what precedes the supposed parenthesis, and so the comma to be put after ἐνιαυτὸν, and then there will be no need to allow any hyperbation or trajection at all. For the construction and sense will then stand thus: For the law having a shadow of the good things to come (not the very image of the things) yearly, can never with the same sacrifices which they continually offer, make the comers thereunto perfect. And by this means the and which our translation supplies, and not the very image of the things, appears to be much better omitted by our author. The yearly seems thus exactly placed, for the law had the shadow yearly, but the very image it had not yearly, or indeed at all.

This being supposed the proper pointing of the verse, we are next to consider the meaning of the several things contained in it.

And, 1. As to the γὰρ in the beginning of the verse, it has been already intimated that it connects the discourse here with the former part of the foregoing chapter; wherein our author speaks of the earthly or worldly sanctuary, or holy of holies under the law, as a figure, ver. 9. Nor need we confine the connection merely to what is there said, but refer it more generally to what he has in any part of his epistle before concerning this matter, as particularly Chap. viii. 5. ix. 23, 24.

2. The good things to come may hence be very well interpreted to signify the heavenly sanctuary, into which Christ is gone, and whither his people are to follow him, that they may be happy for ever in the divine presence, of which heavenly sanctuary the holy of holies under the law

2. For if they could have made the worshipers perfect, they would have ceased to be offered again For then would they not 2

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law was but a mere and very imperfect shadow. I am sensible that in this interpretation I differ from all the expositors I have consulted; and that some of them think St. Paul has fully warranted their explaining the *good things to come* to signify Christ, and in general all the advantages we have by him, by so expressly saying of the ceremonial service, without any special regard to the holy of holies (which he does not there mention) *which are a shadow of things to come, but the body is of Christ*, Col. ii. 17. Now, though I readily allow their interpretation of that text in the *Colossians*, that the whole ceremonial service was a shadow of future things, and that Christ is the body and substance of them; and though it may collaterally be infer'd from what is here said by our author, that the law had a shadow of Christ, as having entred into the heavens, and made way for us, and so it may take in the other advantages we have by Christ as preparatory to that final happiness; yet I can't see that the text in the *Colossians* will oblige us to explain the place under consideration, as directly speaking of any thing but heaven. The reason is, because 'tis of the holy of holies, and the yearly service performed therein, that he is particularly treating; and all along before in his argument he considers the holy of holies as a *pattern* and *shadow* of heavenly things, as taken from the heavenly *original* and *platform* shewed to Moses in the *mount*, Chap. viii. 5. See also, Chap. ix. 7—12, 23, 24. And that he here speaks with a special regard to the holy of holies, and the service therein perform'd, appears by his mentioning only the yearly and not the daily sacrifices. See also ver. 3.

It may be objected, that the holy of holies being a standing thing, and being designed for a shadow of the heavenly sanctuary, 'tis not very proper to speak of it as a *shadow* only yearly. But to this it may be replied, that the only or chief use that was made of the holy of holies was yearly upon the great day of expiation. Then only was it entred into, and so was a yearly shadow of Christ's entring into heaven, the true sanctuary, for us.

3. The next thing to be consider'd is, what our author means by denying that the law had the *very image* of the things. The *Syriac* renders it *not the substance of the things themselves*. *Chrysostom* explains it, *not the very truth*. In this sense I take the words, and consider *εἰκόνα* here as importing the original from whence a delineation or draught is made. The draught or shadow was that made by Moses when he built the tabernacle, the original was the heavenly pattern shewed him in the mount, according to which he was to frame the whole. It may be thought that this sense of the word is unusual and hard. But beside that it has such vouchers as I mentioned, I don't see how it can be well avoided. And I may perhaps be countenanced in this interpretation by a somewhat like use of the word, Rom. i. 23. *They changed the glory of the incorruptible God, ἐν ὁμοιώματι εἰκόνος θρασύτητος ἀνθρώπου into the likeness of the image of a corruptible man, and of birds, and four footed beasts, and creeping things*. What *εἰκόνος* the image here signify but the *original* from whence the likeness was taken, whether it were in sculpture or painting? Nor can it well be taken otherwise, Rom. viii. 29. 2 Cor. iii. 18.

4. The *same sacrifices which they offered continually*, signify here only those which were yearly repeated on the great day of atonement; according to the prescription of the law, as appears by ver. 3, 4.

5. The *owers thereunto* *οἱ προσερχόμενοι* are the same as the *οἱ λατρεύοντες* the worshipers in the next verse. And indeed the term is frequently used in this epistle in that sense. See Chap. vii. 25. x. 22. xi. 6.

6. The *making them perfect*; appears plainly from the context to mean, the freeing them so intirely from their guilt, as that they should be qualified for heaven.

TEXT.

PARAPHRASE.

have ceased to be offered?
because that the worshipers
once purged, should have
had no more conscience of
3 sins. But in those sacrifices
there is a remembrance again
made of sins every year.
4 For it is not possible that
the blood of bulls and of
goats should take away sins.
5 Wherefore when he cometh
into the world, he saith,

again after the first time (o); because atone-
ment being once made by them for the wor-
shipers, their consciences would have been
easy without looking for any farther atone-
ment for their sins (p); whereas by the ap- 3.
pointment of God a yearly remembrance was
made of sins in those sacrifices; as it was very 4.
just there should, considering the nature of
them: for 'tis impossible that the blood of
bulls and goats should take away sins.
And to this purpose, when Christ came into 5.
the world, he said (q), (Psal. xl. 6—8.)
Sa-

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2. (o) Επειδὴ ἂν ἐπαύσαντο προσφερόμεναι; For then would they not have ceased to be offered? If the words are read, as in many copies, with the ἂν inserted, they must be understood interrogatively, as Theophylact and Oecumenius observe, and our translators have rendered them. But if the ἂν be omitted, as 'tis by many copies, wherewith the Vulg. and Syr. agree, the translation in our margin must then be received, They would have ceased to be offered. Dr. Mills prefers this latter reading, which indeed seems the most natural and easy. However the sense is at last the same which ever reading we choose. Our author's argument is either way, that the ancient sacrifices could not make the worshipers perfect, because then there would have been no need they should be repeated from time to time: for when the end of them, the making atonement, was once perfectly obtained, there could be no farther occasion for the offering them over again. Now either reading will accord with this argument. Of as little moment is another difference in the copy used by the Syriac translator, which seems to have read προσφερόμενοι, and so to make this refer to the worshipers, that they would have ceased to offer these same sacrifices repeatedly. But the worshipers ceasing to offer the sacrifices, or the sacrifices ceasing to be offered by the worshipers, are really the same thing.

(p) Διὰ τὸ ὑμῶν ἔχειν ἔτι συνείδησιν ἁμασιῶν τὰς λαλῶντας, ἅπαξ κεκαθαρώμενοι. Because that the worshipers once purged should have had no more conscience of sins. It seems indifferent whither we read κεκαθαρώμενοι purged, or with others, κεκαθαρισμένοις purified; because the effect of sacrifices being here consider'd, both readings will carry the same sense.

The argument used seems to be this: "That if the legal sacrifices offered on the day of atonement, could have availed to justify the worshipers and make them perfect, the offering them once would have been enough, the worshipers would have had no need so distress themselves for want of more, or to have had any concern that those sacrifices should be repeated. They might have been assured that God required no more, and their consciences might have been secure and easy. But that this was not the case appears from hence, that the people were solicitous for the yearly repetition of those sacrifices, wherein according to God's own appointment a remembrance was made of sins.

5 (q) Wherefore when he cometh into the world, he saith. The following passage is a citation from Psal. xl. and the use made of it plainly enough leads us to understand the words as uttered in the person of the Messiah, which is agreeable to other places in the psalms. And indeed



6. *Sacrifice and offering thou wouldst not ; but a body hast thou prepared me (r). In burnt-offer-* Sacrifice and offering thou wouldst not; but a body hast thou prepared me: In 6

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deed the citation may seem impertinent, and the proof brought to be none at all, unless we consider the words as uttered by Christ. Now for the clearing this I would observe two things, 1. That the passage here cited cannot well belong to any other than Christ. Who else can be understood to say that he came to do that which sacrifices, &c. could not accomplish? This in general is the sense of the words, which will not suit David, or any other person, as it admirably does our blessed Saviour. 2. There is nothing in the whole psalm, but what may without difficulty be interpreted concerning Christ. The only passage that can be objected is ver. 12. *Mine iniquities have taken hold upon me, so that I am not able to look up*; whereas we are sure that he was perfectly free from all iniquity. But the word there used signifies *punishments* as well as *iniquities*: and so we have rendered it Gen. iv. 13. *My punishment is greater than I can bear*. Compare 2 Kings vii. 9. Gen. xix. 15. It may farther be observed that our author's asserting that Christ said this *when he was coming into the world*, depends upon two passages in the words cited, his saying, *a body hast thou prepared me*, which shows it was spoken by him before his coming, and with relation to it, and his saying, *Lo I come to do thy will, O God*. The Hebrew, LXX. and Vulg. read in the psalm, *O my God*. And there is one copy mentioned by Dr. Mills, which here in this epistle reads agreeably to the Hebrew and LXX. τὰ πεινῶσαι τὸ θέλωμα σὺ, ὁ Θεὸς μου, ἐβλάηθην, as does the Ethiopic version. 'Tis possible this might have been the original reading, and that it might be alter'd by the officiousness of some who could not very well digest Christ's calling the Father *his God* antecedently to his coming into the world, although the thing be clear in the Hebrew and LXX. not only in that, but also in the verse before. Compare also ver. 17.

(r) Σώμα ὃ κατέτισσω μοι. *But a body hast thou prepared me.*] This clause is exactly taken from the LXX. our present Hebrew copies giving it a quite different turn, *Mine ears hast thou opened*, or as our margin says, *digged*. I can't easily question whether the authority of the LXX. and of our inspired author, should weigh more than our Hebrew copies; which therefore should be corrected by them. The sense is easy and obvious if we follow the LXX. but hardly can any thing be made of the Hebrew. It can't easily be thought that our author would here follow the LXX. in case it had differed from the Hebrew, since he was now writing to the Hebrews, who would have been ready enough to object against such a citation. It seems therefore no unreasonable supposition that the Hebrew and the LXX. did then agree, however the alteration in the former has since happen'd. The words in the Hebrew in our present copies are אָנֹכִי כְרִיתָ לִי and they who seem to offer fairest at accounting for them, make them to be an allusion to the law given to the Jews, Exod. xxi. 6. Deut. xv. 17. that if a servant chose not to go out free at the seventh year, then his master should *bring him to the judges, and should bring him also to the door, or unto the door post, and should bore his ear through with an aul, and he should serve him for ever*. They think therefore that this is intended by the expression, *Thou hast made or engaged me to be thy servant for ever*. This interpretation carries very little probability in it. For beside that it may seem disagreeable that our Saviour should speak of the Father's boring his ears before he came into the world, or having taken a body, or that he should then speak of himself as then becoming first of all his servant or minister, it may farther be consider'd that the expressions do not here suit that allusion. The master, according to that law was only to bore one of the servant's ears, whereas here *both ears* are spoken of in the dual number. Again, the proper word for boring in the Hebrew is not כָּרַח but רָצַע as Exod. xxi. 6. or when a more general verb is used 'tis נָתַן as 'tis in Deut. וּלְקַח אֶת הַמָּרְצֵעַ וַתַּתָּהּ בְּאָזְנוֹ וּבִלְתָּ Now 'tis

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'Tis highly probable that had the psalmist design'd any such allusion, he would have chosen terms that better accorded with that custom. And perhaps it may be thought, that if the *Hebrew* reading were the right, the allusion should not be to the boring servants ears, but to the digging of the ears in order to open them, that so persons might be quicker in hearing, that is, in obeying. Mr. *Gataker* upon that passage, *Isa.* l. 5. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back,* gives us a hint, as though he apprehended the passage in the psalm was to be understood to this purpose.

The only difficulty that remains is to give some probable account how this corruption in the *Hebrew* text happen'd. I can't find that learned men have ventured to publish their conjectures concerning this: they seem rather to have spent their pains in endeavouring to reconcile the *Hebrew* and *Greek* expressions in sense, wherein I apprehend they have been unsuccessful. It seems more proper to attempt from the *Greek* such an emendation of the *Hebrew*, as will show the occasion and manner of the corruption. And I shall the rather offer my conjecture, that I may provoke those who are more skilled in such matters to offer such as may be better. And for the reader's more convenient viewing at once the change, I will set down the present *Hebrew* reading in one line, and what I suppose it was originally under it.

The present reading

אָנִים כְּרִית לִי

The supposed original reading

אָז נָפָה כְּרִית לִי

'Tis hardly to be thought that the first corruption was wilfully made, or that it happen'd otherwise than casually, through the carelessness of some transcriber. For had it been wilful, doubtless the authors of it would have left us a better sense than they have done in their copy. Nor indeed can I see any great service the *Jews* could imagine they could do their cause by the alteration, unless they had corrupted all the passages in *Psal.* xxii. and other places in the prophets, which speak plainly of Christ's having a body, and of his dying in it for our sins. Let us then examine whether such a corruption might not casually happen in the manner before mentioned. I leave the two last words כְּרִית לִי unchanged, the only alteration I suppose is of אָז נָפָה אָנִים where I make no change in the two first letters, only imagining that some transcriber placing the latter word too close to the former, made the two appear as though they were but one word together. Instances may be produced from the *Hebrew* of the like changes, when one word is divided into two, or as in the present case when two words are jumbled into one: nay, in other places the change of this sort is greater, by reason of the dropping of a letter. Thus for instance, *Gen.* xxx. 11. the *Jews* for בָּנִי have put two words in the *Keri*, בָּנִי גֵר but since it may be questioned whether they were not therein mistaken, I shall mention another place which is very plain. In *Isaiah* iii. 15. which is well translated, *What mean ye that ye beat my people?* of two words, as 'tis in the *Keri* מַה לָּכֶם what mean ye? or, what have ye to do? the *Cethib* or the common reading have made but one מַלְכֶם which signifies *their king*; which carries no sense at all in it, as any one will easily perceive who tries to join it with the rest of the sentence. And in thus jumbling the words together the ו is dropt, and so the alteration is really greater than that which I have proposed in the psalm. Let me add here, before I leave this, that there appears to me somewhat in the words of the psalmist that leads us to consider אָז as a distinct word by it self. 'Tis evident that these two clauses are equivalent, *Sacrifice and offering thou didst not desire*; and, *Burnt-offering and sin-offering hast thou not required*: and accordingly our author when he had first cited these distinctly according to the *Hebrew*, immediately ver. 9. joins them together as making as it were but one sentence. Above, *when he said, sacrifice and offering, and burnt-offerings, and offerings for sin thou wouldst not.* Now it seems very natural to me that the clauses that are respectively adverbative, should each be introduced in the same manner; and therefore as the last begins with אָז Then I said אָז אֲמַרְתִּי it looks not improbable that the other did so-too, according to the conjecture before proposed. 'Tis true the LXX. have used ὅ, whereas in some places where the word אָז recurs they render both by ὅ, as they do that ver. 7. See *Psal.* li. 19. *Ps.* i. 8. But as there is nothing in the *Hebrew* to which their ὅ can answer but upon my supposition, so they are not

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constant in their rendering of that word : for beside *τὸτε* they render it by *ἔ*, *Prov.* i. 28. and they might therefore as well render it here by *ἔ*, overlooking the corresponding of the use of it in the two places, which they might the more easily do, if they observed not the likeness of the two clauses which respectively preceded it. And this not being material our author might not stick to follow them in it. So that there seems to be here a poetical disjunction and dislocation of the parts of the same sentence, and the making two sentences of one, which may be consider'd to stand thus, "Sacrifice and offering, and burnt-offerings, and offering for sin, "thou didst not desire or require : then thou preparedst me a body ; then I said, I come to do "thy will, &c."

But to go on with the conjecture ; if *ה* be imagined to be the original reading, the change of *ל* into *ה* might easily happen, there being so very little difference between the two letters. For the transcriber might easily mistake in reading one for the other ; and indeed a man had need now both of a fair copy and good eyes to distinguish them ; especially if he reads by candle light, as the transcriber who first made the mistake might possibly do, when he transcribed this place. And supposing him to have read ever so right, yet unless he were a very exact scribe indeed, he might make his *ל* so like to *ה* as to be without difficulty taken for it, especially if when his copy came to be used, the writing in this place happened to be in some measure worn and defaced, which seems not unlikely.

The next alteration supposed is, that *ל* is changed into *י*. This is as easy as the former, the two letters differing only in their length. And hence we may observe that these two letters are frequently by mistake put for one another in the common *Hebrew* reading, nor is there any thing with which the *Keri* more abounds than the correcting these mistakes, as every one knows who has in reading his bible compared the *Chetib* and *Keri* together. The only remaining alteration I have supposed, is that of *ה* into *ד*. Now in case the long stroke of the *ה* were worn out in that part that is below the line, the remainder of it, especially if the lower cross stroke were brought very near to the right side of the letter, might pass well enough for a *mem clausum* or *finale*, *ד*. I have here supposed that the word *ה* was used by the *Jews* anciently, which is not unlikely, though we have now no instance of it in the bible, which reads in other places *וַיִּבְרָא*, but it might be *ἡπαξ λεγόμενον* here, as is the more probable, since the Rabbins often use *ה*. However if that be disliked, we need only read *וַיִּבְרָא* which we meet with *Job* xx. 25, where the *LXX* translate it by *σῶμα*. And the other alterations being presupposed it will not be hard to imagine that to make the best sense they could of the place, they might change the *י* into *ד* there being little wanting to make it very like to it. And in all such cases one alteration makes way for another, or helps it forward. I have all along consider'd only the *Chaldee* letters, and not those we call the *Samaritan*, because I doubt not the corruption happen'd after the former were substituted in the room of the latter ; nor could it be otherwise in case this was done presently after the return from the *Babylonish* captivity, or even supposing it was done, as some think, in the second century.

I have left *כְּרִיתִי לִי* as it was, however unusual it is for that verb to signify the same as *καταρτίσθαι*, because I find Lexicographers express one sense of it by *comparare*. And it seems used to signify barely to *get* or to *possess*, where we render it to *dig*. Thus *Gen.* i. 5. *In my grave which כְּרִיתִי לִי I have digged for me in the land of Canaan, there shalt thou bury me.* I think which I have got for my self had been more proper than our rendering. For the cave of *Mackpelah* was digged long before. See *Chap.* xlvii. 29, 30. xlix. 29 — 32. Thus must it be understood, 2 *Chron.* xvi. 14. *They buried him [Asa] in his own sepulchres, which he had made [margin digged] for himself in the city of David.* Here also *אֲשֶׁר כָּרָה לִי* should I think be rendered, which he had got or possessed. For these sepulchres were not made by himself, since they were the sepulchres of his fathers, 1 *Kings* xv. 24. And in this sense is it most true, that God had got, that is, provided a body for our Saviour. We have likewise render'd it prepared, 2 *Kings* vi. 23. 'Tis hoped what has been now offered will be consider'd, as 'tis designed, barely as a conjecture ; and whether it be a probable one or no, is submitted to the judgment of those who are better skilled in these matters.

TEXT.

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burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein (which are offered by the law;) Then said he, Lo, I come to do

offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the roll of the book 'tis written concerning me) (f) to do thy will, O God, in offering such a sacrifice as thou dost require and wilt accept. In this forecited passage, by saying, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not have, nor tookest any pleasure in them, (which are offered according to the law, and consequently were in a sense agreeable to the will of God, who required them, but not as expiatory) Then said I (t), Behold I come to do thy will, 7. 8. 9.

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7 (f) *Εν κεφαλίδι βιβλίου γέγραπται πρὸς ἐμὲ.* In the volume of the book 'tis written of me.] Interpreters are divided concerning the meaning of this expression. Some imagine that by the volume of the book we are to understand, the writing, bill, or contract, whereby our Saviour was engaged thus to come. But others (and, as it seems, with more reason) reckon that by the book is meant, so much of the bible as was then written, and particularly the book of the law, which contained many things concerning Christ and his sufferings. See *Luke* xxiv. 44. *John* v. 46. *Acts* xxvi. 22, 23. But then there is yet another question, what is meant by κεφαλὴ βιβλίου. And some render this in the head or beginning of the book, which agrees well enough with the *Greek*, the *LXX.* and *Vulg.* And they who go this way think that the words point to some place in the beginning of the law, where Christ is spoken of, as *Gen.* iii. 15, which was in the first great section of the law which reached from the beginning of *Genesis* to *ver.* 8. of the 6th chapter. This would indeed do well enough to answer the *Greek*; but I don't perceive how it will accord with the *Hebrew* ספר במגלה which denotes nothing of the beginning. They therefore seem best to interpret the passage, who take מגלה to signify a roll, according to the custom of that time, which is still retained among the *Jews* in reading the law of *Moses* in their synagogues. They wrote not in leaves of books which were sewed together, as our custom is, but in long parchments, which after they had read they roll'd up to preserve them from dust. And hence we have elsewhere rendred the same word by roll, which is very proper, it being derived from a root which signifies to roll up a thing. Whence is that expression, *Isa.* xxxiv. 4. And the heavens shall be rolled together as a scrole, or book: with which may be compared, *Rev.* vi. 14. Thus we have rendred the two words in the psalm, *The roll of a book*, *Jer.* xxxvi. 2, 4. and in many other places is מגלה translated a roll. Now this I prefer because it does not only suit the *Hebrew*, but also the *Greek* of the *LXX.* which is followed by our inspired author. For *Suidas* makes κεφαλὴ to be the same as ἀκρομα, the folding of a book. And so *Aquila* and *Symmachus* rendred it.

9 (t) *Τότε εἶπεν.* Then said he.] *Chrysostom* reads τότε εἶποι, then said I, and the *Vulg.* agrees with him, *tunc dixi*; and so they take this to be a part of the citation, according to *ver.* 7. I could wish this reading had more authorities to confirm it. However I can't but fall in with it, because the sense seems imperfect without it. The ἀνάγνωσις λέγων in the beginning

- will, O God, he abolisheth the former will and prescription of God concerning legal sacrifices, that he may establish the latter concerning the sacrifice of Christ (*u*). By the which latter will of God, we are cleansed from our guilt (*w*) through the offering once of the body (*x*) of Jesus Christ. And indeed under the old law, every high-priest continued (*y*) ministering from time to time

thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily mini-

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ginning of *ver.* 8. must of necessity be join'd with some verb that follows, which is ἀναρῶ, which comes in immediately after the citation. And unless we take this clause as a part of the citation, and read, *Then said I*, 'tis not easy to perceive how λέγων can be joined with ἀναρῶ. Had our author design'd to express what our translators do, it seems to me he should rather have said καὶ τότε εἶπεν, or ἐξῶν. They therefore seem to me mistaken who think the argument is here built merely upon the order of the words: 'tis upon the things themselves, that Christ who knew the mind of God, declared that he was not satisfied or propitiated by the legal sacrifices, even when he had order'd them to be used, and therefore then when he was coming into the world, he said he was coming to do that which the prescribed sacrifices could not. Hence the paraphrase does not explain those words ἀνῶτερον λέγων, as some choose to do. That first he says sacrifice and offering, &c. thou wouldst not, and afterwards says, Lo, I come to do thy will.

(*u*) Αναρῶ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ. *He taketh away the first, that he may establish the second.*] 'Tis surprizing that any doubt should be made what the substantive is to which the *first* and *second* refer. Certainly this can be no other than the θέλημα Θεοῦ, the will of God just beforementioned. He had shewn that it was the will of God that the legal sacrifices should be offered, that they were offered according to the will of God, because they were offered by the law, *ver.* 8. and that which Christ came to do is expressly called the will of God, and spoken of as a thing that was to take place after the other. It seems therefore unreasonable to imagine that any thing else can be intended than the first and second will of God. And if the same substantive is to be understood as referr'd to by the *first* and the *second*, one would think our author has put it past all doubt what that is by the words which immediately follow; wherein speaking of the second he says, Ἐν ᾧ θελήματι, *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

10 (*w*) ἡγιασμένοι ἐσμεν. *We are sanctified.*] The *sanctification* here spoken of relates to such a cleansing or purifying as is obtained by expiation and atonement. The word is used in this sense perpetually through this epistle, as is shewn by Dr. Hammond, and Dr. Whitby, who may be consulted by any who make any doubt of it.

(*x*) Τὸ σῶμα &c. *The body.*] The Clermont and St. Germain's copies read τὸ αἷμα &c. *the blood.* But since the authority is much greater for the common reading, I think we ought to prefer it, and the rather, because it seems better to suit the passage cited, wherein express mention is not made of the blood, as there is of the body prepared for him.

11 (*y*) Καὶ πᾶς ᾧ ἱερεὺς ἕστηκεν. *And every priest standeth.*] The πᾶς ᾧ and the αὐτῷ in the next verse are opposed according to the common use of those particles ᾧ and ὃ in the Greek language. The Syriac version, and the Alex. and other MSS. read here ἀρχιερεὺς, and every

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string and offering oftentimes the same sacrifices which can never take away sins: But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I

time (z), and offering oftentimes the same sacrifices which can never expiate sins. But Christ after he had offer'd only one sacrifice for sins, sat down for ever at the right hand of God; from thenceforth waiting till God shall according to his promise (*Psal. cx. 1.*) subdue all his enemies, and make them all his footstool. Nor is there any need, that he should ever leave the right hand of God to offer himself afresh, since by his one offering he hath made an expiation that avails perpetually to render all those who partake of the virtue of it completely qualified for the worship of God. And even the Holy Ghost bears us witness, and attests what has been said (a). For after he had first said, (*Fer. xxxi. 33.*) *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them,* [He

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every high-priest. This is followed in the paraphrase, it being supported by such good authority, and being best suited to the argument of the place, and indeed to the comparison which runs through the whole epistle of Christ our high-priest with the high-priests under the law. And if any prefer the common reading, yet still they must, as I imagine, suppose that the *high-priest* is meant by the term *priest*.

(z) Καθ' ἡμέραν. *Daily.* 'Tis possible this might incline some to understand the place concerning the common priests rather than the high-priest, because the high-priest was not required every day to minister in his office. But we need not suppose that the *Greek* expression denotes more than is expressed in the paraphrase, *from time to time*; and accordingly we have the same thing asserted undoubtedly of the high-priest, *Chap. vii. 27.*

15 (a) Μαρτυρεῖ ὁ ἅγιον ἡ τὸ Πνεῦμα τὸ ἅγιον. *Whereof the Holy Ghost also is a witness to us.* This translation is ambiguous; and is I believe commonly understood that the Holy Ghost bears witness to Christians in general; which though it be true, and the certain consequence of what is said, yet seems not to me the primary meaning of the expression, which I take to be concerning our author himself. The proper rendering is, I suppose this: *But the Holy Ghost also bears us witness*, that is, confirms what I have said; *q. d.* "You need not barely rely upon my asserting this matter, since the Holy Ghost manifestly concurs with me in his testimony, and has clearly declared the same." The *whereof* added by our translators is needless when the words are thus understood.



17. [He then adds] (*b*), *And their sins and*
 18. *iniquities will I remember no more.* Now
 where there is such a remission of these as that
 they shall be remembered no more, there can
 be no occasion for any farther offering for
 sin.
- write them: And their sins 17
 and iniquities will I remem-
 ber no more. Now, where 18
 remission of these *is*, *there*
is no more offering for sin.

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17 (*b*) *He then adds.*] This, or somewhat equivalent, is read in some copies mentioned by Dr. *Mills*, who gives us the judgment of *Estius*, that 'tis an addition to the text, and by his not contradicting him seems to be of the same opinion himself. Whether it be an addition I will not say, but if it is, 'tis such an one as must necessarily be understood to supply the ellipsis. For our author's sense is imperfect without it, as every one must see who reads the place with care.

S E C T. XIV.

C H A P. X. 19—39.

C O N T E N T S.

THE argumentative part being now finished, and the great point fully proved, that the legal sacrifices could never make atonement for sins, though ever so often repeated, and particularly those which were offer'd yearly by the high-priest when he went into the holy of holies on the great day of expiation, but that Christ had fully and effectually done this by his once offering himself; now follows the practical application, which is inferr'd from the foregoing discourse. The great thing here urged is that which manifestly runs through the whole epistle, that upon this account christians should be stedfast in their profession, and their dependance on Christ, without expecting to obtain by the legal sacrifices that advantage which could only be had by Christ. In treating of this our author takes occasion to set forth in the most terrible terms the danger of apostacy, which was very needful for
 the

the *Jewish* converts, who above all others were very prone to it. ^{Chap. X.} However, according to the tenderness wherewith he treats them upon the like occasion (as *Chap. vi. 9, 10.*) he softens the severe things he says by mixing some commendations of them, that so he might give them the less offence. There is yet another thing which he seems to have in his eye, and may be perceived by those who read this section with a close attention, but may be easily missed by careless and hasty readers, because our author (as before) thought it not proper directly to mention it, but only obscurely to hint it, that so he might not disgust and provoke the *Hebrews*. What I mean is, that since the forgiveness of sins appeared to be obtained not by the legal sacrifices, but by the sacrifice of Christ, the *Gentiles* who had nothing to do with the former were now upon the same terms with the *Jews*, and so the same privileges and advantages equally belonged to both; and therefore they should both unite heartily in using them, and though the caution was most necessary for the *Hebrews* who were apter to quarrel with the *Gentiles*, than the *Gentiles* with them, yet that he might not take off from the edge of his caution where it was most needful, he speaks of their exciting one another mutually to their duty, and particularly that of love to one another, together with the good fruit that would be produced thereby.

TEXT.

PARAPHRASE.

19 **H**AVING therefore, brethren, boldness to enter into the holiest by the

HAVING therefore, brethren, liberty 19.
granted us to enter into heaven, the true holy of holies (c), by the blood of Je-

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19 (c) ΕΧΟΥΤΕΣ ἔν, ἀδελφοί, παρρησίαν εἰς τὸ ἁγίον ἢ ἁγίων. *Having therefore, brethren, boldness to enter into the holiest.*] As *heaven* is before compared with the *holy of holies* under the law, it seems necessary that *heaven* it self should here be intended by the τὸ ἁγία, the holiest. The boldness or liberty we have for an entrance into heaven is grounded upon Christ's taking away our sins by his blood, they being the things that debarred mens entrance before. According to the way of reasoning here used, it should seem that this *liberty of entering into heaven*, answers to the expression used before, *ver. 14.* and elsewhere, that Christ has perfected them that are sanctified; and so it confirms the interpretation before given of that perfecting; that it means a perfectly qualifying them for heaven. See *ver. 1.* note (n). The εἰσόντες *having* seems to refer both to *Jews* and *Gentiles*. This is indeed but darkly hinted in this place; but the next verse may considerably confirm it,

20. *Jesuf (d), which way of entrance, a new and living way to us, he initiated or first went (e) passing through the veil, the veil I mean of his own flesh (f). And having now Jesuf* as
 21. *blood of Jesuf, By a new and living way which he hath consecrated for us through the veil, that is to say, his flesh; And having* 21

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(d) *Εν τῷ αἵματι Ἰησοῦ.* By the blood of *Jesuf.*] The allusion is to the manner of the high-priests entering into the holy of holies, that it was ἐν αἵματι ἀλλοτρίῳ, with the blood of others, Chap. ix. 25. whereas Christ's entrance was with his own blood, by reason of which we have an entrance granted to us also.

20 (e) *Ἦν ἐνκαίνισεν ἡμῖν ὁδὸν νεκροῦ καὶ ζῶσαν.* By a new and living way which he hath consecrated for us.] Our translators have been forced to insert the word *by* here which is not in the Greek. I should rather think that the *ἦν* here refers to ἀρξάμενος just before, and that the sense is, *Which entrance he initiated.* The words *ἦν ἐνκαίνισεν* seem to be well explained by *Orysostom*, who gives us this sense of them, *τίσιν, ἢν κατεσκευάσας, καὶ ἡς ἡρξάτο.* *Εγκαίνισμός γὰρ λέγεται ἀρχὴ χρήσεως λοιπὸν.* *Ἦν κατεσκευάσας, ποιῶν, καὶ δι' ἧς αὐτὸς ἐβλάδιεν.* "That is, which he prepared, and which he himself began. For *ἐγκαίνισμός* is the beginning of the use a thing is afterwards put to. This then is what he says, that Christ prepared, and went himself this way." Thus therefore the sense will stand according to this interpretation, Having therefore, brethren, boldness or a liberty for an entrance into heaven, which entrance he began himself, making it a new and living way. There seems to be a particular reason for his speaking of it as a *new way* to put the *Hebrews* upon considering that there was no such way appointed under the law, that this was wholly owing to Christ and what he had lately done; and therefore they might well think that this belong'd to such as had not been under the law, and was design'd as much for their use, as for the *Yous* themselves. Nor perhaps will it be impertinent to observe, that he speaks of it as appointed for *us*, to distinguish the case of Christians in general from that of the *Yous*, to none of whom, but to the high-priest once a year, an entrance into the holy of holies was granted. This may seem to be designed by the word *ζῶσαν*, a *living way*. This entrance gave life, but an entrance into the holy of holies would, I suppose, have been punished with death in any other than the high-priest, and in him also, except it were once a year. So that *ζῶσαν* is, as *Grotius* observes, put for *ζωποιοῦσαν*, but then I think this is to be understood as opposed to *θανάτωσαν*.

(f) *Διὰ τῆς καταπετάσματος, τῆς δὲ σαρκὸς αὐτοῦ.* Through the veil, that is to say, his flesh.] The *Syr.* and *Arab.* translations, Dr. *Mills* says, read here as does the *Clermont* copy, *Διὰ τῆς σαρκὸς αὐτοῦ, through his flesh.* But the common reading that leaves out *διὰ* in that part of the verse is perhaps to be preferred, since it has much better authority to support it. And if *τῆς σαρκὸς* be taken not as govern'd by the preposition *διὰ*, but as following *τῆς καταπετάσματος*, which it may not be unreasonable should be understood to be in sense repeated from the clause before, thus *τῆς καταπετάσματος τῆς σαρκὸς αὐτοῦ, through the veil, that is to say, the veil of his flesh;* the sense may seem to run more smooth and easy. But still we must inquire why the *flesh* of Christ is compar'd here to a *veil*. The veil in the tabernacle and the temple was a curtain at the entrance into the holy of holies, which parted it from the holy place or the court of the priests. It was necessary when the high-priest went into the holy of holies, that he should pass this way, in order to which the veil was to be turn'd aside, and without that he could have no entrance: in like manner, when Christ came into the world, and received that body God had prepared for him, that he might do that will of God which sacrifices and offerings could not, it was necessary that he should once suffer for sins, and

TEXT.

PARAPHRASE.

an high-priest over the house
22 of God: Let us draw near
with a true heart, in full
assurance of faith, having
our hearts sprinkled from
an evil conscience, and

as an high-priest over the house of God; let 22.
us draw near to God in his worship (g) with
an upright heart (h), in a certain and assured
persuasion of the efficacy of his sacrifice (i),
having our hearts freed by the pardoning
grace of God in regard to the sacrifice of
Christ from such moral guilt as tends to make
the conscience evil and burdensome (k); And
having

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be put to death in the flesh, 1 Pet. iii. 18. or suffer for us in the flesh, Chap. iv. 1. whence he himself speaks in that manner, Luke xxiv. 26. Ought not Christ to suffer these things, and to enter into his glory? Compare 1 Pet. i. 11. Till this was accomplish'd he was not to be restored to the glory which he had with the Father before the world was, John xvii. 5. So that his flesh, till it was given for the life of the world, was as it were a veil that hindered his entering into heaven the true holy of holies: but by his death this veil was removed, and a way was laid open for him to enter into heaven. And this seems to have been the meaning of the veil of the temple's being miraculously rent in twain from the top to the bottom just at the time of his death, Matth. xxvii. 51.

22 (g) Προσεγγίδια. Let us draw near.] This word is several times used in the epistle when the coming to God, or the worshiping him is spoken of. See Chap. iv. 16. vii. 25. xii. 6. And in one place 'tis used alone in the same manner as here, Chap. x. 1. The law — can never — make the comers perfect; which comers are called, ver. 2. the worshippers. It may perhaps be thought that this does not well consist with the interpretation given of the holiest, ver. 19. For it may seem that it is to the holiest we are encouraged to come by the tenor of the discourse; whence some have expounded the holiest by the immediate presence of God. But there is no necessity for this, the duty here urged being strongly infer'd from the privilege, q. d. "A way is now laid open for us into heaven it self, and since God has granted us so great an advantage, it can't be thought that he debars us an access to himself while we are in our way thither, or that he does not expect from us now a suitable and thankful homage," and therefore let us be conscientious in our attending upon him.

(h) Μετὰ ἀληθείας καρδίας. With a true heart.] The phrase seems to be taken from Isa. xxxviii. 3. where the LXX have ἐν καρδίᾳ ἀληθείᾳ, with a true heart, instead of what we render with a perfect heart, as they also sometimes render it, 2 Chron. xxviii. 9. 1 Kings viii. 61. xi. 4. xv. 3. and other places. So that ἀληθείας answers to כֶּטֶף and the true heart is the same that is called elsewhere the pure heart or the pure conscience, 2 Tim i. 3. ii. 22. Christ has not opened a way into heaven for those who neglect to worship God, or do not worship him in sincerity, with a clean and upright heart.

(i) Ἐν πληροσύνῃ πίστεως. In full assurance of faith.] This must be understood, I think, of a full and steadfast persuasion of the efficacy of Christ's once offering himself, whereby he has obtained an entrance for himself as our forerunner, and consequently for us, into heaven. Or if faith be here taken for the christian religion in general, a full persuasion of the truth of that will not make any great difference in the sense.

(k) Ἐφρατισμένοι τὰς καρδίας ὑποσυνείδητος ποινῆς. Having our hearts sprinkled from an evil conscience.] There is an allusion herein to the sprinkling the blood of the sacrifices under the law in order to cleanse from legal uncleannesses. These uncleannesses did not, in many

23. having our bodies washed with the pure water of baptism (1), let us in spight of all dangers hold on immoveably in that profession and promise we then made, in which case we may depend upon God's faithfulness to fulfil the promises which he has made to us as baptized persons, and which were then confirmed to us (m). And let us so observe and con-
- our bodies washed with pure water. Let us hold fast the 23 profession of our faith without wavering (for he is faithful that promised.) And 24

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many cases at least, affect the conscience: for they were often contracted by mens discharge of their duty without any sin at all, as in touching the dead, which was necessary to be done by some body, or else the dead could not be buried. And in many the like cases men needed according to the law to be cleansed when they had no evil conscience, that is when their conscience did not burden them with the sense of any guilt they had contracted, or any moral evil they had done. In case of such guilt the old sacrifices could not ease them, *Heb. ix. 9. They could not make the worshipper perfect, as pertaining to the conscience. They sanctified to the purifying of the flesh*; but somewhat better was requisite to the *purging the conscience from dead works* in order to mens acceptably *serving the living God*, ver. 13, 14. This was the blood of Christ, with which therefore our author, in his allusion in this place, considers them as having their hearts sprinkled, when they acceptably draw nigh to God. Compare *1 Pet. i. 2. Heb. xii. 24.* that is, that by virtue of that blood they were freed not from a ceremonial defilement, but a real one, by reason of such actions as are in their own nature evil and sinful.

23 (1) Καὶ λεημένοι τὸ σῶμα ὕδατι καθαρῷ. And our bodies washed with pure water.] Our translators were doubtless in the wrong in joining this clause to the end of ver. 22. which most of the printed Greek testaments I have seen make the beginning of ver. 23. according as 'tis placed in the paraphrase. They, who following the pointing of our translation, understand our author as saying, "Let our actions be washed and pure also," will not easily produce any place of scripture wherein τὸ σῶμα, the body, is put for the actions. If this had been design'd I doubt not he would have said τὰς χεῖρας instead of τὸ σῶμα, according to that, *Jam. iv. 8. Draw nigh to God, and he will draw nigh to you: Cleanse your hands, ye sinners, and purify your hearts, ye double minded:* and the rather would he have done this in writing to the Hebrews, because this stile was so familiar with them. See *Psal. xxiv. 4. lxxiii. 13. xxvi. 6.* and many other places. But nothing can be more exact than this expression when understood of baptism, which is literally a washing of the body, a *putting away of the filth of the flesh*, *1 Pet. iii. 21.* and is called the washing of regeneration. Nor can any thing be more pertinent, than to urge men to a steadfastness in their profession of the christian religion, from their baptism, because of the engagement they were laid under thereby.

(m) For he is faithful that promised.] As the rest of the verse is most naturally explained of baptism, so this parenthesis seems to me here to relate to the same thing. The promises made to such as were baptized and continued true to their baptism, were confirm'd and sealed by that sign, and God's faithfulness in making them good might well be a strong motive to constancy and perseverance in their profession, since without that they could have no right to the things promised, *1 Pet. iii. 21.*

TEXT.

PARAPHRASE.

let us consider one another
to provoke unto love, and
25 to good works: Not forsaking
the assembling of our
selves together, as the man-
ner of some is; but exhort-
ing one another: and so
much the more, as ye see
26 the day approaching. For

consider one another's temper and disposition
(*n*), as that we may by our example and all
good offices provoke one another on each side
to love, and such good works as are the ge-
nuine effects of it. This will be a good means 25:
to further us in our duty, and to prevent that
neglect which many now fall into, while they
forsake the assembling of themselves together
in the congregations of christians, made up
of a mixture of *Jewish* and Gentile con-
verts (*o*). And you have so much the more
reason for this, by how much you may plain-
ly perceive, that the time of the great de-
struction of *Jerusalem*, and the *Jewish* po-
lity is nearly approaching (*p*). For in case 26:
we

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24 (*n*) *And let us consider, &c.*] This verse is very happily translated; our *provoking*, being a word of a middle signification, just as *παροξυσμός* is. Our author seems in this exhortation to point at some defect and neglect of the *Hebrews*, in not promoting love and the good works which flow from it; which appears to me to be most likely to respect their temper toward the *Gentile* converts. However, according to his usual tenderness for them, he expresses the mutual duty, *Let us consider ONE ANOTHER*.

25 (*o*) *Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν.* *Not forsaking the assembling of our selves together, as the manner of some is.*] He may well be supposed here also to tax the behaviour which was too common at that time among the *Jewish* converts, who from their old and rooted prejudices had been so disgusted at the *Gentiles* being received into the christian church, without subjecting themselves to the ceremonial law, that they were every where prone to shun them, and so to forsake the christian assemblies, upon the account of their being admitted into them. Doubtless the words, *As the manner of some is*, have a particular aspect upon them; however it may be thought that this stiff behaviour of the *Jewish*, might have some influence upon the *Gentile* converts, and might beget (as is natural) a shyness on their side also. The reader may consider whether this may not have been the reason why the word *ἐπισυναγωγὴ* used no where else in the new testament, but 2 *Thes.* ii. 1. is here used rather than *συναγωγὴ*, that the *Jews* might not have any pretence from that word to return to their old synagogues, and forsake the christian assemblies. It may be observed that St. Paul chooses to vary his phrase when he was speaking of somewhat peculiar to *Judaism*, and calls their circumcision by the name of *concision κατατομή*, designing to deny they had the true circumcision, *Philipp.* iii. 2, 3.

(*p*) *Ὅτι βλέπετε ἐγγίζεισαν τὴν ἡμέραν.* *As ye see the day approaching.*] Our Saviour, *Mat.* xxiv. had assured his disciples, that the destruction of *Jerusalem* should be accomplished before that generation should be dead, which were alive at the time of his speaking; he had likewise foretold them what should be the signs of the approach of that heavy judg-

- we deliberately and wilfully apostatize (*q*) after we have been convinced of the truth of Christianity, and have embraced it, no other sacrifice to atone for our sins is left
27. us (*r*). The only things left for them, are a dreadful expectation of judgment, (which they might, upon fairly considering their case, see they have reason enough for, since the other thing left for them is a good ground for it) and fiery indignation which shall devour
28. the adversaries. Nor can it be difficult for you to perceive this: for if any man presumptuously and wilfully broke any part of the positive law which God gave by *Moses* (*s*),
he

if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses law, 28.

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ment. And it was easy for every one to perceive, from the number of years that were past at the time when this epistle was written, and from the circumstances in which the *Jews* then were, and other things mentioned by our Lord, that that destruction could not be far off. This seems to me a confirmation of what I observed before, that our author speaks with a principal regard to the *Hebrews*, this being a proper motive for them, while the *Gentiles* were less concerned in it.

26 (*q*) Ἐκούσιως ὁδὲ ἀμαρτανόντων ἡμῶν. *For if we sin wilfully.*] An emphasis is deservedly laid upon that word *wilfully*; by which a wide difference is made between the case of those who are born down for a time, and forced contrary to their own inclination, by the violence of their sufferings, to disown the truth, and those who deliberately and wilfully apostatize from Christianity. Of this latter only does he use such sharp expressions in this place (with which we may compare *Chap.* vi. 4—6. 2 *Pet.* ii. 20, 21. And certainly, not only *Novatian*, and those who fell in with him, but the other christians, in those ancient times, deserve censure for not having treated the other sort with more tenderness and commiseration.

(*r*) Οὐκ ἔτι πλεῖν ἀμαρτιῶν ἀπολείπεται θυσιᾶ. *There remaineth no more sacrifice for sins.*] To comprehend the full strength of this argument, we must remember what was before fully proved, that the legal sacrifices, upon which the *Jews* were so prone to depend, could not possibly make an atonement for sin, and consequently no reasonable hope could be left the *Jews* by reason of them. There was no other sacrifice that could avail for sins but the sacrifice of Christ; and therefore if they had no part in that, there could remain no other sacrifice for them. Now that such wilful apostates could have no part in the sacrifice of Christ, and therefore must be left in the most deplorable and remediless condition is what he further argues in the following verses.

28 (*s*) Ἀθετήσας τὸν νόμον Μωσέως. *He that despised Moses law.*] The law of *Moses* seems here to be taken in a more restrained sense than it sometimes is. It often takes in whatever is contained in the five books of *Moses*; whereas here it probably relates to only that part of those books which express not the law of nature but the positive law which God gave by *Moses*.

T E X T.

P A R A P H R A S E.

died without mercy, under
29 two or three witnesses: Of
how much sorer punishment,
suppose ye, shall he be
thought worthy, who hath
trodden under foot the Son
of God, and hath counted

he was without mercy to be put to death,
when the matter was proved against him by
the testimony of two or three witnesses; How 29.
much severer punishment must you think he
shall deserve, whose guilt is so much more
aggravated, since he treats the Son of God
with the greatest indignity, treading him, as
it were, under his feet (*t*), and counts the
blood

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Moses. Should the contrary be supposed, it will not be easy to understand how our author could argue (as he seems evidently to do) from the less to the greater: for the directly blaspheming the supreme God could not be a smaller crime than the indignity here mentioned as offer'd to the son of God. But when the *despising the law* of Moses is taken in the limited sense before proposed, that is the despising the ceremonial law given by *Moses*, the reasoning is strong and convincing: for if they who contemn'd or broke with a high hand the law of *Moses* in the matter of a ceremony, were so severely punished, no wonder that such as treat the Son of God himself with the utmost contumely and disgrace, should receive a more severe and terrible recompense. As the case is put before of mens sinning or apostatizing *ἐκκρίως* wilfully, it will not be disagreeable to understand that word to be repeated here, as *ἀπὸ κοινῆς*, and that what is here said relates to mens sinning not through ignorance and mistake, but *presumptuously* and wilfully, in which case, they by consequence *reproached* the Lord, and despised his word; and therefore such an one was order'd to be cut off from among his people, *Num.* xv. 30, 31. compare *Deut.* xvii. 12. And in all such cases they were not to proceed after the manner of our modern inquisitions, but by the testimony of *two or three witnesses*, as our author here says agreeably to what we find in the *Mosaic* law, *Deut.* xvii. 6. Compare *xix.* 15. *Num.* xxxv. 30. The force of the argument is strong and plain, when thus understood, both from the difference of the persons employ'd in the two dispensations, and from the nature and aggravating circumstances of the respective guilt of each, whence our author might very well appeal to the judgment of the *Hebrews* themselves, as he actually does in the next verse.

29 (†) Ο τὸν υἱὸν τοῦ Θεοῦ καταπατήσας. *Who hath trodden under foot the Son of God.]* Two things seem to be intimated in this expression. 1. That such wilful apostates treat Jesus Christ, the Son of God, with great contempt and scorn, as men do the most insignificant and vile things. Thus, *Isa.* xxvi. 5, 6. *He bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down [LXX. Πιᾶσουσιν αὐτῆς πόδες] even the feet of the poor, and the steps of the needy.* In like manner the prophet speaks of persons being put to shame, *Mic.* vii. 10. *Then she that is mine enemy shall see it, and shame shall cover her who said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as mire in the streets.* Where the last clause is rendered by the LXX. *Νῦν ἔσαι ὡς καταπάτημα, ὡς πηλὸς ἐν ταῖς ὁδοῖς*, which is *verbatim*, according to the *Hebrew*, and our marginal reading, *She shall be for a treading down, as the mire in the streets*; wherein the contempt she should meet with is set forth. And again, in like manner, *Mal.* iv. 3. *Ye shall tread down the wicked [LXX. καταπατήσετε ἀνόμους.] for they shall be ashes under your feet.* With this sense does the expression before used of the same persons exactly agree, *Chap.* vi. 6. *that they put the son of God to an open shame.* 2. Another thing which seems intended in this expression is that apostates



blood of Christ, which is the blood of the covenant, wherewith he was sanctified and admitted into the body of God's covenant people, to be but the common blood of an ordinary malefactor (*u*), and reproaches that

the blood of the covenant wherewith he was sanctified, an unholy thing, and

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treat the Son of God with the utmost rage and fury. We look upon it as a sign of a person's being in a great rage with another, when he treats him in this manner, trampling and stamping upon him. And thus we find such expressions are used, concerning those that act with great wrath and fury. So *Isa.* lxiii. 3. *I will tread them in mine anger* [LXX. *κατεπατήσας αὐτοὺς ἐν θυμῷ μου*] and trample them in my fury. See also, *ver.* 6. where the LXX. have again the same word that is used by our author. Compare *Isa.* xiv. 25. And remarkable to our purpose is that passage concerning the little horn, that is *Antiochus Epiphanes* as is generally thought, *Dan.* viii. 10. *It waxed great, even to the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them.* And this rage of apostates against the Son of God will be answerable to the account given of them before, *Heb.* vi. 6. *They crucify to themselves the Son of God afresh.* 'Tis easy to understand how apostates are guilty both of such contempt of Christ, and rage against him, since they make a jest of the history of him, and particularly his sufferings, and insult him as an impostor, and a vile malefactor who suffer'd no more than he deserved. But the pursuing that matter, is not proper in these papers; and therefore the reader is refer'd to practical writers for it.

(*u*) *Καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγοσάμενος, ἐν ᾧ ἡγιασθῆν.* And hath counted the blood of the covenant wherewith he was sanctified, an unholy thing.] The blood of the covenant undoubtedly signifies the blood of Christ, which is called the blood of the everlasting covenant, *Chap.* xiii. 20. And accordingly in the Lord's supper concerning the cup 'tis said, *This is my blood of the new covenant, Mat.* xxvi. 28. *Mark* xiv. 24. which *St. Paul* thus expresses, *This cup is the new covenant in my blood, 1 Cor.* xi. 25. Compare *Luke* xxi. 20. When 'tis said, the apostate counts this blood an unholy or common thing, the meaning is, that he puts no difference between it and the common blood of men, but treats the Son of God as though his death was no more than that of an ordinary malefactor; and this is the meaning of that expression concerning unworthy receivers of the Lord's supper, that they *discern not the Lord's body, 1 Cor.* xi. 29. that they put no difference between that sign and memorial of our Lord's Body and common bread. The only doubt that can remain is concerning those words, *ἐν ᾧ ἡγιασθῆν, wherewith he was sanctified.* Now the doubt here may be either, 1. Whether these words belong to the Text. They may seem to stand a little out of their natural order; and besides both the *Alex.* copy, and *Chrysostom* leave them out. However, there being such a general consent otherways in owning them, and the trajection such as is easy, I should by no means advise the omitting them. And therefore the other doubt is, 2. How the words are to be understood, supposing them to be genuine. Some learned writers think we ought to take them thus, *Hath counted the blood of the covenant wherewith he* [that is Christ] *was sanctified, as an unholy thing.* They apprehend the word here is used in the same sense as *John* xvii. 19. *For their sakes I sanctify myself.* But if we compare the other passages in this epistle wherein this term is used, we shall find that it relates wholly to the effect of the sacrifice upon the persons for whom it was offered, and not to its effect upon the sacrifice, or the sacrificer. It seems therefore most probable that our author here shows the aggravation of the guilt of apostates from the horrid ingratitude and baseness wherewith they were chargeable; that they vilified that precious blood of Christ, whereby they had themselves been sanctified and admitted into the covenant, and taken to be God's people, distinguished from the rest of the world.

(*u*) *Καὶ*

TEXT.

PARAPHRASE.

hath done despite unto the
30 Spirit of grace? For we
know him that hath said,
Vengeance *belongeth* unto
me, I will recompense,
saith the Lord. And a-
gain, The Lord shall judge

that Spirit which God has graciously given
us to afford us the fullest evidence of the gos-
pel (*w*)? For we know who has told us, 30.
*Vengeance belongeth unto me, I will recom-
pense, saith the Lord (x).* And again, *The
Lord*

NOTES.

(*w*) Καὶ τὸ πνεῦμα τὸ χάρις ἐνοχέεισας. *And hath done despite unto the Spirit of grace.*
The hopeless case of the same sort of sinners is set out Chap. vi. 4—6. where we have some
expressions which deserve to be compared with what is here said. And doubtless a respect
is had in both places, to the extraordinary operations of the holy Spirit; by which the
strongest confirmation was given of the truth of the gospel to the world, and more especially
to those who had themselves been made partakers of these miraculous gifts of the Spirit. They
therefore, who having received them, did afterwards renounce christianity, must be under-
stood to give up this evidence, and to attribute these extraordinary operations to some other
cause, as the Scribes and Pharisees did during our Saviour's life, who attributed them to *Beel-
zebub*, the prince of devils; than which, what greater injury, reproach, or despite could
be offer'd to the holy Spirit, or to God, who freely and graciously gave this Spirit, which
upon that account is called the *Spirit of Grace*?

30 (*x*) Οὐδ' αὖτε γὰρ ἐντολήσιν· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. *For
we know him that hath said, Vengeance belongeth unto me, saith the Lord.* Several things need
to be considered in this citation from *Deut. xxxii. 35*.

1. The manner in which it is introduced, *For we know him that hath said*, which a learned
commentator interprets to be *Moses*. And indeed, considering that clause that is added, *saith
the Lord*, that interpretation seems not to be much amiss. This in sense will agree very well
with the reading of St. *Chrysostom*, who brings in the passage only thus, *Ἐγὼ ἐκδικῶ, λέγει
ὁ Κύριος*, *For it is written*. But therein he is singular: and 'tis not unlikely that this was an oversight
in him, that might be occasioned by his comparing the place with *Rom. xii. 19*, where the
same passage is in that manner alleged, *For 'tis written, Vengeance belongeth to me, &c.* rather
than that it was owing to any real difference he found in the copy he used.

2. Another thing to be observed, is, that those words, *λέγει Κύριος*, *saith the Lord*, are
wanting in the *Vulg. Syr. Ethiop.* and *Copt.* versions, and in both the *Greek* and *Latin* in the
Clermont, and in the *Latin* (and Dr. *Mills* thinks in the *Greek* also) *St. Germain's* copy. It
must be farther own'd that they don't appear either in the *Hebrew* or *Greek* in the verse in
Deut. here cited. However, I can't easily assent to those who are for leaving them out in
this place. My reason is, because we meet with them in the citation of the same passage,
Rom. xii. 19, where the genuineness of them is not in the least contested. Nor is there any
thing unfair in inserting these words in the citation from the context, it being manifest that
the Lord is there the speaker, and the words are his, which is really express'd, *ver. 19, 20*.
where *Moses* passes from speaking of the Lord in the third person, and brings him in speaking
of himself in the first person: where observe the transition. *And when the Lord saw it, he
abhorred them, because of the provoking of his sons and his daughters.* And he said, *I will hide
my face from them, &c.* This is not unusual in citing authors, as suppose any part of a speech
which they have recorded, to add, "The words were spoken by such a person." This ren-
ders the passage alleged more easy and plain. I have observed two instances of this nature,
and 'tis likely there may be several more, in St. *Paul's* writings, which, in some measure,
confirm me in my opinion of his being the author of this epistle to the *Hebrews*, since we here
find the same thing in this place. The first of these is *Rom. xiv. 11*. *For 'tis written, As I
live,*

31. *Lord shall judge his people (y). And considering that he is the God who lives for ever, and has always an almighty power, it must* his people. *It is a fearful* 31
thing to fall into the hands
ap-

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live, SAITH THE LORD, every knee shall bow to me, and every tongue shall confess to God. But those words, *saith the Lord*, are neither in the Hebrew nor the LXX. *Isa.* xlv. 23. whence the citation is taken. The other instance is, *2 Cor.* vi. 17. *Wherefore come out from among them, and be ye separate, SAITH THE LORD, and touch not the unclean thing.* Which is taken from *Isa.* lii. 11. where neither the Hebrew nor the Greek read those words, *saith the Lord.*

3. It may be thought yet more material to consider how the words are here set down, *Vengeance is mine, I will recompense.* Our author comes nearer to the Hebrew *לִי נָקָם וְשָׁלוּם* which we render, *To me belongeth vengeance, and recompence*, than to the LXX. which thus translates it, *Εν ἡμέρᾳ ἐκδίκησεως ἀνταποδώσω.* In the day of vengeance I will recompense. But in one thing they, *St. Paul*, *Rom.* xii. 19. and our author all agree, *viz.* in making *שָׁלוּם* to be a verb and not a noun, and so render it *ἀνταποδώσω, I will recompense*, as does also the *Vulg.* *Mea est ultio, & ego retribuam eis.* And *St. Jerom* cites the place thus, *Comm. in Ezek.* xxv. 15. *Cumq; Dominus dicat, Mibi vindictam, & ego retribuam.* Farther neither does our author, nor *St. Paul* acknowledge the *and*, which should answer to the Hebrew *וְ*. And since the *Vulg.* in rendering both places where 'tis cited leave it out, it seems not improbable that their true ancient version of *Deut.* did exactly agree with what we find in the epistles, and that it stood thus, *Mibi vindictam, ego retribuam.* As to the first part *St. Jerom* seems to vouch for it, and as to the leaving out *&*, let the authorities alleged be duly weighed against his and the *Syr.* which owns it in this place, but rather paraphrases than translates *Rom.* xii. 19. The question now is, how to make the Hebrew in *Deut.* and in the Greek, in the two citations agree. Now 'tis plain that *שָׁלוּם* is the third and not the first person, and therefore if we retain the *וְ* it should be read, *וְשָׁלוּם* but that alteration does not so well comport with the place: for beside that it retains the copulative which in the two epistles is left out, 'tis itself too great, provided we can do as well with a less. What I would therefore offer is, that we should read in the Hebrew *שָׁלוּם*, as in *ver.* 40. which makes the Hebrew exactly agree with the Greek citations. Nor is the change hard to be supposed, if we imagine the middle stroke of the *ש* to remain tolerably plain while the two side strokes were obliterated. I am the more confirm'd in this, because if we take the word to be a noun, and read according to the present punctuation *שָׁלוּם* that must be as far as I can remember *ἀπαξ λεγόμενον*, and to be only found in this place. Is it not therefore much more probable that *St. Paul*, and our author (if he was not *St. Paul*) read the Hebrew as I have conjectured?

4. It may be farther inquired how this passage is applied here to those who profess'd themselves christians, since in *Deut.* it evidently relates to the idolatrous Gentile adversaries of *Israel*. But the answer to that is easy. For beside that such as apostatized from the christian religion, declared themselves to be avowed enemies to the institutions of God by *Jesus Christ*, which were much more sacred and important than those by *Moses*: I say, beside that, the assertion that, *Vengeance belongeth to God, he will recompense*, is to be consider'd as a general maxim; and therefore equally applicable in all cases wherein *vengeance* and a penal *recompense* is due.

(y) *Καὶ πάλιν, κύριε ὁ κενεῖ τὸ λαὸν αὐτοῦ.* And again, *The Lord shall judge his people.* This passage may be taken either from *Psal.* cxxxv. 14. or from *Deut.* xxxii. 6. for in both places we have exactly the same words. If we suppose the latter of these cited, the reason why he represents it as a distinct citation by saying, *And again*, though it is in the very next verse to that

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of the living God. appear to be much more dreadful to incur his vengeance than any punishments which men can

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that before cited, the reason, I say, is because he had left out the several clauses in the latter part of *ver.* 35. and so the two passages are not immediately joined together.

But then it will be objected, that the words as they are in *Deut.* are not to our author's purpose. For 'tis manifest that the *judging* here signifies *punishing*, whereas in *Deut.* it may seem to mean the *pleading the cause* of his people, and taking vengeance on their enemies for oppressing them.

In answer to this it must be owned, that the passage in *Deut.* might at the first cursory reading seem naturally to admit this interpretation. *For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none stout up, or left.* And if his *repenting himself for his servants* were necessarily exegetical of his judging his people, I don't see how the objection could be removed. But there is no necessity at all so to understand the words. There seem rather to be two distinct things spoken of in that place. (1.) That God will *judge*, that is, *punish*, his own people. And this is first mentioned, as 'tis common for God first to deal with his own people; and *judgment* useth to begin at the house of God, 1 Pet. iv. 17. And that, (2.) He will then *repent himself for his servants*. That is, when by reason of the power and rage of their enemies they are brought very low, and thereupon repent, he will repent himself for them and deliver them. This appears to be the case there put, from those words, *When he seeth that their power is gone, and there is none stout up, or left*, which plainly supposes them to be sorely chastised and punish'd by God before he repents for them. Here is then God's *judging* his people by delivering them for their sins into their enemies hands; and then as a distinct thing his recovering and delivering them out of their enemies hands, and taking vengeance on those enemies. This is much confirmed by the following verses down to *ver.* 43. And should we translate the first clauses, *THOUGH the Lord will judge his people, yet will he repent himself for his servants*, as *U* and *y* are frequently so used, this interpretation of the passages would be still more clear. I foresee two objections that will yet be made against this account.

1. It will be said, that this may seem to abate the terribleness of God's judgments, which our author design'd to display in the most lively manner. For this represents him as punishing indeed, but as afterwards repenting and removing the punishment. But it must be here consider'd that the judgment is set forth as most severe, as destroying utterly the far greater part of his people, who dying in their sins could have no benefit by God's afterwards repenting for his servants, who are consider'd as only a small remnant of the great body, and who at last by God's tremendous judgments were brought to repentance. And besides this, our author had by his discourse before cut off all encouragement from apostates by showing their case to be past remedy, and that there was no hope of their repentance.

2. It may be thought that God's *judging his people* in this sense could signify nothing with regard to apostates, who by renouncing their holy religion ceased any longer to be his people. But this objection will vanish when we remember to whom the epistle is directed. The *Jews* could not persuade themselves that the relation between God and them should ever cease: and the *Jewish* converts to christianity, when they relapsed to *Judaism*, did it because they thought by that course they conformed to the *Mosaic* covenant, whereby God was engaged to be their God and to take them for his people: So that nothing could be more proper than to argue with them according to their own supposition, and to mind them of the tremendous judgments which God executes upon his own people for their sins.

32. can inflict (*z*). But beside the tremendous judgments of God, I may press my exhortation upon you by your own example. Remember then the former times, in which after you were enlighten'd in the christian faith (*a*), ye endured a great combat (*b*) of sufferings; partly whilst you were exposed as upon a theatre (*c*), by reproaches and afflictions, and partly whilst ye were made partakers with those who lived under such hardships. For ye sympathized with those who were in bonds (*d*), and joyfully suffer'd the loss
- But call to remembrance 32 the former days, in which after ye were illuminated, ye endured a great fight of afflictions: Partly whilst ye 33 were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling 34

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31 (*z*) 'Tis a fearful thing to fall into the hands of the living God.] 'To fall into the hands of God imports the being punished more immediately by him. 2 Sam. xxiv. 14. 1 Chron. xxi. 13. though in those places God is spoken of as a God graciously correcting, whereas here he is consider'd as a righteous and angry judge taking vengeance on his adversaries. And his being the *living God*, or the God who lives and can take vengeance for ever, may justly add to the consideration of the terribleness of his vengeance. See *Matth. x. 28*. It seems to me that this verse refers to the just punishments inflicted by men for the breach of the law of *Moses*, and to the unrighteous persecutions christians endured from their enemies, and that our author intended to put them in mind that the divine vengeance was incomparably more terrible than both.

32 (*a*) *Illuminated.*] See *Chap. vi. 4.* note (*f*).

(*b*) Πολλὴν ἀθλήσιν. *A great fight.*] 'Tis the note of *Chrysostom* upon this, Οὐκ ἔπεπρασμένοι, ἀλλὰ ἀθλήσιν, ὅπερ ἐστὶν ἐγκωμίου ὄνομα, καὶ ἐπαίνων μεγίστων. "He does not say *trials*, but a *combate*, which is a word that denotes great praise and commendation." And *Theophylact* says, "That by this term he declared their courage and bravery." And doubtless when he was encouraging them to hold out by their own example, it was very proper for him to choose a word that carried in it praise and commendation.

33 (*c*) Θεάσει' ὄμους. *Made a gazing stock.*] Compare 1 Cor. iv. 9.

34 (*d*) Καὶ ὃς τοῖς δεσμοῖς με συνεπαθήσατε. *For ye had compassion of me in my bonds.*] Were it certain that this is the true reading of the place, there would be little room left to doubt of the epistle's being written by *St. Paul*. But the *Alex.* and other MSS. of the best note read here *δεσμοῖς* instead of *δεσμοῖς με*. And the same is confirmed by ancient versions, *Vulg. Syr.* and *Copt.* and by *Chrysostom* and *Theophylact*. The paraphrase therefore follows that reading. Compare *Chap. xiii. 3*. Further it may be here observed, that our author having mentioned two things, *ver. 33.* to set forth the sufferings of the *Hebrews*, he here proceeds in this verse to give a proof of both, but does not proceed in the order wherein he had before placed them: the first clause of *ver. 34.* their *sympathizing with those in bonds* relating to the latter in *ver. 33.* their being *partakers with them who were thus treated*: and in like manner the last clause of *ver. 34.* is a proof of the first in *ver. 33.*

TEXT.

PARAPHRASE.

of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.

lofs of your earthly substance, being persuaded that you have in heaven (e)

NOTES.

(e) Γινώσκοντες ἔχειν ἐν ἐαυτοῖς κρείττονα ὑπαρξίν ἐν οὐρανοῖς, καὶ μόναν. *Knowing in your selves that ye have in heaven a better and an enduring substance.*] The *paronomasia* in ὑπαρχόντων and ὑπαρξίν seems very like St. Paul's way of writing. There is a considerable difficulty in settling the true reading, and so the exact sense of this passage. Our translation, by an unusual trajection joins the ἐν ἐαυτοῖς with γινώσκοντες, *Knowing in your selves*: and yet that seems preferable to the rendring of others, *Knowing that you have in your selves a better substance in heaven*. It sounds strangely that he should say in the same sentence, that they had it in *themselves*, and that they had it *in heaven*. And if neither of these interpretations are agreeable, there will be a necessity to have recourse to some different reading.
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S E C T. XV.

C H A P. XII. 25—29.

P A R A P H R A S E.

T E X T.

25. **T**AKE care that you don't refuse or disobey (*a*) him that speaketh (*b*): for if they did not escape the divine vengeance and displeasure, who refused to obey God after he had spoken to them on earth at mount *Sinai*, much more shall not we escape, if we neglect or condemn him, now he speaketh to us from heaven (*c*): Whose voice then caused
- 26.

SEE that ye refuse not him that speaketh: For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then 26

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25 (*a*) Μη ἀρσίστηνθε ἢ λαλῶντα. *Ye refuse not him that speaketh.*] Some seem inclined to fetch the sense from *ver.* 19. where our author uses the same verb, *Which voice they that heard, intreated παρετήσαντο that the word should not be spoken to them any more.* According to which interpretation the sense would be this; "See that you don't deprecate God's speaking to you, as the *Israelites* did of old, who when God spake to them in a terrible manner at mount *Sinai*, said unto *Moses*, *Speak thou with us, and we will hear: but let not God speak with us lest we die,* *Exod. xx. 19.* Compare *Deut. v. 25. xviii. 16.*" But our own translation seems here preferable. For as our rendering perfectly suits the sense of the word, so we seem to be directed to it by the last clause of the verse, where the *turning away* from him that speaketh seems to be equivalent to *refusing him that speaketh*, and to be used as explicatory of it.

(*b*) *Him that speaketh.*] A question is moved by some, who the person is who is here referred to as speaking. Some think hereby is meant Christ: I think on the other hand God the Father is hereby designed. It is manifest from *ver.* 26. that the person speaking is he whose voice, at mount *Sinai*, shook the earth, and who had promised by the prophet *Haggai*, *Yet once more, I shake not the earth only, but also heaven.* Now if we consult that prophet, *Chap. ii. 6, 7.* we can't reasonably doubt that God the Father is the person who there makes the promise. For not to insist upon his being called over and over the *Lord of hosts*, which title appears to me peculiar to the Father; he that speaketh there is he who promises that the *desire of all nations should come*: and I suppose all will grant that according to the stile of the old testament, the Father is the person who promises his people that Christ should come.

(*c*) Ἐργὰς ἐκείνου ἐκ τρυφῶν, ἢ ἐπὶ τῇ γῆς ἀρσίστησθαι χρεματίζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ ἢ αὐτῶν ἀποστρεφόμενοι. *For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*

As

NOTES.

As the expression in the *Greek* is *elliptical*, I don't see how the *ellipsis* can be better supplied than 'tis by our translators. Farther, the word *ἡγοῦμαι* and its conjugates, always in the old and new testament signify divine oracles or admonitions. See Dr. *Whitby* upon the place. Now though it may import a person's delivering such oracles from God; and therefore some have taken the expression, *him that spake on earth* to be a *periphrasis* for *Moses*, as they take also the latter, *him that speaketh from heaven*, to be a *periphrasis* of *Christ*; yet our author's words hardly seem capable of this interpretation. For then the next words must import, that it was *Moses's voice which then shook the earth*, which has not the least foundation in the history of God's giving the law at mount *Sinai*, nor does it well accord with what is just before mentioned here in the context, *ver. 19.* where he says christians were not come to the *voice of words*, which they that heard intreated that the word should not be spoken to them any more, which could not be the *voice of the words of Moses*; for they desired that *Moses* might speak to them, and only deprecated God's speaking to them, lest they should die, *Exod. xx. 19.* And besides, our author brings in *Moses* himself as *exceedingly quaking and trembling*, *ver. 21.* which he would not have done, if his own voice had caused those terrible signs. It seems therefore evident, that he who *spake on earth* is God the Father, the same with him whose voice then shook the earth, and who promised to shake not only the earth but the heavens also.

The question then is, how we are to account for the argument here used, if we understand God the Father to be the speaker in both cases. And 'tis evident that the stress of the argument lies in the different manner of his speaking, his speaking *on earth*, and his speaking *from heaven*. Now here his speaking *on earth* seems to intend his speaking not barely upon the earth, but his speaking in a way that was agreeable thereto, accompanied with earthly signs and wonders, fire, thunders, lightnings, a sound of a trumpet, an audible voice, and the shaking of the earth: and the speaking *from heaven* may import his speaking to us by his Son who came down from heaven, and suitably to the place from whence he came declared heavenly things, *John iii. 12, 31, 32.* Or rather I am inclined to explain this by his speaking to us by his *holy Spirit*, according to that *1 Pet. i. 12.* *Unto us they did minister the things which are now reported unto you, by them who have preached the gospel unto you, with the Holy Ghost sent down from heaven.* And the force of the argument lies in this, that this dispensation is much more glorious in its nature, than that of the law, and consequently the sin of despising it, and the punishment that will follow it, must be greater also. *St. Paul* will bear me out in making such a difference between the giving of the law and the giving of the Spirit, *2 Cor. iii. 6 — 11.* *God hath made us able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. If by the Spirit we here understand with *Mr. Locke* *Christ*, it will then make no considerable difference as to the purpose for which this text is alleg'd. Only we should then rather fix upon the first sense, and suppose that our author means not his speaking by his Spirit sent down from heaven, but that he speaks to us by *Christ*, or as he expresses himself, *Chap. i. 2.* *He hath spoken to us in these last days by his Son.* Either way the reasoning of our author appears to be just. And if in stead of rendering *ἀποστρέφωμεν*, if we turn away, we should render it if we despise, as *Budaus* *Comm. G. L.* shows it has that sense, it might add somewhat to the force of the argument: but there being good authority for our own translation, I don't insist upon it; nor is there any need I should, since the argument will do without it:*

caused a proper shaking of the earth at mount *Sinai* (*d*): but since that by the prophet *Haggai* he hath promised another kind of shaking which takes place under the present dispensation (*e*), which promise is contained in those words, Yet once more I shake not the earth only (*f*), but also heaven (*g*).
And

shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also hea-

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26 (*d*) See *Exod.* xix. 18. *Judg.* v. 4. *Psal.* lxxviii. 7, 8.

(*e*) *Nūv* נֹּכַח. But now.] As the *τότε* then refers to the time of giving the law at mount *Sinai*, and the *νῦν* νῦν but now, stands in opposition to it, I think it must be understood in this sense, and but now is as much as but concerning the present dispensation.

(*f*) There is a *paronomasia* in our author's use of the phrase of shaking the earth, compared with the prophet's: for he uses it himself properly, but cites the prophet as using it metaphorically. This is very agreeable to St. *Paul's* stile.

(*g*) I have already had occasion to say somewhat concerning our author's discourse in this place, in explaining *Chap.* i. 10 — 12. See note (*z*). But it seems necessary here more fully to consider it. This I shall do under the three following heads, 1.) The manner in which the passage is cited. 2.) The explication given of it. 3.) The vindication of our author in that explication.

1.) As to the manner in which our author sets down the words of the prophet. Now here it will be proper to set down the words of the prophet, that the reader may compare them with the citation. Thus then they stand, *Hag.* ii. 6, 7. *For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations.* Our author in citing the prophet has made some variation, but 'tis only such as is common in all writers; and therefore he cannot be liable to any censure upon that account. Thus he has left out, *It is a little while*, because, as I apprehend, the mention of it was not much to his purpose. He design'd to speak of this as *now* put in execution, and so he brings the matter closer upon the *Hebrews*, though otherwise the passage might serve to show that the thing promised could not be supposed vastly remote from the prophet's time. I am sensible that this clause is omitted by the LXX. which I am apt to attribute either to their own, or their transcriber's carelessness, or else to the officiousness of some christians, who indeavoured to accommodate that translation to our author's citation. For it seems highly improbable that if the clause did not originally belong to the text, the *Jews* would have inserted it in their *Hebrew* copies, since it makes so much against them.

Again, in the citation is left out, that God would shake *the sea and the dry land*, and that he *would shake all nations*. I hinted in the note before refer'd to, a reason why he may be thought to omit the mention of the *sea* and of the *dry land*, as signifying rather the people governed than the governors, the change of the latter being what he designed chiefly to inculcate, and the same may be the reason why he omits to mention his *shaking all nations*.

Finally, instead of setting down the words of the prophet, *I will shake the heavens and the earth*, he says God had *promised, saying, I shake not the earth only, but also heaven*. Now as God by the prophet promises both, no fault can be found with our author, that by this manner of citing the words he lays a very particular *emphasis* upon that part of the citation, which was most to his purpose, and upon which his argument is founded.

NOTES.

2.) As to the sense in which our author explains this promise, I think it is manifestly this ;
 " That God would shake, dissolve and put an end to earthly and heavenly authorities or kingdoms, and set up himself a kingdom under the Messiah, that should prevail against all others, and should not be abolished, but continue to the end of the world." He shows this to be the sense of the place, when he immediately adds, according to our translation, *And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.* Now what *those things* are which cannot be shaken he shows plainly in the next words, *Wherefore we receiving a kingdom which cannot be moved.* And what kingdom can that be which christians receive, but the kingdom of the Messiah ? And if this kingdom that cannot be shaken, is set up upon the shaking of the things that are made, that is the heavens and the earth, must not the heavens and the earth signify some kingdoms that are removed or put down ? And since our author so expressly distinguishes the heavens and the earth in this case, and by his manner of expression shows that the heavens were considered as much greater than the earth, if by the earth he means earthly rulers, he must by the heavens mean some superior, that is angelical rulers. The reader will consider whether these things don't much strengthen the interpretation given of Chap. i. 10—12.

3.) Let us now examine whether the interpretation of this place given by our author, does not appear to be agreeable to the original design of the prophecy. Now here let it be consider'd,

1. That the prophet himself has explained the *shaking of the heavens and the earth*, by the *overthrowing and destroying kingdoms*, and therefore has so far justified our author. This seems plain enough by ver. 21, 22. of the same chapter. *Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.*

2. We have good reason from the prophet likewise to judge that this shaking was to be at the setting up God's kingdom under the Messiah, because the prophet there so plainly mentions him *וּבָאוּ חֲמֹתַי כָּל הָעֻמִּים* which we have rendred, *And the desire of all nations shall come*, which seems to me a hard construction. The easiest seems to be this, *And they [the nations] shall come to the desire of all nations* : where nothing is supplied but *אֵל* or *עַל* or some like particle, the omission of which is not unusual after the word *בָּאוּ*. See Gen. xiii. 10. xxxiii. 18. xlv. 24. According to either of these two rendrings, the Messiah is spoken of under that character of the *desire of all nations*, and so either of them will confirm our author's interpretation. And the order in which this clause stands in the prophecy will show that it cannot be meant of our Saviour's incarnation, that being previous to the shaking of the heavens and the earth, whereas this *coming* is subsequent upon it. But if we follow the translation of the LXX. who seem to have read in the copies they used *חֲמֹתַי* instead of *חֲמֹתַי* and therefore rendred *Καὶ ἡξεῖ τὰ ἐκλεκτὰ πάντων ἔθνων*. *The elect of all nations shall come* ; it is true then the Messiah is not there called the *desire of all nations* : but even that rendring will justify our author, since the *coming in of the Gentiles* must be upon the setting up the kingdom under the Messiah.

There is an objection against this interpretation which to some may appear plausible, and therefore ought to be consider'd. And I shall the rather speak to it because it will lead me to explain some parts of that prophecy which I have long thought to be misunderstood by commentators.

The objection is taken from the last verse of the prophecy, *In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet : for I have chosen thee, saith the Lord of hosts.* And that I may not conceal any thing of the strength of the objection ; 'tis to be observed that this relates to the very same time spoken of ver. 6, 7. as appears by ver. 21. where we have the expression over again, *I will shake the heavens and the earth.* Now the *shaking* promised, ver. 21. cannot be dis-

different from that *ver.* 6. because then there would be two such shakings, whereas *ver.* 6. assures us there was to be but one. Since therefore *in that day* God would take Zerubbabel and make him as a signet, it may be argued that this *shaking* was to happen in his time, and consequently could not be at the setting up God's kingdom under the Messiah. Whence some would willingly interpret this by what happened under the kings of Persia; and interpreters have put themselves to much trouble to devise how what was promised to Zerubbabel was accomplished in his time. It seems not difficult to give a full answer to this objection. Let it therefore be observed that the prophet Haggai was sent to encourage Zerubbabel in building the house of the Lord, or the temple at Jerusalem; and that in order hereunto he insists upon three things.

1. That however mean and contemptible the house of the Lord might seem to them in its present condition, yet he had resolved to make it more glorious than ever it was before. To this purpose he alleges what has been before considered, *I will shake all nations, and the desire of all nations shall come*; and then adds, *And I will fill this house with glory, saith the Lord of hosts*. This is generally understood as though the Messiah should come while the second temple continued, and that his presence in it in the days of his flesh should be a greater glory to the second temple than any that ever belonged to the first. But this interpretation may well be contested. For in fact the thing is not true. Our Saviour did not come while the second temple was standing; the temple in his time being really the third which was built by king Herod, who took up the very foundations of the second temple, and erected another in the stead of it, not only of a greater height, but of a larger circumference, as we are assured by Josephus, Antiq. lib. xv. c. 14. It is indeed pleaded that the Jews called this the second temple, which they seem to have done upon this account, that the temple built by Zerubbabel was not destroyed in a hostile manner, but was in a friendly way taken down by Herod, to be rebuilt with more state and magnificence: and therefore as they speak only of two destructions, so they speak only of two temples, and consider Herod's temple, which was really a third, as only a continuation of the second temple which was built by Zerubbabel. But these little quirks and fetches of the Jews may easily mislead us, if we follow them in expounding the prophecies. Nor is that of more strength which has been urged by many both formerly and of late, that the prophet speaks of it under such a title, calling it *this house*, as though that must of necessity denote the structure raised by Zerubbabel, whereas it appears from the prophecy itself, that that means no more than the house or temple built in *this place*. Hence when the prophet speaks of the first temple which had so many years before been utterly destroyed by the Babylonians, he calls it nevertheless *this house*, Chap. ii. 3. *Who is there among you that saw THIS HOUSE in her first glory?* nay, when there was nothing in the place but rubbish and a ruinous heap, before the second temple was begun to be built, it is spoken of in the like terms, Chap. i. 4. *Is it time for you, O ye, to dwell in your cieled houses, and THIS HOUSE lie waste?* and therefore *this house* is explained, Chap. ii. 9. as importing *this place*.

There is yet another thing that makes me not so readily fall in with the common interpretation; and that is, that however I do most readily allow the presence of our Saviour to have been a vastly greater glory than any that belonged to the first temple; yet that seems not to me to be the glory to which the prophet refers. Nay, the words are placed in such an order as does in a manner constrain us to understand them of an outward splendor and glory. Observe how he proceeds in his discourse. *I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.* To what purpose can we imagine he mentions the silver and the gold's being his, if it was not to signify that as these things were at his disposal, he could never be at a loss for them, and would most certainly take care that this house should be filled with a glory and splendor that should result from them? and when after his mentioning the silver and the gold, he immediately returns to speak of the glory of this house, does not this lead us to interpret this *glory* as meaning such an outward splendor and glory? If any one thinks this too mean a thing to be mentioned upon such an occasion, let him compare, Isa. lx. 13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together,*

TEXT.

PARAPHRASE.

27 ven. And this word, Yet once more, *signifieth* the And when the prophet uses this expression, 27: *Yet once more*, he signifies thereby (*h*) the change

NOTES.

together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. Interpreters have been much perplexed about those words, *Haggai* ii. 9. *The glory of this latter house shall be greater than of the former*, and especially because Christ did not come while that second house stood. But they might have made their own interpretation less difficult, if they had rendered the words as they ought according to the Hebrew, and as the LXX. have done, *The latter glory of this house shall be greater than the former*, [or than its first glory]. If any object, that the glory neither of Zerubbabel's nor of Herod's temple was equal to that of Solomon's; I have only this to reply, that my account is grounded upon the words of the prophecy it self, and that perhaps the thing is to be explained from some of the last chapters in *Ezekiel*.

2. The next encouragement given to Zerubbabel is, that however God had blasted and sadly disappointed them while they had neglected his house, he would now bless them from this time wherein they heartily set about the building of it, *ver.* 10—19. which verses have no difficulty in them.

3. The last encouragement is that which more peculiarly concerned Zerubbabel himself, and is the ground of the objection, *ver.* 23. *I will take thee, O Zerubbabel — and will make thee as a signet: for I have chosen thee.* Where Zerubbabel appears to me to be spoken of personally and properly, and not mytically or typically. I think therefore that somewhat is promised to Zerubbabel himself, as 'tis not unusual for God to promise peculiar rewards to those whom he employs, and who are diligent in his service. Thus a special promise is made to *Ebed-melech*, *Jer.* xxxix. 16—18. And *Josua* the high-priest, Zerubbabel's partner in building the temple, is encouraged in the work by a promise like to that before us, *Zec.* iii. 7. So that in the general this may be look'd upon as a promise of a reward made to Zerubbabel himself, which reward was to be bestowed upon him after his death, and it may be understood in much the same manner as that to *Daniel*, *Chap.* xii. 13. *But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.* And as a signet was an ornament men were then fond of, and which must have been continually remembred by them, since they wore it upon their breasts or their arms, *Cant.* viii. 6. the meaning of the allusion seems to be this, that God had a special value for him, and would remember to reward him: And since this was to be in that day when God would shake the heavens and the earth, it may possibly mean that he should be one of those who should then be raised from the dead, or as though God had set a seal or mark upon him that he should be redeemed from the grave at that time, according to that expression, *Eph.* iv. 30. *Ye are sealed unto the day of redemption.*

27 (*h*) And this word, yet once more *signifieth*.] 'Tis the shaking of the heavens and the earth that properly signifies the alteration mentioned by our author; and the word, *Yet once more* only imports that there should after the prophet's time be but one more such alteration. This therefore is the sense of his words: "The shaking here spoken of betokens a vast alteration that shall be made in the things said to be shaken: but when he says, he will shake them yet once more, he means that he will make but one such alteration; and consequently that the things which succeed upon that shaking shall continue unshaken, since such a shaking was to be but once after the promise."

It may here perhaps be objected, that this interpretation does not accord with history, from whence we are to learn the accomplishment of the prophecy: for the change that was made in affairs at the destruction of the Persian monarchy, and under the Grecian which came in the room of it, and especially under *Antiochus*; and likewise the change that was after that, when the

Roman

change that should once, and but once, be made of those things that are shaken (*i*), as of things which had been formerly appointed (*k*), that so the things which are not then shaken may remain unchanged (*l*). Wherefore removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Where- 28

NOTE S.

ROMAN empire succeeded the Grecian, and the 'Jews were subdued by them, may seem to import there were more such shakings than one between the time of the prophet, and the setting up the kingdom under the Messiah.

It seems to me a satisfactory answer to this objection, that none of these alterations come up to the words of the prophet. For, 1. Here was no *shaking of the heavens*, no change of the heavenly or angelical governors, they continued princes or presidents over their respective provinces as they were before. 2. Though there was in these indeed a *shaking of the earth*, and a change of earthly monarchies and governments; yet it was not such an one as issued in the coming of the desire of all nations, or in the calling in of the elect Gentiles. These kingdoms stood as much in opposition to God, the one as the other, the last as the first. But here such a kingdom is foretold to be the result of this shaking, which God himself would make, as never should be shaken or overturned. This account therefore ought to be compared with that of another prophet, Dan. ii. 44. *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.* Compare also Chap. vii.

(*i*) Τὸν σαλευόμενον ἢ μεταθεῖν. *The removing of those things that are shaken.*] Though our translators might possibly understand μεταθεῖν in the same sense I do, when they render'd it the removing, yet their rendering, especially, as it stands here, *the removing of those things that are shaken, as of things that are made*, seems ambiguous. I should therefore choose to translate it *the change*. Thus they have turned the same word before, Chap. vii. 12. *For the priesthood being changed, there is made of necessity also a change of the law.*

(*k*) ὡς πεποιημένων. *As of things that are made.*] This being a participle of the preterperfect tense, ought to have been accordingly render'd. Farther, I hardly think that our translation fixes the true sense of the verb in this place. For though ποιεῖν often signifies to make or create, yet it does not always do so. The words therefore should have been translated, *As of things that had been appointed*; that is, that had been appointed only for a time, at the end of which they were to be shaken, and undergo a great change. We have thus translated the word, Chap. iii. 2. *Who was faithful to him that appointed him*, πρὸς ποιήσαντι αὐτόν. To the same purpose, Mark iii. 14. *Kai ἐποίησε δώδεκα. And he ordained twelve.* Many other examples may be brought of this sense of the word, Matth. iv. 19. Luke xv. 19. John iv. 1. vi. 15. Acts ii. 36. Heb. i. 7. Rev. i. 6. iii. 12. v. 10.

(*l*) ἵνα μείνῃ τὰ μὴ σαλευόμενα. *That those things which cannot be shaken may remain.*] The paraphrase seems to give the true sense free from all ambiguity. When 'tis said that these things may remain, 'tis not meant remain in being; for so did the other things that were shaken: but remain in their new state, and continue unchanged as the others did not. And the μὴ σαλευόμενα seems less properly render'd *the things that cannot be shaken*. This is indeed what he says in the next verse, mentioning βασιλείαν ἀσάλευον, *a kingdom that cannot be moved*; but that I conceive is infer'd from what he here says, that these things not being shaken were to remain unchanged: and as he seems to distinguish between μὴ σαλευόμενα and

TEXT.

PARAPHRASE.

fore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence 29 and godly fear. For our God is a consuming fire.

fore as we christians do now receive a kingdom which we know shall be unshaken and unmoveable (*m*), let us be stedfast in imbracing and adhering to the gospel (*n*), which will direct us (*o*) how we may serve God acceptably, even with a holy reverence and fear of him. And this is highly necessary for 29. us, because our God is a consuming fire (*p*).

NOTES.

and ἀσάλευτα, our translation should have preserved that distinction, and not have render'd the first the things that cannot be shaken.

28 (*m*) Διὸ βασιλείαν ἀσάλευτον ὀφθαλμαβάνοντες. *Wherefore we receiving a kingdom which cannot be moved.*] The phrase ὀφθαλμαβάνειν βασιλείαν, *To receive a kingdom*, is not unusual in profane authors: but is never, that I have observed, used except concerning such as became kings. It seems therefore not so agreeable to me to explain this expression as importing christians becoming the subjects of the Messiah's kingdom, though that is in it self most true, but that this is rather to be explained from the places of scripture wherein that dignity and honour is set forth to which they are advanced, such as Rev. i. 6. *Christ hath made us kings and priests unto his God and Father.* Ver. 10. *Τῆου [Christ] hast made us unto our God kings and priests: and we shall reign on the earth.* With which may be compared the title St. Peter gives them, 1 Pet. ii. 9. *But ye are a royal priesthood.* Again, our Saviour speaks thus to his disciples, Luke xii. 32. *Fear not, little flock; for 'tis your Father's good pleasure to give you the kingdom.* Which suits with the language of the prophet Daniel, Chap. vii. 18. *The saints of the most high shall take the kingdom* [ὁ ὀφθαλμὸς αὐτοῦ τὴν βασιλείαν, LXX.] and possess the kingdom for ever, even for ever and ever. Ver. 22. *The time came that the saints possessed the kingdom.*

'Tis farther to be observed, that our author infers this our receiving a kingdom from the expression of God's shaking the heavens and the earth, that is his overthrowing some kingdoms that he might set up another. And this I think very much confirms the interpretation before given of Chap. i. 10—12.

(*n*) Ἐχωμεν χάριν. *Let us have grace.*] Grace being understood in different senses by interpreters, the meaning of the place must be fixed according to that sense of the word which we think to be preferable. Some by *grace* understand a holy disposition and temper; which without all doubt is absolutely necessary in order to our acceptably serving God. But 'tis at least doubtful whether the term is ever used in this sense in the scripture. Others understand by *grace* the favour of God, in which sense the word is frequently used. But this hardly suits the design of our author. And therefore I think *grace* is by an easy metonymy put for the effect of grace, that is the gospel. It is obvious that *grace* is spoken of in this sense, 2 Cor. vi. 1. Gal. v. 4. Col. i. 6. and in many other places. If we understand him thus, it will perfectly agree with the great design of the epistle, and what he is perpetually inculcating, that they should be stedfast in their profession of the gospel, or the christian religion: and ἔχωμεν will be the same as κατέχωμεν, which is frequently to be observed elsewhere. See Dr. Whitby upon the place.

(*o*) Δι' ἧς. *Whereby.*] That is by which *grace* or *gospel* you are taught how you may serve God acceptably.

29, 29 (*p*) The reason why our author mentions our being taught by the gospel to serve God with reverence and godly fear, and why he mentions his being a consuming fire, seems to be because

because he had before, *ver.* 18—21. set forth the terrible circumstances which attended the giving of the law, which might well strike the children of *Israel* with dread and horror. Now, says he, though the gospel was not delivered in any such terrible manner, yet it teaches us, that in order to our serving God acceptably we must do it with reverence and godly fear; nor does it less inforce the matter upon us; nay it assures us, that the God whom we serve is no less now than he was at that time, a *consuming fire*. God is represented by the gospel as resolved to take vengeance on his enemies, and as having prepared everlasting fire to torment and consume them. So that nothing could be more proper than for him to exhort them to adhere stedfastly to the new covenant, by that very consideration, by which they were urged to be obedient and faithful to the first covenant, *Deut.* iv. 23, 24. *Take heed unto your selves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God.*

F I N I S.





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TEXTS
OF
SCRIPTURE,

VIZ.

<i>Rom.</i> xv. 7—9.	<i>Matth.</i> v. 14—16.
<i>2 Cor.</i> iv. 13.	<i>Mark</i> vi. 39, 40.
<i>John</i> xiii. 18, 19.	<i>1 Cor.</i> viii. 3.

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M. DCC. XXVII.

DISSERTATIONS

ON SIX

TEXTS of SCRIPTURE.

DISSERTATION I.

R O M. xv. 7—9.

- 7 *Wherefore receive ye one another, as Christ also received us, to the glory of God.*
- 8 *Now I say, That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;*
- 9 *And that the Gentiles might glorify God for his mercy; as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name.*

MY design being only to vindicate St. *Paul* in his citation in the last of these verses, and upon that occasion to treat of the place whence the citation is taken, the reason why I have set down the two former verses is, that the reader may see how St. *Paul* brings in the passage of which I am to treat. And that he may have a better view of it, I shall

A 2

here

here present him with Mr. *Locke's* paraphrase ; the reason of which he may fetch from his notes.

Mr. *Locke's* P A R A P H R A S E.

7. " Wherefore admit and receive one another into fellowship and familiarity, without shyness or distance upon occasion of differences about things indifferent, even as Christ received us *Jews* to glorify God (for I must tell you, ye converted *Romans*, that Christ was sent to the *Jews*, and imployed all his ministry on those of the circumcision), for his truth in making good his promise made to the fathers, *i. e.* *Abraham, Isaac, and Jacob* ;
8. " and received you the *Gentiles* to glorify God for his mercy to you ; as it is written, For this cause I will confess to thee among the *Gentiles*, and sing unto his name.

In which citation we are to observe, that St. *Paul* alleges it as a proof that Christ was to receive the *Gentiles* ; and therefore it is absolutely necessary that the *I* in the citation, *I will confess*, must be understood of Christ, and he must be consider'd as the person uttering those words, or in whose name they were uttered. It is easy to see that otherwise they were nothing at all to St. *Paul's* purpose : for if we take them as the words of *David*, and spoken in his own name or person, what proof, I beseech you, could it be that Christ would receive the *Gentiles* to glorify God for his mercy, because *David* declared concerning himself that he would confess to the Lord among the *Gentiles*, and sing unto his name ?

This being fixed, we are next to look for the place whence St. *Paul* cited these words ; and to that the margin of our bibles will presently direct us, *Psal.* xviii. 49. where we have thus rendered the verse, *Therefore will I give thanks, [in the margin, confess] unto thee, O Lord, among the Heathen, and sing praises unto thy name.* The exact agreement of the words with St. *Paul's* quotation, shows that he had a respect to this place only. The word in the *Hebrew* render'd *give thanks*, signifies *to praise, thank, or confess* ; and so does the *Greek* word used by the Apostle ; and accordingly we have render'd it, *Mat.* xi. 25. *At that time Jesus answered, and said, I thank thee, O Father, &c.* And again, though our translators have added the word *praises*, which may seem to make some difference, yet there is no real difference ; for there

there is no word to answer to *praises*, in the *Hebrew*, in this place, and the verb signifies in general to *sing*; and accordingly have we sometimes translated it, as particularly *Psal. xxx. 4. Sing unto the Lord, O ye saints of his.* And indeed the citation agrees perfectly with the *Hebrew*, and *verbatim* with the translation of the *LXX.* except it be in this one thing, that it leaves out, *O Lord*: but however small and inconsiderable this difference may seem in a citation, yet it may be owing to a defect in some copies, and not to any omission in *St. Paul*: for the *Vulg. Latin, Arabic and Coptic* translations, the *Complutensian* edition, and ten old *Greek MSS.* together with *Chrysostom* and *Sedulius*, read *O Lord*, here in *St. Paul's* citation.

The only thing that remains necessary to be done, is to inquire, what reason there is to believe that *St. Paul* has here quoted this verse according to the true original intention and meaning of it? and that when it was first penned it was meant as spoken by Christ, or in his name: and if I can produce solid reasons for this, I shall fully justify *St. Paul*; whereas if this is cited only by way of accommodation, it was nothing at all to his purpose, and he has put off his readers with a proof which in reality is no proof at all. I am sensible that this consideration will have its weight with those who are persuaded of the truth of the christian religion, and the inspiration of this great teacher of it. But other kind of arguments are to be used against the enemies of our holy religion, who from the citations of the apostles, would take occasion to insult us, and run down their inspiration.

Now there is one thing which I hope all will allow me as a very reasonable *postulatum*, and upon which my justification of *St. Paul* will mainly rest; and that is, that one and the same person is to be understood as speaking through the psalm. It runs in one continued stile of the same person, as far as appears, from the beginning to the end of it; and whoever would suppose that one part is to be understood as spoken by one person, and another part by another, will, I am persuaded, find it very difficult to assign the different parts to their supposed respective speakers; or at least he will find it difficult to assign any convincing, or even tolerable reasons for his making such a distinction. But this I may the more freely take for granted, because those whom I oppose do so too, and reckon the whole of it is spoken by *David* in his own person.

And

A DISSERTATION ON

And when I plead for the psalm's being uttered in the person of Christ, this is no more than what is usual in other psalms, which christians have generally acknowledged to be written in this manner: to which purpose I may appeal to *Psal.* xvi. (which *St. Peter*, *Acts* ii. 25—31. has demonstrated is thus to be understood) and to *Psal.* ii. 22. and many others. I don't think this will privilege the wild fancies of men in applying whatever passages they please in the psalms to Christ: for the reasons they give for such applications are to be carefully examined; as I am freely willing mine should be in the present case.

This being premised as the foundation upon which I build, the next thing I would advance is, that there are some parts of the psalm that are too august and lofty to suit any other person than our redeemer. I question whether there is any part of the holy scripture, which rises higher in the majesty of its expressions than some verses of this psalm, particularly *ver.* 7—15. *Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: Coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundred in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them, and he shot out lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils.* It is hard to imagine how the stile could possibly rise higher, or any terms be chosen that should be more pompous and stately. I cannot but remember, that before I was convinced that these things were spoken in the person of the Messiah, I used to read them with the utmost wonder, despairing ever to discover any event to which they could with any tolerable propriety be applied. I was sensible there were many other places of the holy scriptures which I as little understood as this, and some other parts of the psalm: but then as they plainly appeared to be prophetical, it did not seem strange that the language

guage was dark and puzzling; whereas this psalm according to the title should be supposed of quite another nature. The subject is easy and plain, a deliverance *from the hand of all enemies*, and particularly from *Saul*. However the good man's heart might be supposed strongly affected, and this might discover it self in some elevated expressions, wherewith he clothes his pious and grateful acknowledgment; yet one would imagine that having such a key to the psalm, as the title seems to give us, and it being a narration of a plain history, or a laudatory commemoration of a kindness very easy to be understood, one would imagine, I say, that the meaning of the psalm should be obvious to every reader. But I am persuaded most readers, as well as my self, have found it quite otherwise. It will probably be pleaded that an allowance is always to be made for poetical descriptions; and that such schemes and figures of speech are in poetry not only tolerable, but fine and noble, as in ordinary discourse, or an historical narrative, would be accounted affected, bombast, and inexcusable. Now, though I am willing we should make as much of this plea as we possibly can; yet, methinks, there ought to be some proportion observed between the subject and the expression. But who can think there is any, when the *earth* is represented as *shaking* and *trembling*, the *foundations of the hills* as *moved* and *shaken*, and *God* himself is set out as *riding upon a cherub* and *flying*, as *flying upon the wings of the wind*, &c. and this great *apparatus* and pomp should after all end only in the deliverance of *David* out of the hand of a few enemies? One would expect, that such lofty expressions were design'd to introduce an account of the final conflagration, or at least of the execution of some tremendous judgment like that which befel *Sodom* and *Gomorrhah*, and not barely the overthrow of a small handful of men who fell in an ordinary way, in the day of battel, when there was no sign of any extraordinary, or at least of any miraculous interposition of providence to bring about the event. Let any one read the account given us of *Saul's* death, 1 *Sam.* xxxi. and then judge whether he can reasonably interpret the lofty expressions of this psalm concerning it: or especially let him read the doleful lamentation which *David* made over *Saul*, when he was slain, and then consider, whether it be likely that he should here make the same thing the occasion of such an insult and triumph over him, as according to the common interpretation this psalm must necessarily carry in it. For my own part, this ac-

count seems to imply *David's* lamentation to be such a fiction and dissimulation, that I can hardly imagine how it could have been left upon record, without some severe censure upon him for it.

What I have said hitherto has been designed to show, how unlikely, if not impossible, it is, that this psalm should be understood, in the common way, to relate to *David*. Now this, I think, will go a great way toward the establishing the interpretation here offered, that refers it to Christ; since they who deny it belongs to Christ, neither do, nor can pretend to apply it to any other than *David*.

This now leads me to consider, how the things here mentioned in the psalm, which apparently did not suit *David* in speaking of his own case, were very proper to be used by our Saviour in speaking of himself. Now in order to the clearing this, I desire the reader to observe, what I take to be the nature and design of this psalm in general; and that is, that it is our Saviour's hymn or song of praise to God, (1.) For raising him from the dead; and, (2.) For making him victorious over his enemies, and particularly over the *Jews*, in whose destruction he took vengeance on them for what they had done against him. And, (3.) For giving him a people among the *Gentiles*. To these three heads the several things said in the psalm may be easily reduced. I am persuaded that an intire comment upon the song, according to this account of it, might be of good service: but that would soon swell to a treatise, and is not proper to come into this dissertation, which is designed chiefly for justifying *St. Paul* in citing one verse of it. For the same reason I shall forbear to compare all the different readings we have of the same song, 2 *Sam.* xxii. which at first I intended; though I may have occasion to take notice of some of them. Farther, I shall pass over many things in the psalm which every reader will easily apply himself, from what I shall say concerning other passages.

To come now to particulars; there can be nothing more agreeable to the easy and natural sense of the expressions made use of in the seven first verses of the psalm, than if they are understood as spoken by Christ upon the occasion of God's raising him from the dead. The two first verses are laudatory, and so it must be determined from what follows, to what occasion they particularly relate. The first verse is left out in *Samuel*: and yet I make no doubt it belongs to the song; partly because it is more easy to suppose it might through carelessness be omitted by a transcriber, than that it

should be inserted thro' wilfulness, especially when there is no appearance of any design he could serve by it; and partly because *Psal.* cxvi. which is upon the same subject, begins in much the same manner.

As to a clause in *ver.* 2. *In whom I will trust*, the margin of our bibles refers us to it as the passage cited, *Heb.* ii. 13. *Εγὼ ἔσσομαι πεποιθὼς ἐπ' αὐτῷ*. They who acknowledge the divine inspiration of that author, must own that this is a farther confirmation that the psalm relates to Christ and not to *David*. I know some think that *Isa.* viii. 17. is rather cited by that writer, where the LXX. have *Πεποιθὼς ἔσσομαι ἐπ' αὐτῷ*. But as that writer quotes in the very next words what immediately follows in the prophet, *And again, Behold, I and the children which God hath given me*, it seems not likely he would have thus disjoined the words of the prophet, by inserting between them, *and again*, making two citations of them, in case he had in both referred to that one place, where both passages stand together, without any thing coming between them. It is more likely therefore he cites the former passage from another place in the old testament, and particularly from this song. It is true, in rendering the psalm the LXX. have *Ελπὼ ἐπ' αὐτὸν*, but in rendering the same passage, *2 Sam.* xxii. 3. they have the same words as in *Isa.* viii. 17. And though I make no doubt that *Isaiab* there speaks of Christ, as well as this song, yet I think it may be questioned, whether the LXX. according to our present copies, have as justly rendered that place, as they have *2 Sam.* xxii. 3. Nothing can be more proper than this rendering of *בּוֹ אֶחָדָא* in the song: but it may be doubted whether it so well suits *לִי קִיִּיתִי* in the prophet. Our own translators accordingly make a difference, but of the pertinence of that citation I have had occasion to treat elsewhere. However, if any one thinks that *Isaiab* is rather quoted than the song, let him compare the expressions used in it, with those we find it was foretold Christ should use in *Psal.* lxxxix. 26. which doubtless belongs to Christ, and then judge, whether that does not make it look the more likely, that *Psal.* xviii. belongs to him also.

The third and sixth verses are expressions of the trust the person speaking reposed in God in his distress, and the experience he had of his gracious aid. What this distress was we are to learn from *ver.* 4, 5. which are very much to our purpose. *The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of the grave compassed me about: the snares of death prevented me.* In the former

of these verses, instead of *חבלי sorrows*, we read in *Samuel* *משברי waves*. This latter reading is preferr'd by a learned commentator, because otherwise there will be the same word repeated in the next verse; and besides, this seems better to suit with the *floods* mention'd in the same verse. These reasons must be own'd to be considerable: and yet there are others that may be alleged for the reading in the psalm. For it may be urged, that such repetitions of the same word are not altogether unusual. Thus *ver.* 44, 45. the *strangers*, or the *sons of the strangers*, is as nearly repeated, as it is also in *Samuel*. Had these verses indeed been transposed, there would have been more likelihood that the word for *sorrows* running in the transcribers thoughts from what he had before written, might occasion his writing it over again: but the difference lying in the place where *sorrows* are first spoken of, the oversight is not easily accounted for. And if we suppose an alteration to be made through wilfulness, rather than inadvertence; there may be more reason to imagine that the alteration might be made of *sorrows* to *waves* than the contrary: for the transcriber might be tempted to make the former alteration for the sake of avoiding the so near repetition of the word *sorrows*, and he might be induced to substitute *waves* in the stead of it, as best suiting the word *floods* with which it is joined: but if *waves* had been the original reading, it is not easy to suppose the transcriber would wilfully lose two such obvious beauties by the alteration he made. To which some may be inclin'd to add, that the transcriber could not apprehend the difference that might be intended in the two expressions: for the *sorrows of death* may import those sorrows which bring death, and so the other clause may lead us to interpret them, *the floods of ungodly men made me afraid*; whereas the *sorrows of hell* or *the grave* may be thought to refer to the condition of those who are actually dead, in the grave, or in *hades*. Compare *Psal.* cxvi. 3. Hence when he says, *The sorrows of the grave compassed me*, he adds, *The snares of death prevented me*, which seems to determine it that he speaks of himself as actually dead, and in the grave: for I do not see how that expression can signify less than this. So that in these two verses the person speaking sets forth himself as having his life sought after by wicked men, and as being actually slain by them; and the following part of the psalm shows him to be restored to life; which things were not true of *David*, but must of necessity belong to Christ. If any one dislikes the just mentioned

tioned distinction of the *sorrows of death*, and the *sorrows of the grave*, and thinks they mean the same thing, I shall not contend, provided he allows that these import the person's being dead. The expression of St. Peter may deserve to be compared herewith, *Acts* ii. 24. *Whom God hath raised up, having loosed the pains of death*, τὰς ὀδύνας τῆ θανάτου, *because it was not possible that he should be holden of it*: where he may be thought to refer to this song, or to *Psal.* cxvi. 3. the LXX. having used the same expression, ὀδύνας θανάτου, *Psal.* cxvi. 3. and *Psal.* xviii. 4. for the rendering the *Hebrew*, which we translate *the sorrows of death*: but *2 Sam.* xxii. 6. they use the same to express what we render *the sorrows of hell*.

The person speaking having thus declared his being in the state of the dead, sets forth, *ver.* 6. his behaviour therein. *In my distress I called upon the Lord, and cried unto my God.* In *Samuel* we have the same verb קרא I called in both clauses: but the reading in the psalm, in the latter clause נשוע I cried, seems preferable. 'Tis easy to imagine, that after the writing the first clause, the word קרא running in the transcriber's mind might occasion his repeating it in the latter. Besides, the word שוע is more commonly join'd with the particle אל, and which is still more important, the last part of the verse seems to imply that this verb had been used before, *He heard my voice out of his temple* [that is, heaven, *Psal.* xi. 4.] *and my cry came before him into his ears.* To omit the different reading in *Samuel*, which is not material, and seems not so good as that in the psalm, this verse shows us how the person speaking called upon God for deliverance when he was in the state of the dead, and that his prayer was heard and answered, that is, as it is expressed, *Psal.* cxvi. 6. *He helped*, [or *saved*] him, delivered him out of that state of death he was in. And then there follows, *Psal.* xviii. 7. a very particular and memorable circumstance that accompanied God's gracious answer and the deliverance he wrought for him: *Then the earth shook and trembled, the foundations also of the hills* [the reading in *Samuel*, of the heaven, is highly improbable] *moved and were shaken, because he was wroth.* Had there been any such earthquake, that accompanied *Saul's* death and *David's* deliverance, 'tis strange that in the historical books of the bible relating to that time, we should not have the least hint given us of it. But very remarkable is the account of that which was at the very instant of our Lord's rising

from the dead, *Matth. xviii. 2—4. And behold there was a GREAT EARTHQUAKE: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, his countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and become as dead men.* I see no reason to question, whether this terrible earthquake is pointed at in this passage of the psalm: but 'tis very possible that more than that single one may be here intended. And indeed as the following verses of the psalm, down to *ver. 43.* seem to give an account of the signal vengeance of God upon the wicked *Jews* for murdering the *Messiah*, it is not unlikely the shaking of the earth here mentioned, may comprehend the many earthquakes which happen'd in that period of time, and of which our Lord speaks most expressly, *Matth. xxiv. 17. Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and EARTHQUAKES in divers places.* Compare *Mark xiii. 8. Luke xxi. 11.* Unless the other earthquakes appear to be particularly referr'd to in other parts of the psalm, there can be no difficulty in supposing them included in this verse, which, as every one who reads must see, is express'd in terms general enough to take them in. If this be allowed, the testimony of *Josephus*, the *Jewish* historian, concerning these subsequent earthquakes, is full to our purpose. He tells us, *De Bell. Jud. Lib. iv. c. 17. vel 7.* "That the night in which the *Idumeans* lay before *Jerusalem*, there arose a prodigious tempest, and " fierce winds, with most vehement rains, frequent lightnings, " and terrible thunderings, and great roarings of the shaken earth: " and it was manifest, that the state of the universe was disorder'd " at the slaughter of men; so that any one might guess these were " signs of no small calamity." And again, *Lib. vii. c. 31. vel 12.* " he says, That at the day of pentecost, when the priests by night " went into the inner temple, according to their custom, to execute " their office, they said they perceived first of all a shaking and a " noise, and after that a sudden voice, saying, Let us depart hence." Farther, we find by other testimonies, that there were many earthquakes about that time in divers places, as in *Crete*, at *Smyrna*, *Miletus*, *Chios*, *Samos*, *Laodicea*, *Hierapolis*, and *Coloss.* In which, says *Grotius* upon *Matth. xxiv. 7.* the *Jews* were concern'd, since many of them lived in those places.

To

To go on with the psalm, it follows *ver.* 8. *There went up a smoke out of his nostrils* [I prefer the rendering of the LXX. who have both here and in *Samuel*, *in his anger*: with them the *Vulg. Latin* agrees in the psalm, though it is the same with our translation in *Samuel*.] *and fire out of his mouth devoured: coals were kindled by it.* There is so remarkable an agreement between the expressions here used of the *smoke* and *fire*, with what we meet with *Joel* ii. 30, 31, 32. that they who believe St. *Peter* was not mistaken, *Acts* ii. 19, 20, 21. in understanding him to foretel an event that was to precede the terrible destruction of the *Jews*, will not see any difficulty in supposing these words in the psalm might be very properly used by our Saviour. The words are these, *I will shew wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood before that great and terrible day of the Lord come.* And it shall come to pass, *that whosoever shall call on the name of the Lord shall be saved, or delivered.* Now, whether men take the words of *Joel* in a literal or metaphorical sense, it will make no difference as to the supposition of our Saviour's speaking here in the psalm; since the expressions here may be interpreted just in the same manner. By the *blood* may be meant the horrible slaughters among the *Jews*, partly by the foreign enemies they fought with, partly by the *Sicarii*, or murderers, partly by the havock they made of one another, and partly by their laying violent hands upon themselves. The blood thus shed could not be looked upon as an ordinary event: but to all who consider it, as well as to their own historian, it must appear a prodigy. The *fire* may well relate to the desolating fires that consumed their temple, city, towns and villages round about, the consequence of which must have been the ascending of vapours or pillars of smoke. So that the *fire* and *smoke* mentioned in the psalm, are very easily accounted for, in the same way that men interpret the words of the prophet *Joel*.

Some are inclined to make a farther use of these fires, and think that the *vapours* or *pillars of smoke* ascending every where from them, together with the storms and tempests which then happened, might obscure and darken the sun, and cause the moon to appear of a blood-colour: and they who thus understand the prophecy of *Joel*, may easily apply the same explication of the *darkness* several times spoken of in the psalm; though

though I own I understand *darkness* differently, as I shall shew presently.

I would only add before I leave this prophecy of *Joel*, that the last words of it which *St. Peter* quotes *Acts* ii. 21. *And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved*, or as we render it in the prophet, *shall be delivered*, viz. from that fearful destruction, I say, these words do marvelously agree with those of our Saviour, *Matth.* xxiv. 13. *He that endureth to the end shall be saved*; and with the account which our Saviour gives in this psalm, *ver.* 25—27. *With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright. With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward. For thou wilt save the afflicted people, but wilt bring down high looks.*

To go on now with the psalm; it follows *ver.* 9. *He bowed the heavens also, and came down: and darkness was under his feet.* This verse contains two particulars, each of which are distinctly spoken of in the two next verses; the former, *ver.* 10. *He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind.* In *Samael* it is, *he was seen upon the wings of the wind*: the only difference being that between γ and γ which are so very like as that they may easily be taken one for t'other. 'Tis doubtful which reading is the best. This answers to the former part of *ver.* 9. *He bowed the heavens also, and came down.* *Ver.* 11. *He made darkness his secret place: his pavilion round about him, were dark waters, and thick clouds of the skies,* answers to the latter part of *ver.* 9. *Darkness was under his feet.* Many may be ready to think the *darkness* here mentioned is to be explained agreeably to what has been taken notice of concerning the prophecy of *Joel*, and which might seem much to be confirmed by this passage of the same prophet, *Chap.* ii. 12. *The day of the Lord is at hand; a day of darkness, and of gloominess, a day of clouds and thick darkness.* But I confess, when I consider how the mention of darkness in the psalm is brought in, I think we are naturally led to another interpretation. If I mistake not, these august expressions denote the *Shechinah*, or the illustrious presence and appearance of God, when vengeance was taken on the *Jews*. Let what is here said of God's *riding upon a cherub*, and *flying upon the wings of the wind*, be compared with *Psal.* civ. 3, 4. and it may tend to clear this account. Doubtless the *cherub* here mentioned is not to be

be understood of one single cherub, but is put generally for all the angels, agreeably to *Psal.* xxxiv. 7. *The angel* [that is the angels] *of the Lord encampeth round about them that fear him, and delivereth them.* It is certain God's chariot is represented as consisting of vast numbers of them, *Psal.* lxviii. 17. and it seems reasonable to understand this place accordingly. Now agreeably to this, the *darkness* spoken of, *ver.* 9, 11. is to be explained of that *darkness* that used to accompany the *Shechinah*. Thus God was in the *thick darkness* at mount *Sinai*, *Exod.* xx. 21. there being *thunderings and lightnings, and a thick cloud upon the mount*, *Exod.* xix. 16. Compare *Deut.* v. 22. *Heb.* xii. 18. Thus he dwelt in the *thick darkness* [that is in the *cloud*] in the tabernacle, *Lev.* xvi. 2. and in the temple, *1 Kings* viii. 10—12. If therefore we have any reason to suppose the appearance of the *Shechinah* on this occasion, we need not wonder that God should be represented, according to custom, as having *thick clouds and darkness* about him, and that *darkness* should be spoken of as his *pavilion* and *secret place*.

Now, whether there be reason to allow such an illustrious appearance of God at his taking vengeance on the *Jews*, may be judged by the account of their own historian, than which nothing can be more full to my purpose. Thus then *Josephus De Bello Jud.* Lib. vii. c. 31. *verse* 12. "A few days after the feast of unleavened bread, a strange and almost incredible sight was seen, which would, I suppose, be taken for a mere fable, were it not related by such as saw it," [He may particularly mean himself, perhaps, among others.] "and did not the miseries which followed, appear answerable to the signs. For before the sun set were seen on high in the air, all over the country, chariots and armed regiments *moving swiftly in the clouds*, and incompassing the city." I see no reason to suspect the truth of this relation; or to doubt whether this strange sight was owing to angels employed by God on this occasion, which was much greater than that mentioned, *2 Kings* vi. 16. *Behold, the mountain was full of horses and chariots round about Elisha.* Nor can any thing more suit the stile of the *Jews*, than to speak of such an appearance, as the appearance of God, of the *Shechinah*, or as though God rode upon the *cherubim* and flew. God by his angels was often present, when men perceived it not by their senses: but very remarkable is the expression in this song as set down in *Samuel*, *He was seen upon*

on the wings of the wind: which if it be the truer reading, may be thought exactly fulfilled in what I have set down from *Josephus*. Compare with this, *Psal.* xcvi. 2.

It follows in the psalm, *ver.* 12—14. *From the brightness before him there passed his thick clouds, hail-stones and coals of fire.* 13. *The Lord also thundered in the heavens, and the Highest gave his voice, hail-stones and coals of fire.* 14. *And he sent forth his arrows and scattered them: he shot out lightnings and discomfited them.* These verses are somewhat differently read in *Samuel*. *From the brightness before him were coals of fire kindled.* [The reading in the psalm being more full, and carrying nothing inconvenient in it, seems here preferable.] *The Lord thundered from heaven: and the Highest gave his voice.* [The addition here of *hail-stones and coals of fire*, in the psalm seems to be a repetition of the transcribers from the former verse, and not so agreeable to the stile of the scriptures, which use to represent not hail-stones and coals of fire, but only *thunder*, as the *voice of the Lord*.] *And he sent forth arrows and scattered them, lightnings and discomfited them.* [Where the difference is inconsiderable.] When it is said, *from the brightness*, the meaning is, by reason of it, that brightness was the cause of what follows. Compare *2 Thes.* i. 9. Notwithstanding God dwelt in the thick darkness, such a glory attended his presence, as was too great for men to bear. *Exod.* xl. 35. *2 Chron.* v. 14. vii. 2. Perhaps, this brightness is therefore mentioned, to prevent our thinking, that nothing was to be perceived but darkness. The brightness was such as could burst through the thickest clouds, and make them discharge hail and fire. The *them* in the last of these verses, whom he *scattered* and *discomfited*, are the ungodly men mentioned *ver.* 3. or those enemies of whose overthrow he treats afterwards in the song.

As this and some other parallel prophecies seem plainly to point at the vengeance of God against the wicked *Jews*, which need not be thought confined to what befel them under the empire of *Vespasian*, it may not be improper, for an illustration of some of the expressions, to refer the reader to the account which *Ammianus Marcellinus*, in the beginning of his twenty third book, gives of the signal providence of God in hindering the *Jews* from rebuilding their temple at *Jerusalem*, when the emperor *Julian* set them about it, giving order to his officers to assist them in it, and resolving to spare no cost for the accomplishing it. When they had such in-

couragement, that writer thus relates the issue: *Metuendi globi flammæ prope fundamenta crebris assultibus erumpentes, fecere locum, exustis aliquoties operantibus, inaccessum: hocq; modo elemento destinatus repellente, cessavit inceptum.* “Dreadful balls of fire frequently breaking out about the foundation, rendered the place inaccessible; several of the workmen having been burnt to death: and by this means the enterprize was laid aside, that element of fire obstinately hindring it.” Such a testimony from an enemy of christianity, and a zealous advocate of his master *Julian*, whom he served, is very remarkable, and confirms the accounts given by ecclesiastical writers, whether historians or others, which would otherwise be suspected.

Herewith we should compare *Psal. xcvi. 3, 4. A fire goeth before him, and burneth up his enemies round about him. His lightnings inlightned the World: the earth saw and trembled.* And remarkable is *Ezekiel's* account of the cherubim, Chap. i. 4, 13, 14. Some may think this is sufficient to account for the expressions in the psalm, that an appearance of the *Shechinah* is related, and that the description of it is made in the usual manner. But it is manifest that here some fore judgment is represented as attending that appearance: and therefore it seems necessary to look a little farther. Some then may imagine, that the terms by which this fore judgment is set forth, are borrowed from a remarkable and well known vengeance, which God had formerly taken, such for instance as that which befel the *Egyptians*, *Exod. ix. 23, 24. Moses stretch'd forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous.* And the rather may this judgment seem to be singled out, because of the manner in which the psalmist describes the execution of it, *Psal. lxxviii. 47—49. He destroyed their vines with hail, their sycamore-trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them.* Evil angels indeed, cannot be supposed to bear any part in the *Shechinah*; and therefore were there a necessity of keeping to our translation, this place would be here very improperly produced. But it is to be observed, that the expression in the *Hebrew* is, *angels of evils*, that is, angels who inflicted evils

evils and miseries upon the *Egyptians*; which may very well be supposed to be done by angels who were good in themselves.

I might wave the making any particular application of the passages in the psalm, to the great event, to which they are supposed to refer, because the foregoing considerations may be thought sufficient to account for them: but that the accomplishment may appear more exact and full; I shall take notice of what occurs with reference to them.

I find not indeed any express mention of the *hail* in *Josephus*: but it may very reasonably be thought included in the passage I have already cited out of him, wherein he relates the dreadful storm that fell upon them. And if I endeavour to confirm this by the prophecy of *Isaiah*, I am persuaded, I shall incur censure only from those who are averse to the allowing almost any of the prophecies of the old testament to relate to Christ. The place of *Isaiah* to which I now refer, is *Chap. xxviii.* and that it relates to *Jerusalem* is certain from *ver. 14.* *Hear the word of the Lord, ye scornful men that rule this people, which is in Jerusalem.* And that the threatening was to be executed after our Saviour's resurrection appears by the way in which it is brought in, or by what is joined with it, *ver. 16, 17.* *Therefore, thus saith the Lord God, Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste [or be ashamed.] Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, ver. 21. For the Lord shall rise up as in mount Perazim, he shall be wroth, as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.* The express mention made in this prophecy of the *hail*, and the comparing the judgment with that in the valley of *Gibeon*, lead us to consider the account given of what was done there, *Josh. x. 11.* *The Lord cast down great stones from heaven upon them [the Amorites] unto Azekah, and they died: they were more which died with hailstones, than they whom the children of Israel slew with the sword.*

But as to the other things we here meet with in the psalm, *viz. The brightness, smoke, fire, coals of fire, and the lightnings,* there seems to be somewhat remarkable in *Josephus's* account, which may be look'd upon as a literal fulfilment. He tells us,

Lib. vii. De Bello Jud. c. 32. five 13. "The temple and all the places round about were on fire." And *c. 34. five 13.* he brings in *Titus* thus bespeaking the *Jews*; "When I got near to the temple, I on purpose neglected the laws of war, and exhorted you to spare your own holy things, and to preserve to your selves your temple, and gave you liberty to depart, with a promise of safety; or if you resolved upon fighting, I gave you an opportunity for it in another place. You despised all these things, and with your own hands set fire to the temple." Again; It appears that *Titus*, as he assured the *Jews*, was desirous of preserving the temple, whether they would or no; *Lib. vii. c. 10. five 4.* And when his officers urged the necessity of burning it, he declared he would not burn such a structure, *c. 24. five 9.* *Josephus* therefore speaks of the burning of it as decreed by God, and makes the *Jews* themselves the authors and causes of it. And when it was actually on fire, *Titus* ran presently to the temple, to hinder the burning of it, and called and beckoned to the soldiers to extinguish it; but all was in vain, *Ib. c. 26.* Many more places are to be met with in *Josephus*, to the same purpose, concerning the burning of the city, as well as the temple. Nor may it be improper here to mention what he says, *c. 31. five 12.* "That a star, like a sword, stood over the city, or a comet continued to appear for a year together;" [these are understood by some to be two distinct things, agreeably to the words of *Josephus* in our present editions; but according to the citations of *Nicephorus Callistus*, and others, they seem to be the same] "and that before the revolt of the *Jews*, and the beginning of the war, when the people were met at the feast of unleavened bread, the 8th of *April*, at nine a clock at night, there shined such a light about the altar, and the temple, as though it were broad day, and this continued for the space of half an hour."

It follows, *ver. 15.* of the psalm, *Then the chanel of waters* [or as in *Samuel, The chanel of the sea*] *were seen, and the foundations of the world were discovered, &c.* which is, I imagine, designed to set forth a violent tempest, that so parts the waters, as to give an opportunity of seeing to the bottom of the sea. I think there is the more reason for thus interpreting this verse, because of what our Lord says in foretelling the destruction of *Jerusalem*, *Luke xxi. 25.* *And there shall be signs in the sun,*
C 2
and

and in the moon, and in the stars ; and upon earth distress of nations, with perplexity, the sea and the waves roaring. So that the words of Christ in the psalm, and in the gospels, agree, representing that calamity, as attended with a great confusion and disorder in the course of nature.

I omit to treat particularly of the following verses, down to the 29th, because, from what has been said already, the application of them all to our saviour will be easily made, excepting one which I shall hereafter have occasion to consider as an objection.

Ver. 29. *For by thee I have run through a troop : and by my God have I leaped over a wall.* From this verse down to the 43d, he seems to me to speak particularly of the vengeance he took on the wicked *Jews*, his enemies. That which has probably made many the more backward to perceive this, has been a persuasion that such expressions of dependance upon God, and the ascribing his victory and success to God, well fitted *David*, but were not suitable to our exalted redeemer. But such would do well to consider, that this perfectly agrees with the scripture account, though it may not with their systems. It was God the Father who gave him all his power, and *set him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and put all things under his feet, and gave him to be head over all things to the church*, Eph. i. 21, 22. It was he who was to make his enemies his footstool, *Psal. cx. 1.* and to give him power to subdue them, *Psal. ii. 4—8.* to omit the naming many other places.

By his *running through a troop*, I suppose is meant his overthrowing the *Jewish* army ; but in his leaping over a wall, we may well understand the taking *Jerusalem* by the *Romans*. A man must be a stranger to the stile of the scripture, that sees any difficulty in Christ's speaking of this as his doing, because it was done immediately by the *Romans*. Nothing is commoner than to speak of a thing as done by him who is the grand director and cause of its being done. Thus *Mat. xxii. 7.* *When the king heard thereof, he was wroth, and sent forth his armies, and destroy'd those murderers, and burnt up their city.* Though the armies were the instruments, yet the king is said to destroy them, and burn up their city. The *Romans* were God's armies, and the executioners of his vengeance ; and Christ being im-

powered.

powered by God, may be said to do what they did in punishing the *Jews*. And this passage had a remarkable fulfilment at the taking of *Jerusalem*. The city was fenced all round with three walls, one within another, except where it was secured by deep valleys. These the *Romans* were forced to break through, though they were stoutly defended by the *Jews*. The account of the particulars is too long to be here inserted; but it may be seen in *Josephus*, *Lib. vi. De Bello Jud.* c. 16. five 7. and several of the following chapters.

I shall therefore only take notice of a few passages he has, c. 42; 43. five c. 16. "When the rampart round the city was finished, on the 7th of *September*, the *Romans* brought their engines. Some of the seditious, who now despaired of the cities being preserv'd, forsook the wall, and retired to *Acra*, others of them got down into jakes, and many of a contrary mind, hindered those who brought the battering rams; but the *Romans* outdid these both in numbers and strength; and above all, as they were in good heart, while the others were dispirited and feeble. But as soon as a breach was made in any part of the wall, and any of the towers were beat down by the battering rams, the defenders presently fled, and a greater fear than there was occasion for seized the tyrants, viz. *Simon* and *John*: for before their enemies could mount the breach they were in a consternation, and desirous to flee.—One may here especially discern the power of God, manifested against wicked men, and the good fortune of the *Romans*. The tyrants deprived themselves of their best defences, voluntarily quitting those towers, wherein they could never be taken by force, but only by famine. But the *Romans*, who had taken so much pains about the weaker walls, now obtained that by fortune, which they could not by their engines: For the three towers, whereof I spoke before, were too strong for all their engines: But the tyrants forsaking these, or rather being driven out from them by God, fled to the valley of *Siloam*.—On the eighth of *September*, when *Titus* entered the city, and admired, among other things, the fortifications and towers, he said, We have fought with God on our side; and it was God, who withdrew the *Jews* from these strong holds; for what could the hands of men or engines do against these?" Which words sound like a comment upon the words of the psalm, *By my God I have leaped over a wall.* When

When in the psalm, *ver. 33.* it is said, *He maketh my feet like birds feet*; the meaning probably is, that he gives me to be swift and speedy in performing my designs; and when 'tis added, *he setteth me upon my high places*; I suppose the sense is, he dislodges my enemies and gives me to possess, and according to my pleasure, to dispose of those places of strength and renown, which anciently belonged to me, such as *Jerusalem*. The *high places* of any country in scripture language being the capital cities, or those fortresses, on the strength of which they chiefly depended for defence and safety against their enemies. The high places of the *Jews*, our saviour may be understood to call *his*, as he had been all along their king and protector.

Ver. 34. *He teacheth my hands to war, so that a bow of steel is broken by my arms.* שֶׁתִּשְׁבֵּץ being commonly at least feminine, the reading in the psalm וְנִחַתָּה is to be prefer'd to the other in *Samuel* וְנִחַתָּה. A learned commentator observes upon this, "That if *David* was able to break a bow of steel, he " must have been a very strong man; otherwise the expression " must be hyperbolical." But with submission, it is hardly to be thought that the expression relates to that matter. The other part of the verse leads us to consider this, as a thing done in *war* or in *battel*, and that though we should render the *ו* barely by *and*, instead of our *so that*. Now it is not to be supposed, that *David* in *battel* would try the strength of his arms in breaking bows: and therefore I take this to be a proverbial kind of speech, signifying the defeating of a well armed warrior or host. Compare *Psal. xxxvii. 15. xlii. 9. Jerem. xlix. 35. li. 56. Hof. i. 5. ii. 18. Zech. ix. 10. 1 Sam. ii. 4.*

The LXX. and the Vulg. *Latin* render it both here, and in *Samuel*, *a bow of brass, or copper*, which is the proper signification of שֶׁתִּשְׁבֵּץ and for ought I see, we might have kept to that rendering. I know some allege that this metal is too soft for the use. But the ancients had a way of hardning it, and making it fit for such uses. Necessity, the mother of invention, had taught them to find out this before iron was in use among them. So *Hesiod. Lib. i. Oper. & Dier. ver. 149.*

Τοῖς δ' ἐν χαλκῷ καὶ τεύχεα, χαλκοὶ δὲ τὰ δίκαια,
χαλκῷ δ' ἐργάζονται, μέλας δ' ἐκ ἔσπευ σιδῆρος.

They

They had brags weapons, and brags houses, they worked with brags, nor was there any black iron. And if they could harden brags so as to make it fit for a sword, spear, or ax; why might they not also make bows of it? Nothing is more common in *Hesiod's Scut. Herc.* than to speak of *brazen* weapons, and the same is to be met with in *Homer.* See *Iliad.* N. ver. 611. *Oduss.* A. ver. 100. and many other places.

Ver. 41. *They cried, but there was none to save them: even unto the Lord, but he answered them not.* There can be no doubt that this reading is preferable to that in *Samuel, They looked, but* &c. for the Lord's not answering, mentioned in the latter part of the verse, shows, that some such word as *crying or calling* upon the Lord had been used before. But the reason of my taking particular notice of this passage, is because I think it very much confirms the way in which St. *Paul* understood the psalm, as relating to Christ, and spoken by him. Nor do I see how we can well interpret this concerning *David.* The verse is to be considered together with those among which it stands, as relating to the enemies whom the speaker *pursued, overtook,* and from whom *he turned not till they were consumed,* whom he *wounded that they were not able to rise,* and who were *fallen under his feet,* whose *necks God had given to him, that he might destroy them as the haters of him,* whom he did *beat small as the dust before the wind,* and whom he *cast out as the dirt in the streets,* ver. 37, 38, 40, 42. Now to what victory over *David's* enemies can we apply these things? Certainly not to the death and overthrow of *Saul,* which was not accomplish'd by *David,* but by the *Philistines*; besides, that was the subject of his lamentation, and not of his triumph; nor can this be well applied to any victory *David* gained over any of the children of *Israel,* who opposed him, or over such as rebelled against him, because it does not appear, that he ever waged war against these with any design utterly to destroy them, nor would this have been much matter of triumph to so wise a governor, if he had accomplished it, and cut off so many of his own subjects. The only enemies therefore that are left to be the subject of his triumphant song, must be the heathen enemies round about him, with whom he waged war, and whom he subdued: but neither can these be meant, because it is here so expressly said of these enemies, that they *cried unto the Lord* [unto *Jehovah*] namely,

to

to save them ; which unquestionably cannot be true of the heathen nations, with whom he fought, who would in their distress call upon their own respective Gods, and not upon *Jehovah*, to save them. But nothing can be more exact than this, if we understand it as spoken by Christ, concerning the wicked *Jews*, whom he destroyed. The foreness of the calamity every way answers to the expressions here used, and especially does the character of the *Jews* agree with what is here said : for so insatuated were they under the most fearful and tremendous judgments, that nothing to the last could drive them from their confidence in God, that he would yet save them, and preserve their temple. Remarkable is the passage we have to this purpose in *Josephus*, *Lib. viii. c. 30. five 11.* where, after he had related the destruction of about six thousand, who had fled to one of the porches of the temple, he goes on thus : “ The cause of their destruction “ was a certain false prophet, who had preached to them in the “ city that day, that God commanded them to ascend into the “ temple, to receive the signs of their deliverance. For many “ false prophets were then suborned by the tyrants to declare to “ the people, that they were to expect help from God, that so “ they might not go over to the *Romans* ; and that hope might “ retain those who were desperate and ungovernable.” By which account it is evident, that these wretches had, at that very time, a strong confidence in the Lord, that he would deliver them.

I am persuaded the arguments hitherto used from the psalm to show, that it is to be understood, as spoken in the person of Christ, and not of *David*, will not easily be evaded. In the last part of it, from *ver. 43.* to the end, it is chiefly taken up about the heathen ; in which, though there are some passages which would without violence bear to be applied to *David* ; there are others that seem hardly capable of being adapted to the history of him, or at least, they are not applicable to him, in the most full and absolute sense in which the expressions seem to be used : but there are none that I can perceive have any difficulty, when understood as used by Christ, except it be such a difficulty as may perhaps arise from the doubtful sense of an *Hebrew* word or phrase. Let us briefly run over some of them.

Ver. 43. Thou hast delivered me from the strivings of the people, and thou hast made me the head of the heathen : The *people* here seem to be contradistinguished to the *heathen*, and so

to import the *Jews*. And though God had said, *The sword shall never depart from thy house.*—*Behold, I will raise up evil against thee out of thine own house,* 2 Sam. xii. 10, 11. and it is manifest, he was not fully delivered from the evil out of his own house, and from the strivings of the people on that occasion, since he left them striving about *Adonijah*, and that strife was not fully ended till after his death, and so this may be thought not so well to suit the title of the psalm, which seems to speak of the most compleat and absolute deliverance from all enemies; yet let it be granted, that the expression might only relate to several deliverances God had given him, from the strivings of his own people: what shall we then make of the next sentence, *thou hast made me the head of the heathen*, or of the *nations*? Does this also belong to *David* in so absolute and unlimited a sense, as the expression seems to carry in it? We read indeed of *David's* subduing some few of his heathen neighbours the *Philistines*, *Moabites*, the king of *Zobab*, the *Syrians*, and *Edmites*: but how inconsiderable were these, in comparison of the vast number of heathen countries over whom he had not the least power! It is therefore hardly supposable, that for the sake of these few, he would speak of himself as made the *head of the heathen* in so general and absolute a stile. But nothing could be more proper, than for Christ to speak thus of himself, as made the *head of the heathen*, without limitation or exception; since he has *all power in earth* given to him, and *all things are put under his feet*, and he is become the *head over all things to the church*. But, perhaps, passages out of the old testament will be thought by some to be more pertinent. Who then but Christ was *David's* Lord, to whom *Jehovah* said, *Sit thou at my right hand, till I make thine enemies thy foot-stool*, and who was to *judge among the heathen*? *Psal. cx. 1, 6.* This expression of *judging among the heathen*, is taken up by the prophets, *Isa. ii. 4. Mic. iv. 3.* compare also *Isa. xlix. 6, 7.* And again, *Psal. ii. 8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Which passage, and indeed the whole psalm, all the ancient *Jews* understood of the king *Messiah*, as *David Kimchi* who pretends to go another way, is forced to confess. These texts, with many more which might easily be alleged, manifestly speak of Christ as the *head of the heathen*, and so justify our applying this passage in the psalm to him.

It follows in the same verse, *a people whom I have not known shall serve me*. A strange expression! if supposed to be spoken by *David* in his own person, at the time when he was just leaving the world, as this song must be composed at that time, according to the place in which it is set in his history, 2 *Sam.* xxii. But what could be more proper language than this, supposing it spoken in the person of our redeemer? There seems to be an accuracy in this place in the *Hebrew*, which has been overlooked. It is common to speak of the *heathen* in the plural number, and to call them *peoples*, whereas here they are spoken of in the singular, which may refer to the state they should be brought into, they being all of whatsoever nation joined to God's people, and making one people with them, without distinction of *Greek, Jew, Scythian*, or *Barbarian*: to which purpose are the words of God, *Hos.* ii. 23. *I will say unto them which were not my people, thou art my people; and they shall say, thou art my God.* Compare *Rom.* ix. 26. 1 *Pet.* ii. 10. And especially let this expression in the psalm be compared with *Isa.* lv. 3—5. which must certainly belong to Christ. *And I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him [David, certainly not David the son of Jesse who was dead long before, but Christ, or the mystical David] for a witness to the people, for a leader and commander to the people. Behold, thou [turning the discourse to this David just mentioned] shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee.* And is it not reasonable to understand the expressions in the prophet, and in the psalm, to relate to the same matter?

The two next verses, 44, 45. are obscure by reason of the doubtfulness of the signification of some of the terms. *As soon as they hear of me, they shall obey me; the Strangers shall submit themselves to me.* The former clause according to this situation in the psalm, refers to the people he had not known: but the parts of the verse are transposed in *Samuel*, and stand thus, *strangers shall submit themselves unto me, as soon as they hear, they shall be obedient unto me.* The difference in that respect is not material: for the *strangers*, or the *sons of the stranger*, as our margin literally renders the *Hebrew*, are the same with the *people he knew not*. But there is some doubt of the meaning of the verb יכחש or as it is in *Samuel*

Samuel יתכחשו whether that should be rendred, *shall submit* or *humble themselves*, or, according to our margin, *shall yield feigned obedience*. If the former rendring be prefer'd, the sense is, the heathens shall gladly subject themselves to my government; if the latter, the meaning will be, that such heathen as care not to be subject to me, shall dissemble and pretend to submit to me, being struck with the terrour of my name. The former sense pleases me best, because it is joined in the same verse with *obeying* him, where the word does not imply any dissimulation. Understanding the words thus as spoken by Christ, here will be foretold the great number of converts or profelytes he should have from among the sons of the stranger, or of the heathen. Compare *Isa.* lvi. 3, 6, 7. This increase of his subjects was not brought about by war and bloodshed, but by the bare report made of him, *as soon as they hear of me*, or as our margin *verbatim* renders it, *at the hearing of the ear*. I question whether the history of *David* will help us to account for such an application of the words to him. But as the word may be taken in the other sense, and the next verse may seem to favour it, I don't lay any great stress upon this passage. It follows *ver.* 45. *The strangers shall fade away, and be afraid out of their close places*. This verse, to whomsoever it belongs, seems to be more obscure than any other in the psalm. See Dr. *Hammond* in loc. and Mr. *Le Clerc* on 2 *Sam.* xxii. 46. If the reading of the psalm be kept to, and we render it thus, *the strangers shall fade away, and be afraid because of their prisons*, it may be understood to carry in it what our Lord says, *Matth.* xxiv. 12. *Because iniquity [that is persecution] shall abound, the love of many shall wax cold*.

The rest of the expressions of the psalm are not difficult, and therefore I forbear to mention them. I cannot here but observe that they who expound the psalm of *David*, are forced to suppose it had a farther reference to Christ. See Dr. *Hammond's* paraphrase upon the last verse. His last note upon the psalm deserves to be transcribed. "That this last passage, *says he*, of the psalm, "which is *prophetical*, and extended beyond the person of *David*, "to his seed for evermore, is to be applied to the *Messias*; may be "confirmed from several places of the *Chaldee paraphrase* on this "psalm, especially on *ver.* 29, and 32. On the 29th *ver.* they "have these words, *because thou shalt enlighten the lamp of Israel*, "which is put out in the captivity, for thou art the author of the

“light of Israel. The Lord my God shall lead me out of darkness
 “into light, shall make me see the consolation of the age which
 “shall come to the just. And on ver. 32. Because for the miracle
 “and redemption which thou shalt shew לְמִשְׁחָךְ to thy Christ,
 “and to the reliques of the people which shall remain, all the peo-
 “ple, nations, and languages shall give praises to thee, &c. And
 “ver. 49. Thou shalt rescue me from Gog — by whom the Jews
 “are wont to describe *Antichrist*.” See also Dr. *Whitby* on Rom.
 xv. 9. I can’t see why this observation should not have led them
 farther, even to apply the whole psalm to him, as some of the
 ancients were inclined to do, who to avoid the difficulty arising
 from the title, imagined that by *Saul* was there meant the Devil.
 But concerning that difficulty I shall treat presently.

I shall now consider the objections which may be made, against
 such an explication of the psalm. And, *First*, The 23^d ver. may
 be thought to be a strong objection, *I was also upright before
 him: and I kept myself from mine iniquity.* Many will be ready
 to say, such words can’t be supposed to proceed from our re-
 deemer, who was free from the least inclination to sin, and there-
 fore could not call any iniquity *his iniquity*.

Two things may be returned by way of answer to this ob-
 jection.

First, Supposing the word מַעֲוִי to be well rendred from mine
iniquity, it is not to be understood as tho’ he had any inclination
 to it, but it is only called *his* upon the account of his being
 strongly tempted to it. However impossible it was for Christ to
 commit iniquity, yet he was capable of being tempted to it.
*Heb. iv. 15. We have not an high priest which cannot be touched
 with the feeling of our infirmities: but was in all points tempted
 like as we are, yet without sin.* And if there is any necessity of
 understanding the term used in its most proper sense to signify *ini-
 quity*, we may by comparing *Isa. liii. 9.* with *St. Peter’s* citation
 of it, *1 Pet. ii. 22.* learn what that iniquity was to which he
 was tempted, and which upon that account he may be thought
 to call *his iniquity*. In the prophet the words run thus, *He had
 done no violence, neither was any deceit in his mouth.* The in-
 human and barbarous treatment he met with, was a temptation
 to him to use *violence* in his own defence, and to take immediate
 vengeance on his enemies, which would have been *iniquity* in him,
 it being contrary to the design upon which he was sent into the
 world,

world, *viz.* to *save mens lives and not to destroy them.* But whatever the temptation was, he did no *violence*, as the Hebrew word חַמַּס properly signifies. St. Peter in his citation has so far followed the LXX. as to render it ἀμάρτιαν *sin*: but that he understood that general term *sin*, particularly to refer to this of using *violence*, is evident by the manner in which he brings in this passage, *ver.* 20—23. *What glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us [viz. patiently, according to what follows] leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatned not; but committed himself to him that judgeth righteously.* But,

Secondly, We may solve this objection by alleging that it is not necessary to make the word here signify *iniquity*. That is indeed the first and most famous sense of it, according to its etymology: but as the desert and consequence of iniquity is punishment, misery, or calamity; so this word is often used to denote barely the effect, punishment, or in general any calamity or mischief. 'Tis render'd several times by our translators to this purpose, and perhaps ought to be more frequently than it is. Thus *Gen.* iv. 13. *My punishment is greater than I can bear.* 1 *Sam.* xxviii. 10. *As the Lord liveth, there shall no punishment happen to thee for this thing.* 2 *Kings* vii. 9. *If we tarry till the morning light, some mischief will come upon us.* *Isa.* liii. 6. *The Lord hath laid on him the iniquity [surely nothing but the punishment of the iniquity] of us all.* And *ver.* 11. *He shall bear their iniquities,* that is the *punishment* of them. I will add one passage more, which I take to be home to my purpose, it being spoken in the person of Christ: The same person who *Psal.* xl. 6. says, *sacrifice and offering thou didst not desire, a body hast thou prepared me,* &c. which is applied to Christ, *Heb.* x. 5. and indeed cannot be applied to any other, I say, this same person, at *ver.* 12. of the psalm, thus inforces his plea, *for innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me.* Mine *iniquities*, that is my troubles or afflictions, the same, as evils in the foregoing clause. If we understand the word,

word thus in *Psal.* xviii. 23. the verse may be rendred, *I was also upright before him, that I might be kept from my trouble.* Or else, *I was also upright before him, therefore was I kept from my trouble.* Therefore [or And] the Lord hath recompensed me according to my righteousness. It being the same copulative in both places, it may as well be rendred *therefore* in *ver.* 23. as it is by our translators *ver.* 24. If we thus understand the place, it will answer to our marginal rendring of *Heb.* v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard for his piety.* I think therefore this objection need not prevent our applying the psalm intirely to Christ.

Secondly, The only objection that remains needful to be cleared, is what is taken from the title of the psalm; and that must be owned to carry in it the greatest difficulty of all. It runs thus: *To the chief musician. A psalm of David the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* The title therefore, it may be said, expressly attributes the psalm to *David*, and that upon such a particular occasion, as may seem peculiarly to suit him, *David spake the words of this song in the day the Lord delivered him, &c.* And this may seem very much strengthened by the express naming of *Saul*, who was one of *David's* enemies, and the chief of them while he lived; *In the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* And that nothing of the strength of this objection may be concealed, it is farther to be observed, that no help is here to be had from the *LXX.* or the *Vulg. Latin*, they both perfectly agreeing with the *Hebrew*, excepting only that the present copies of the *LXX.* corruptly read *α* for *δ*. Nor will it here signify any thing to call in question the authority of the titles of the psalms: for if that should be deny'd, the difficulty will be still the same, because we have *2 Sam.* xxii. a preface to the song which is for substance the same with this title. *And David spake unto the Lord the words of this song, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.*

Now however strong the objection may seem, yet the strain of the song does so manifestly suit our Lord Christ, that the *Syriac*

interpre-

interpreters did not stick to attribute it to him. For tho' in *Samuel* they have the same preface with the *Hebrew*, yet the title they give to *Psal.* xviii. is, *Of David. A thanksgiving, and concerning the ascension of Christ.* And the like conviction had several of the fathers from the nature of the psalm, tho' it must be own'd they were sorely at a loss to account for the title. The difficulties are two, and arise from the two names here mentioned, *David* and *Saul*: and I shall consider them distinctly.

The former of these difficulties would not alone be of any great strength, because it is notorious that Christ is frequently called by the name of *David*, in the prophecies of the old testament: What doubt can be made of this, since it appears that God foretells that *David* should be the king of *Israel*, by those prophets who lived a long time after *David's* death? Let me mention a few of these which are too plain to need a comment. *Hos.* iii. 5. *Afterward shall the children of Israel return and seek the Lord their God, and DAVID their king, and shall fear the Lord and his goodness in the latter days.* Again: *Ferem.* xxx. 9. *They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them.* Again: *Ezek.* xxxiv. 23, 24. *I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant DAVID a prince among them: I the Lord have spoken it.* Again: *Chap.* xxxvii. 24, 25. *DAVID my servant shall be king over them — and my servant DAVID shall be their prince for ever.* It is manifest these prophets, who all of them lived several ages after *David's* death, must be understood to speak not of the son of *Jesse*, but of some other king under the name of *David*. And certainly it will be a very odd humour for men to apply their words to any other person than Christ, as tho' God could not as well foretel by his prophets the reign of Christ, as of any other king. And particularly it will be hard to find out any other king beside Christ, who was foretold by *Ezekiel* and *Jeremiah*, who prophesied at the time when the regal government expired in *Judah*. These texts are all very plain and full; nor can there be much doubt about that *Isa.* lv. 3, 4. *I will make an everlasting covenant with you, even the sure mercies of DAVID. Behold I have given HIM [David] for a witness to the people, a leader and commander to the people.* Nor is it at all unreasonable to suppose, that the
like

like language might be used by the writers of the psalms, who were moved by the same spirit with those prophets. I thus understand *Psal. lxxxix. 20. I have found DAVID my servant: with my holy oyl I have anointed him.* Let the preceding and following verses be compared with *2 Sam. vii. 1 Chron. xvii.*

This then being the stile of the prophetick writings, the reasons before alleged may well incline us to allow that the name *David* is thus used in the title of this psalm. Nor will that be a material objection, as some may, perhaps, imagine, that *David* is here called the *servant of the Lord*: it is sufficient to refer such as need satisfaction in this point, to the places just now mentioned, which unquestionably relate to Christ, particularly to *Ezek. xxxiv. 23, 24. xxxvii. 24, 25.* and to many other places in *Isaiah*, where God calls him his *servant*.

I come now to the last and chief difficulty of all, which arises from the mention made of *Saul*. And after all that has been said, if our rendering, which is agreed to by all versions, be acknowledged to be just and true, and there be a necessity of reading *in the day the Lord deliver'd him from the band of all his enemies, and from the band of Saul*, we must give up all the reasons that can be urged for applying the psalm to any other than the son of *Jesse*.

But I would observe to the reader, that the passage, when thus understood, seems a little oddly exprest. Had it been said, *In the day the Lord deliver'd him from the band of Saul, and from the band of all his enemies*, it would have been more agreeable to the history of the literal *David*: for *Saul* was the first of his enemies, and cut off soonest; whereas one would think, as the words now run, his deliverance out of the hand of all his enemies, was compleated by his deliverance out of the hand of *Saul*. Nor does it appear likely, as has been observed, that *David* would triumph over his death by such a song. Had he represented God as riding upon a cherub and flying, &c. that is, as so illustriously appearing against *Saul*, and taking part with the *Philistines*, by whom *Saul* was overcome, he would have given greater occasion to the *daughters of the Philistines to rejoice, and to the daughters of the uncircumcised to triumph*, than they really imagined they had. See *2 Sam. i. 20.*

These things, with what has been observed concerning several passages in the psalm, make it seem to me very probable, I had almost

almost said certain, that we at present, as well as all the interpreters we have, read the *Hebrew* wrong. I am far from encouraging a bold liberty of criticizing upon the sacred text: but when all difficulties can be removed without the change of one single letter of the *Hebrew*, by only making a light alteration of the points affixed to the letters, the original and authority of which points is generally now judged by learned men to be human and not divine, or to say the least, their authority is very doubtful, and a mistake in transcribing them is easily committed; I say such an alteration may well be allowed as necessary.

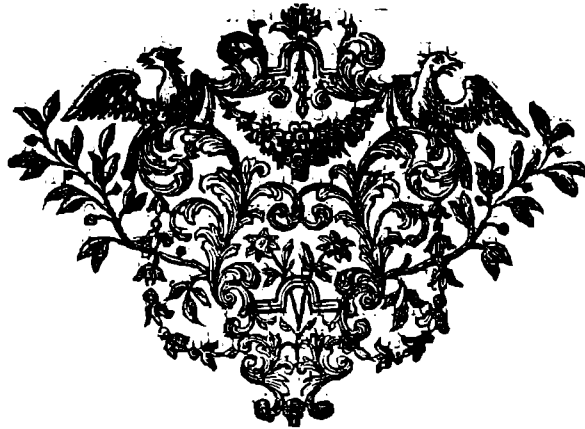
I think therefore we are to read שׂאול *the grave*, instead of שׂאול *Saul*: and so the words should be render'd, *In the day the Lord deliver'd him from the hand of all his enemies, and from the hand of the grave*. Where such as have the least smattering of the *Hebrew*, see there is no change or transposition, no insertion or exclusion of so much as one letter. Nor can there be the least doubt of the propriety of the expression: for we meet with the same, *Psal.* lxxxix. 48. *Shall he deliver his soul מִיַּד שׂאול from the hand of the grave*, as our translators well render it.

It is easy to account for this mistake in the pointing the word. The ancient *Jews* had no notion of a Messiah who was to die, be buried, and be raised from the grave; and they knew for certain that the literal *David* was never delivered from the hand of the grave, as they were assured he was from the hand of *Saul*: and therefore no wonder they pointed it so as to make it speak what they knew was true, rather than that of which they had no notion at all. And Christian interpreters and commentators have been too easily led by them, and taken up with an imagination that the psalm wholly related to *David*, the son of *Jesse*. This has been the occasion of their not only overlooking, but really of their offering violence to those expressions in the psalm, which might have led them into the true nature and design of the psalm, which sets forth the person speaking as in the state of the dead, as *ver.* 4, 5. *The pains of death compassed me, and the floods of ungodly men made me afraid. The pains of שׂאול the grave compassed me about, and the snares of death prevented me*. Which one would think should have directed men to read the *grave* in the title, since that is mentioned so particularly in the body of the psalm, rather than *Saul*, who is not so much as once mentioned, or indeed hinted at therein. But all these expressions which are

strong enough to describe a person in the state of the dead, and some of which are too strong to signify any thing less, must be understood as denoting only some great distress, as tho' men were afraid to take the words in their easy and natural sense, lest they should be applied to Christ.

Add to this, that what I mentioned but now as to the oddness of the placing the expressions, when we read *Saul* in the title, is very easy and plain this way: for his being delivered from the *hand of the grave*, was that which completed his deliverance from the hand or power of all his enemies.

I hope upon the whole of what has been said, it will appear to all who are not violently prejudiced against St. *Paul*, that there is no reason to charge him with any weakness or want of judgment; in fetching the proof he does from the 49th *ver.* of this psalm, which is the thing chiefly aimed at in this dissertation.



DISSERTA-

DISSERTATION II.

2 Cor. iv. 13.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

I Think I may well reckon this citation out of the old testament, among those dark and obscure ones that need to be farther cleared. At least I may say, I have not yet met with any account of it that gave me satisfaction. Nay, however great a value I have for Mr. *Locke*, as unquestionably the most judicious expositor who ever wrote upon St. *Paul's* epistles; yet I must needs say that he seems to have missed the sense of his author in this place. I shall therefore here offer another interpretation of it. But that the reader may have the more intire view of St. *Paul's* scope, I think it will be proper to transcribe his words from *ver. 7.* to *ver. 14.* and together with them Mr. *Locke's* paraphrase, which is a clear explication of them, excepting only the business of the citation, *ver. 13.* and what I dislike in that, and would substitute in the room of it, I shall then candidly submit to the reader's judgment.

Mr. Locke's PARAPHRASE.

TEXT.

7. **B**UT yet we, to whom this treasure of knowledge, the gospel of Jesus Christ, is committed to be propagated in the world, are but frail men, that so the exceeding great power that accompanies it, may appear to be from God, and not from us. I am pressed on every side, but do not shrink; I am perplexed, but yet not so as to despond; persecuted, but yet not left to sink under it; thrown down but not slain; carrying about every where in my body the mortification, *i. e.* a representation of the sufferings of the Lord Jesus, that also the life of Jesus risen from the dead may be made manifest by the energy that accompanies my preaching in this frail body. For as long as I live I shall be exposed to the danger of death for the sake of Jesus, that the life of Jesus risen from the dead, may be made manifest by my preaching and sufferings in this mortal flesh of mine. So that the preaching of the gospel procures sufferings and danger of death to me, but to you it procures life, *i. e.* the energy of the Spirit of Christ, whereby he lives in, and gives life to those who believe in him. Nevertheless, tho' suffering and death accompany the preaching the gospel, yet having the same spirit of faith that *David* had, when he said, I believe, "therefore have I spoken", I also believing therefore speak, knowing that he who raised up the Lord Jesus, shall raise me up also by Jesus, and shall present me with you to God.
- B**UT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

The only thing I apprehend to be amiss in this paraphrase, is what he says *ver. 13. We having the same spirit of faith that David had, when he said.* This seems harsh and violent. Had
St.

St. Paul in his discourse upon this subject made any mention of *David*, the interpretation would have seemed natural enough: but that the same spirit should mean the same spirit that *David* had, when not the least hint is given of him in the preceding context, cannot but be accounted somewhat unusual and strange. It appears therefore reasonable to search for some other person with whom in this place he compares himself. And unless I am much mistaken the whole strain of his discourse leads us to understand him thus, *We having the same spirit of faith that Jesus had*. Nothing can be plainer, than that he is here comparing himself with Jesus both in his death and life. So ver. 10. *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*. And so again, ver. 11. *For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh*. And so again, after he had made his citation, he shows manifestly that he understood the citation concerning Jesus, *we also believe, and therefore speak, knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus*. And, perhaps, for this reason is the name *Jesus* here so often repeated, when a pronoun would have served, to force us as it were to observe that St. Paul is comparing himself with *Jesus*, and that accordingly the citation is to be understood concerning him. Every thing in the discourse thus understood appears easy, smooth, and coherent; nor can there be the least difficulty, provided we can find reason to believe that the psalmist in using these words, *Psalm. cxvi. 10. spake*, as in many other psalms, in the person of Jesus, and not in his own.

I am sensible it is a very disagreeable subject to many, which I am now entering upon. 'Tis become almost common and fashionable to expound away the plainest prophecies of the old testament, and which the *Jews* themselves understood concerning Christ, and to apply them to *David*, or some other person or event; and when a man attempts to apply other parts of the old testament to Christ, which it may be are more obscure, and have been generally understood quite another way, he can hardly expect to escape the utmost ridicule and contempt. But this shall not discourage me from offering what appears to me to be true, and to tend to the vindicating the honour of St. Paul in the application he makes of the words of the old testament to our redeemer.

I will not deny that the relation of the words here cited, to our Saviour, is much more obscure than that of many others: and had not the inspired apostle by the application he has made of it, led us into this interpretation, it might, possibly, have been always over-look'd. But the only question which I would here calmly debate is this, whether now St. *Paul* has given us this key, we cannot, abstracting from his inspiration, confirm his interpretation by some other good reasons, taken from the place whence the quotation is taken. I think we may, and shall accordingly here produce them.

In the general, I see nothing in the cxvith *Psal*m, that is disagreeable to what I apprehend is the nature and design of it, an hymn or song of praise, wherein the inspired writer personates our blessed Saviour, as magnifying God for his resurrection, or redemption from the grave. This general observation will be confirmed by a brief view of the particular expressions, all which from the beginning to the end of the psalm are to be consider'd as the words of Christ.

The four first verses are so parallel to what we meet with in the six first verses of the xviii. that few who compare them can doubt of their relating to the same event. And indeed after I was, upon a careful examination, convinced of the opinion of many ancient writers, that *Psal.* xviii. related to Christ, I soon perceived, by comparing the beginning of the two psalms together, that this cxvith as well as the xviiiith must be our Saviour's song of praise for his resurrection; and that too before I took notice of the application St. *Paul* has made of the 10th verse.

Concerning *Psal.* xviii. I say nothing here, but refer to what I have said before. All the use I now make of it is this, to show how very much the beginning of this cxvith resembles it. Thus ver. 1. *I love the Lord, because he hath heard my voice, and my supplications.* The two first verses of the xviiiith express the same thing, and may as a comment teach us how the Lord had heard his voice and supplications, even by acting for him as his deliverer out of his troubles. *I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer: my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.* The next verse in each psalm is a declaration of his resolution to call upon the Lord, *Psal.* cxvi. 2. *Because he hath inclined his ear unto me, therefore will I call*

upon

upon him as long as I live. Psal. xviii. 3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The two next verses of the cxvith exactly answer to the three next of the xviiiith, and in both the psalms describe the person spoken of as in the state of the dead, and praying for deliverance. cxvi. 3, 4. *The sorrows of death compassed me, and the pains of hell [or the grave] got hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.* In like manner, xviii. 4—6. *The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell [or the grave] compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him into his ears.* And here the psalmist mentions what he had not before in *Psal. xviii.* that his deliverance was in answer to his prayer: but this is omitted in the parallel verses of the cxvith, because it had been before expressly mentioned in *ver. 1, 2.* Every one sees how exact and proper the terms made use of in both psalms are, when understood as utter'd by our Saviour concerning his own case: and why then may they not as well be taken in their strict and proper sense, as by the help of rhetorical figures be applied to any other person? Nor can any thing be more proper and strictly true than what we meet with *Psal. cxvi. 8.* when thus understood, as spoken by our raised redeemer, *Thou hast deliver'd my soul from death, mine eyes from tears, and my feet from falling.* Compare *Psal. xvi. 9—11.*

The sense of *ver. 9.* is, I acknowledge, dubious, *I will walk before the Lord in the land of the living.* It would be harsh to suppose that the heavenly regions into which our Lord ascended, should be here called *the land of the living*; and it would not be much more satisfactory to explain this merely of the short time of 40 days between his resurrection and ascension. Whether we render it with our translators, *I will walk before the Lord in the land of the living*, or with the *Vulg. Latin*, *I will please the Lord*, or as the *LXX.* *I will please before the Lord*, it will not seem so well to suit the application St. Paul makes of the next verse of the psalm. But I think this difficulty may be removed, and the psalmist's words be explained very agreeably to St. Paul's sense of the psalm, by observing in what manner the word *הרהר* is used

elsewhere; as particularly *Lev. xxvi. 11, 12. And I will set my tabernacle amongst you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people*; which place is cited by *St. Paul, 2 Cor. vi. 16.* According to this sense, the gracious presence of Christ with men on earth, and his conversing with them will be here spoken of. And to this many places of the new testament do perfectly agree. *Matth. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them.* *xxviii. 20. Lo, I am with you alway even unto the end of the world.* And very pertinent is that expression which is used concerning him, *Rev. ii. 1. That he walketh in the midst of the seven golden candlesticks.* I think this interpretation receives some confirmation from the expression *in the lands of the living*, it being plurally express'd in the *Hebrew*, which is peculiar to this place, there being no other place, where the *land of the living*, tho' several times mentioned, is thus spoken of. And since it is probable there was some peculiar reason for varying the phrase in this one place, which differs from all others, perhaps a better reason will hardly offer than this, that Christ's regards would not henceforth be confined to the land of *Israel*, but extend to the many lands or countries of the heathens. Nor can there be any difficulty in our Saviour's saying he would thus walk *before the Lord*: for this is agreeable to what we meet with elsewhere, particularly *Psal. xvi. 8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.*

The connection of the next verse is very good when this is thus understood, *I believed, therefore have I spoken*; That is, "I firmly
 " trusted in God that he would raise me from the dead, that I
 " might thus glorify him by making him known to the world,
 " and therefore I was not deterred from boldly preaching that
 " doctrine which I saw would enrage men against me, and cause
 " them to put me to death."

Nothing could more exactly suit the apostle's design, than this citation thus understood concerning Jesus, there being so much resemblance in the cases here compared together. And it is as tho' he had said, "Jesus believed, that God would raise him from
 " the dead, and therefore in spite of that death which he saw
 " would be the consequence, he freely spoke and publish'd the
 " errand upon which God sent him; I his apostle, have the same
 " spirit

“ spirit of faith with Jesus, and therefore tho’ I am always delivered unto death, and bear about in my body a resemblance of the death of Jesus, yet I speak freely and publish the gospel, being well assured that he, who raised up the Lord Jesus, shall also raise me up by Jesus.

There seems not to be any room for an objection against this sense of the psalm from the next verse, *I said in my haste, all men are liars*, provided it be render’d, as I think it ought to be, *I said in my fright, or my trembling*, namely, when I was *greatly afflicted*, and in the utmost distress, *All men are liars*: and thus the LXX. have rendred this word both here and *Psal. xxxi. 22. ἐν τῇ ἐκστάσει μου*. Never had any one more just cause to complain in this manner than our Saviour had at that time, when he was persecuted by his own people, when the rulers so eagerly thirsted after his blood, when he was betrayed by one of his disciples, denied very basely by another, and cowardly forsaken by them all. He had then cause to complain of all men, that they were false, treacherous, and deceitful, and that no trust or confidence was to be placed in any of them.

As to the expressions wherein the person speaking in the psalm sets forth his gratitude and thanksgivings to God, they may be compared with *Psal. xvi. 7, 9.* which psalm St. Peter has not only applied, but unquestionably proved to belong to Christ. *Acts ii. 25—31.* And what he says concerning paying his vows, *ver. 14, 18, 19.* is parallel to what he says *Psal. xxii. 22, 25.* which psalm appears evidently to be spoken in the person of Christ, as from other passages, so especially from those, *they pierced my hands and my feet, ver. 16.* and *they part my garments among them, and cast lots upon my vesture, ver. 18.* which are literally true of Christ, but not of *David*: the expressions, I say, to this purpose, in *Psal. cxvi.* are so parallel, that I think I need not to detain the reader by saying any thing concerning them.

I shall therefore only take notice of one passage more, which may seem to carry any difficulty in it according to this interpretation; and that is *Psal. cxvi. 16. Ob Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid: thou hast loosed my bonds.* If the psalm be understood of our Saviour, it may seem strange that he should fetch a plea from his mother. However agreeable this might be thought by the papists, who attribute so much to the virgin *Mary*, yet protestants will naturally think that the only

plea the relation would afford, would be to the mother, and not to the son. But then on the other hand, if we should suppose the psalm uttered not in the person of Jesus, but of *David*, it may seem as strange, if *David's* mother was a woman of so extraordinary piety, as that *David* could thus draw a plea from her, that we should never have the least mention made of her in any part of the sacred history, excepting this place, and *Psal.* lxxxvi. 16. in which psalm there is somewhat parallel to this: for there the psalmist speaks of God's *delivering his soul from the lowest hell* [or *grave*] *ver.* 13. which together with some other passages may incline us to understand both psalms to relate to the same subject.

I am sensible of the use some have made of this expression, *the son of thy handmaid*, as confirming the account of our Saviour's birth in the gospel, that tho' he had a mother, yet he had no immediate earthly father, but was born of a virgin. Such cannot be displeased with me, that I interpret the psalm, as belonging to Christ, since they themselves do in the general agree with me. And if they interpret it thus, "I am the son of thy handmaid, having no earthly father," there is somewhat in it that renders it less disagreeable. But if I may speak my mind freely, I suspect the sense of the expression has been universally mistaken in both psalms; and that without changing so much as one letter, but only the sound which the *Jews* have by their points given to the letters, we should read *the son אמת of thy truth*, instead of *the son אמת of thy handmaid*: and the meaning then will be in the place under consideration, "I am thy true and faithful son;" as the LXX. in *Exod.* xviii. 21. have rendred אנשי אמת by ἀνδρας δικαίους *just men*: and so *Zech.* viii. 3. האמת עיר is translated by them πόλις ἀληθινή, the *true or faithful city*. Or else, "I am thy son in whom thy truth and faithfulness has appeared in begetting me, and raising me from the dead, and so making me by this new life thy son." *Comp. Psal.* ii. 7. *Rom.* i. 4. And this sense seems to me confirmed by what he immediately adds, *Thou hast loosed my bonds*; which seems to lead us to consider him as speaking of himself as his son upon his loosing the pains of death, and raising him from the dead. I readily submit the whole to the judgment of such as diligently and impartially search the holy scriptures.

DISSERTA-

DISSERTATION III.

John xiii. 18, 19.

I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me. Now I tell you before it come, that when 'tis come to pass, ye may believe that I am he.

IT has been thought as hard to account for the citation we have in this place, as for almost any of the rest in the gospels and epistles, some of which must be own'd to be considerably obscure. And as the enemies of christianity have been apt to triumph in the argument they urge from the citation before us, so its most hearty friends can't but acknowledge that they talk much more plausibly upon this, than upon many other occasions. We have the more reason to endeavour to clear and justify this passage, because the honour of our Lord is immediately concern'd, the application of the words of the psalmist being made by himself, and not by the evangelist as his historian. And above all others they must be obliged very carefully to consider this, who make a wide distinction between the citations that are introduced in this manner, *this was done THAT the scripture might be fulfilled*, and those which are only brought in thus, *then was fulfilled*, allowing that texts may be and frequently are alleged in this latter manner only by way of accommodation, but insisting upon it that in the former case the passages cited must have been direct prophecies

phacies of that very event to which they are applied, and of that only. I must frankly own this to have been a long time my persuasion; nor have I yet seen cause to recede from it. This has led me more closely to search into the meaning of this discourse of our Saviour; and by the satisfaction I have gained, I am the more confirmed in the truth and justice of my persuasion in general.

The difficulty here arises from the citation's being taken out of *Psal.* xli. And indeed no man can read that psalm with any care and attention, but he must perceive that it can't relate to the Messiah at all. The 4th verse of the psalm is a clear proof of this, which ever way you render it: *I said, Lord, be merciful unto me, heal my soul, for [or tho' Heb. כִּי] I have sinned against thee.* Which words can never be supposed to be uttered by Christ, or by any inspired author assuming his person, and speaking in his name, *who did no sin, and in whose mouth no guile was found.* 1 Pet. ii. 22. Nor are the 7th and 8th verses of the psalm very likely to belong to Christ, or to have been utter'd by him: *All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.* Upon which follows the passage cited by our Lord: *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me.* Nor is there any other passage in the whole psalm that should incline one to suspect that the usage our Saviour met with, and particularly by reason of the treachery of *Judas*, was at all pointed at in it.

This difficulty has appeared so great to some who were heartily desirous of solving it, that they have concluded there was no other way to do it, but by denying that our Saviour cites the xlist psalm; and therefore they have indeavoured to fetch the passage from *Psal.* lv. 12 — 14. But the interpretation they offer is manifestly forced and violent: and tho' there be in that place somewhat to the same purpose with what we have in our Lord's citation, yet neither the words themselves, nor the manner and turn of the expressions are there to be met with, as they are *Psal.* xli. 9. And I hope to be able to show that there is no need to have recourse to such a harsh and strained account as they give us.

To

To set our Lord's discourse in the clearer light, it will be proper to take notice of the occasion of it, by which it will appear to what it refers. Our Saviour then well knowing that his death was near at hand, that he might not only by his doctrine, but by his own example, teach his disciples to be ready to perform the meanest offices of kindness and love towards each other, would wash their feet, *ver. 4, 5. Peter*, when he came to him with this design, was ashamed to admit such a condescension in his Lord and Master towards himself; and therefore speaks first in a surprise, *ver. 6. Lord, dost thou wash my feet?* and afterwards very peremptorily, *ver. 8. Thou shalt never wash my feet.* Our Lord hereupon replies, *If I wash thee not, thou hast no part with me.* This might be taken literally, it being necessary that the disciple who would continue in that relation to his master, should acquiesce in his will when clearly and expressly declared. But it seems more natural and easy to understand the words in a mystical and spiritual sense: "unless I, the Messiah, purify thee and make thee thoroughly clean, thou hast no part in me". In this sense it appears *Peter* understood him, since he answers, *ver. 9. Lord, not my feet only, but also my hands and my head.* And we may reasonably think that he understood Christ according to his true design, since he finds not the least fault with him in this respect, when he makes him that reply, *ver. 10. He that is washed, needeth not save to wash his feet.* Which being taken in the mystical sense, is to be thus understood: "That a person being once washed or cleansed by Christ, does not need to have that through washing often repeated, but only to be cleansed from time to time from that guilt or filth which he occasionally contracts in his conversation, which can't be expected to be wholly free from sin, as long as he lives in the world." This is very fitly resembled by *washing the feet*, which were apt to be filthy and dusty in those hot countries, wherein they mostly used sandals: whence it was usual with them to wash their feet; and it was reckon'd a piece of common civility to their friends or guests at their coming to them, to offer them water to wash their feet; and therefore our Lord complained of the incivility of *Simon the Pharisee*, *Luke vii. 44. I entered into thine house, thou gavest me no water for my feet.* Such an one as was thus washed by Christ, was, as he adds, *clean every whit* [his whole person was clean, καθαρὸς ὅλος] And, says he, *ye are clean* [ye my disciples.

disciples generally, and the far greater part of you, *viz.* eleven in twelve, are clean] *but not all* [one is to be excepted.] To this purpose St. *John* explains his words, *ver.* 11. *For he knew who should betray him; therefore said he, ye are not all clean.* That is *Judas Iscariot*, who was now present with him, was not clean: which farther shows our Lord is to be understood in a spiritual and not in a literal sense.

The more notice has been taken of this, because the first words of *ver.* 18. *I speak not of you all*, are commonly, and I think justly understood to refer to that passage, *ye are clean, but not all.*

There is indeed but one passage beside this, to which these words can refer, and that is *ver.* 17. *If ye know these things, happy are ye if ye do them.* And then our Lord must be understood to mean, *I don't say of you all, that you are happy.* But this interpretation does not seem at all agreeable: for as the speech is only conditional, our Lord might as truly have used it concerning *Judas*, as any of the rest of his disciples; since he would have been *happy*, if knowing these things he had also done them. I conclude therefore that when our Lord says, *I speak not of you all*, he means that he did not speak of them all when he said, *ye are not all clean.*

The next words are, *I know whom I have chosen*, *i. e.* "I know the disposition and temper of every one of you, and can distinguish between the sincere and the hypocritical. I know who deserves to be, and accordingly is, approved by me." This I look upon as an interjected clause; which is to be omitted in fixing the connexion of the discourse, which therefore must stand thus. *I speak not of you all, but that the scripture should be fulfilled, he that eateth bread with me, hath lift up his heel against me.*

The greatest strength of the objection lies in the word *ὅτι* *that* which is here used. *Οὐ περὶ πάντων ὑμῶν λέγω, ἀλλ' ὅτι ἡ γενομένη πληρωθήσεται.* Now let it be supposed, as I think it has been universally by commentators, that the sense is completed, and the sentence intirely finished in the eighteenth verse; it will then be plain that there must be an *ellipsis* in the words, which it will be necessary for us to supply.

I don't find that others have made any general observation concerning this: but it seems to me that the expression is frequently elliptical, when we meet with these words *ἀλλ' ὅτι*. I shall

mention some instances, and 'tis likely the careful reader of the scriptures may observe many more, *Mark* xiv. 48, 49. *Jesus answer'd and said unto them, are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: ἀλλ' ἵνα πληρωθῶσιν αἱ γράφαι, but that the scriptures must be fulfilled.* Where our translation leaves out *that*, as tho' it were not in the original. But there can be no reasonable doubt that the place is elliptical, since *St. Matthew* speaking of the same thing, has taught us how we are to fill up the sense, *Matth.* xxvi. 56. *But all this was done, that the scriptures of the prophets might be fulfilled.*

It will very probably be objected, that this *ellipsis* instead of removing will rather fix and increase the difficulty: for in case we supply the *ellipsis* in like manner here, then the passage in the psalm must be a direct prophecy of this very event, and *this came to pass that that might be fulfilled* which was there foretold.

But in answer to that let it be observed, 1. That that text is only alleged to show that an *ellipsis* in general is commonly to be supposed when those words ἀλλ' ἵνα are used, and not that the *ellipsis* is always to be filled up the same way. And, 2. That this place will not admit that the *ellipsis* should here be supplied the same way. Had it indeed been said before, as 'tis afterwards, *ver.* 21. *One of you shall betray me*, the sense might have been well enough compleated this way; *But this shall be done, that the scripture may be fulfilled.* But this is not the case. All that goes before, is, that Christ spake not of all his disciples, when he said, *ye are not all clean*: but Judas's act in betraying him, had not yet been mention'd by him, tho' it had by the evangelist in commenting upon his words, *ver.* 11. Now it can't be thought that our Saviour meant that his SPEAKING thus of his disciples, that they were *not all clean*, was the fulfilment of the psalmist's words, even upon the supposition of their being prophetic. 'Tis some *fact* that must be supposed to be here refer'd to, and not our Saviour's *speaking* of a fact, unless his speaking of it be consider'd as necessarily causing that fact.

Let me add a few more passages of this nature, which shall be all taken out of the writings of *St. John*.

John i. 8. He [*John* the baptist] *was not that light, ἀλλ' ἵνα μαρτυρήσῃ, BUT THAT he might bear witness of that light.* Where
our

our translators have filled up the sense from *ver. 6. But was sent to bear witness of that light*; as they might likewise from *ver. 7. But he came that he might bear witness of that light.*

Again, *John ix. 3. Neither hath this man sinn'd, nor his parents, ἀλλ' ἦν but* [this is done, or he is born blind] *that the works of God should be made manifest in him.*

Again, *John xiv. 30, 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me; ἀλλ' ἦν but* [he is permitted thus to come] *that the world may know that I love the Father, and as the Father gave me commandment, even so I do.*

Again, *John xv. 24, 25. But now have they hated both me and my Father; ἀλλ' ἦν but* [as our own translators are forced to fill up the sense, *This cometh to pass*] *that it might be fulfilled that is written in their law, they hated me without a cause.*

Again, *John xviii. 28. They themselves went not into the judgment hall, lest they should be defiled, ἀλλ' ἦν but that they might eat the passover; i. e. but they staid without, that not being defiled, they might eat the passover.*

Finally: *1 John ii. 19. They went out from us, but they were not all of us: for if they had been of us, they would no doubt have continued with us; ἀλλ' ἦν but* [they went out from us, as our translation very justly fills up the sense] *that they might be made manifest that they were not all of us.*

And now after so many plain instances of an *ellipsis*, when these two particles are used together, certainly it can't seem unreasonable to suppose that somewhat of the like nature is to be met with in this place. And accordingly I now proceed to account for it. And here,

First, I shall offer what may be said upon the supposition of the eighteenth verse's containing alone an intire sense. And there are two ways which may then be taken to solve the difficulty. (1.) The sense may be filled up from the two preceding clauses, the latter not being then consider'd as a parenthesis, or interjected clause, which does not affect the connexion between what goes before, and what follows after it; which is what was before supposed. And then the sense may stand thus: "I speak not of you all; I know whom I have chosen: but [I speak of one of you] *that* [you may know] *that scripture is fulfilled*

“ [or verified in me] *He that eateth bread with me, hath lift up his heel against me.* Or, (2.) We may understand *in* that to be here used for *when*, as it often is in St. John's writings. Thus John xvi. 2. *Yea the time cometh, that* [i. e. when] *whosoever killeth you will think that he doth God service:* which Dr. Mills tells us Eusebius cites thus, Ελευσεται καιρος εν α, which must I suppose be by way of comment or explication of those words Ερχεται ὥστε *in*, since no copy favours that reading; and so it shows us how he understood the word *in* in that place. Again ver. 32. *Behold the hour cometh, yea, is now come, that* [i. e. when] *ye shall be scattered every man to his own home.* Compare also John xii. 23. xiii. 1. xv. 8, 13. 3 Epistle John 4. And here it may be remarked that the Syriac translation, tho' in rendring those phrases Ερχεται ὥστε, John iv. 21. v. 25. and Ερχεται ὥστε εν η, John v. 28. it uses the word ܝܚܡܐ which properly signifies *when*; yet John iv. 21. it renders ὥστε only by the particle ܐ which is the way in which it renders *in* in the same case, as John xii. 23. xiii. 1. xvi. 2. Should we take *in* thus, the sense will be, “ I speak not of you all, but of one, when that scripture shall be verified in me, He that eateth bread with me, &c. But,

Secondly, That which best pleases me is the account I now offer, wherein I suppose that the sense is not compleatly finished in ver. 18. but that v. 19. is to be added to it in order to our having a full view of our Lord's meaning. If I mistake not, there is a σύγχυσις or misplacing in the order of the words as they now stand, by reason whereof these two verses seem to contain each of them a distinct sentence, tho' really they together make up but one. I would therefore suppose the words to stand in this order: Ου περὶ πάντων ὑμῶν λέγω (ἐγὼ οἶδα ὅς ἐξελεξάμην) ἀλλ' ἵνα [ὅταν] ἡ γὰρ πλὴρωθῇ. Ο τούτων μετ' ἐμοῦ τὸν ἀρίστον ἐπῆρεν ἐπ' ἐμὲ τὴν πλεοναν αὐτῆς, ἀπ' ἀρίστων λέγω ὑμῶν περὶ τοῦ γενέσθαι, ἵνα ὅταν γίνῃται, πιστεύσῃτε ὅτι ἐγὼ εἰμι. That is, *I speak not of you all (I know whom I have chosen) but that [when] that scripture shall be fulfilled, he that eateth bread with me, hath lift up his heel against me, I now speak to you [all] before it is done, that when 'tis done, ye may believe that I am he, viz. the Messiah.* Where the reader is to observe, that I join the ἀλλὰ but in sense with, *I now speak to you*: and the epanalepsis in λέγω and λέγω, seems to lead to this; and especially since there is no δὲ in the 19th verse, and it is not said Απ' ἀρίστων δὲ λέγω ὑμῶν, for which no better reason can I think

think be given, but that it was before express'd by ἀλλὰ of the same importance. Again I supply ὅταν after ἵνα in the 18th verse, from the 19th verse, where ἵνα ὅταν occurs. And in such abrupt speeches 'tis not unusual to supply the defect of one clause from another that follows it, repeating only somewhat of it. See *Eph.* ii. 1, 5. and more especially may this be allowed when the latter clause is explicatory of the former. This then I take to be the true sense of the place. "I speak not of you all, when I say ye are not all clean (I know whom I have chosen) but I now speak to you all before the thing is come to pass, that so when it is come to pass, and you see that scripture verified in me, He that eateth bread with me, hath lift up his heel against me, you may then be fully convinced that I am indeed the Messiah: not because those words were really prophetic of this event, but because I now foretell it you.

Such kind of trajections and misplacings of words are to be met with in good authors; and however they are apt to create an obscurity, yet they are thought to carry a beauty in them. I think I could offer several examples of this nature: but I shall choose only one, which is so very plain that hardly any doubt is made of it. *Acts* x. 36—38. Τὸν λόγον ὃν ἀπέειπε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτός ἐστι πάντων Κύριος) Ὑμεῖς οἶδατε τὸ γινόμενον ῥῆμα κατ' ὅλης τῆς Ἰουδαίας, ἀρχαίμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ ἐπίσημα δὲ ἐκφαίνει Ἰωάννης· Ἰησοῦν τὸν ἀπὸ Ναζαρεθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. There is no verb *ver.* 36. to govern τὸν λόγον, and to supply that defect there is a necessity of fetching ὑμεῖς οἶδατε from *ver.* 37. altho' there another accusative case follows it. Our own translators were forced to take it the same way: *The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word, I say, you know.* And why may we not as well supply *John* xiii. 18. from *ver.* 19. especially since the *epanalepsis* is in this case more obvious, than in the *Acts*, where τὸν λόγον is changed into τὸ ῥῆμα: which yet is frequent in good authors, when they make such repetitions, as we have an instance in *Cicero*, *Hoc premendum etiam atque etiam est argumentum*, confirmato illo, *de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur: hoc igitur probe stabilito & fixo, illud excutiendum est, ut sciatur, quid sit carere, &c.* There is yet another transposition

position in that place, *ver.* 38. Ἰησοῦν τὸν ἀπὸ Ναζαρεθ, ὡς ἔχουσιν αὐτοὶ καλ. *How God anointed Jesus of Nazareth, &c.* But the transposition will be still greater in case we suppose ἀρχάμενον *ver.* 37. to agree with Ἰησοῦν, and not with ρῆμα. Nor is this unreasonable, considering the use St. *Luke* makes of that word concerning Christ, *Acts* i. 1, 22. *Luke* iii. 23. xxiii. 5. Compare also *Matth.* iv. 17. And if we admit this construction which is perhaps the most natural, the sense will stand thus: *How God with the holy Ghost and with power anointed Jesus of Nazareth, who began from Galilee, after the baptism which John preached.*

Of this schema or figura in sententiis *Isidorus Hispal.* gives us an example from *Virgil.* Lib. i. c. 35. *Prolepsis est præsumptio, ubi ea, quæ sequi debent, anteponuntur: ut, Interea reges ingenti mole, Latinus debuit enim sic dicere: Interea reges ingenti mole, & statim adjicere quod sequitur, Procedunt castris: deinde dicere, Latinus &c. sed facta est pro ornamento præsumptio rei, & qui sequi debuere reges interpositi sunt in septem versibus, & postea additum est, Procedunt castris. Inde præsumptio, quia anteposita sunt quæ sequi debuere.* The passage he refers to is in *Virgil. Æneid.* lib. xii. *ver.* 161. which I shall transcribe.

*Interea reges ingenti mole Latinus
Quadrifugo vebitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen Brgis it Turnus in albis,
Bina manu lato crispans hastilia ferro:
Hinc pater Æneas, Romana stirpis origo,
Sidereo flammæ clypeo, & caelestibus armis:
Et juxta Afcanius, magna spes altera Roma
Procedunt castris, &c.*

The same author in the next chapter gives us another example. *Synthesis est, ubi ex omni parte confusa sunt verba, ut illud,*

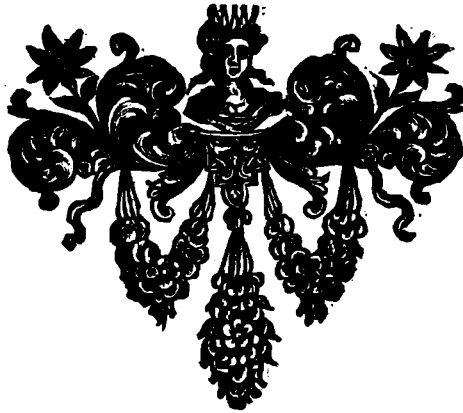
*Juvenes, fortissima frustra
Pectora, si vobis audendi extrema cupido est
Certa sequi, quæ sit rebus fortuna videtis:
Excessere omnes, adytis arisque relictis,
Dii, quibus imperium hoc steterat, succurritis urbi
Incensæ: moriamur, & in media arma ruamus.*

Ordo talis est, *Juvenes fortissima pectora, frustra succurritis urbi incensæ, quia excessere dii quibus hoc imperium steterat. Unde si vobis cupido certa est me sequi, audentem extrema, ruamus in media arma, & moriamur.*

The passage is in *Æneid. ii. ver. 348.*

If any desire to see examples in *Greek* authors, they may consult *Budaus Comm. Gr. L.* in the places refer'd to in his *Latin index* under *Figure constructionis & schema.*

Upon the whole I can't perceive there is any necessity for our judging that our Lord alleged the words of the psalmist as a prophecy of the treachery of *Judas*, or as a proof that he should betray him: and I hope I have made it evident there is no such necessity, which was the principal aim I had in treating of this passage of scripture.



DISSERTA

DISSERTATION IV.

Matth. v. 14, 15, 16.

You are the light of the world. A city that is set on an hill, cannot be hid. 15. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

COMMENTATORS do, I think, universally take it for granted, that our Saviour here compares, as some imagine, his apostles, or as others more justly reckon, his disciples in general to three different things, *First*, The light of the world. *Secondly*, A city that is set on an hill. *Thirdly*, A lighted candle in an house. Nor can any of them, as far as I can see, give a tolerable account how what Christ says of a city set upon an hill does come in. That I may not reflect upon particular authors, I desire the reader, who has curiosity and ability, to consult the *Synops. critic.* upon the place.

On the contrary, I am of the opinion that our Lord here compares his disciples only to one thing, the *light of the world*: and that the other two passages are not intended to express any proper resemblances of his disciples; but are incidental passages brought in upon another design, which shall presently be explained: and that

that *ver. 16.* is to be closely connected in sense with the first words only of *ver. 14. Ye are the light of the world.* My reasons for this interpretation are,

First, That *ver. 16.* which is the application our Lord makes of what he had said, has a respect to nothing but their being a light. Not the least notice is here taken of any comparison made of them to a city set upon an hill; which yet I think ought to have had some place in the application, in case it had been design'd as a proper resemblance.

Secondly, There is not the least intimation given in our Lord's words that he design'd these as resemblances of his disciples. He does not say, *Ye are a city set on a hill,* as he does, *YE ARE the light of the world;* and *ver. 13. YE ARE the salt of the earth.* Commentators indeed tell us that the words are elliptical, and that the sense is thus to be supplied, *Ye are as a city set upon an hill, and such a city cannot be hid.* But I conceive the true reason why they do so, is because they mis'd the true sense, and so were forced to give that interpretation, if they would give any at all.

Again in the other instance he does not say, *Ye are as a candle lighted up in an house;* but *neither do MEN light a candle, and put it under a bushel,* &c. which might reasonably have been taken as a hint by commentators, that they were not to understand this to be spoken by our Lord, as a proper resemblance of his disciples. For when he speaks of them as the *light of the world,* he must certainly be thought to mean that God had so appointed and constituted them; and it would be very strange, if after this he should represent them as candles lighted by men, from whom they derived not their light at all.

Thirdly, The *light of the world,* and a *city set on an hill,* are ideas so vastly different, that it cannot easily be admitted, that our Saviour would thus jumble them together, and crowd in the second before he had done with the first, as 'tis manifest by *ver. 16.* he had not yet done with it.

Fourthly, Tho' there is not the same difference between the ideas of the *light of the world,* and the *light of a candle,* they both agreeing in the chief thing, it being *light;* yet there are other reasons why we cannot reasonably suppose he design'd this as a proper comparison or resemblance of his disciples. For however this might well enough agree in the general with what he had said of their being the *light of the world;* yet it is utterly as
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that disagrees with the intermediate supposed comparison of a *city set on an hill*. And certainly 'tis very unreasonable to imagine that such very different things are mixed and confounded together, till we can show that there is at least one instance of the like nature to be found in any of his discourses.

But as a farther reason I urge that we can't thus interpret this text, without supposing our Lord to have been guilty of a very great indecency and impropriety in the art of speaking or teaching, which certainly no christian ought ever to allow; nor is there any sign of it in his discourses. If I can clearly make this out, it must be decisive against the interpretations hitherto given by commentators. Now 'tis manifest that our Lord design'd to possess his disciples with high apprehensions of the great dignity God hath confer'd upon them, and the service for which he intended them; and this in order to his more powerfully exciting them to their duty. But every one must perceive, that in this case nothing could be more improper than for the speaker in the progress of his discourse to fall and sink in his comparisons. 'Tis rather his business to raise and heighten the idea of his auditors, or at least to keep it up to as high a pitch as he had before set it; and such words are therefore to be chosen by him as are adapted to this purpose.

I have been apt to think somewhat of this nature may be observed here in our Lord's discourse, and tho' the remark should not prove satisfactory, yet the taking notice of it will illustrate what I now design. Let the reader then compare the two resemblances our Lord uses of his disciples *ver. 13, 14.* wherein he seems to have had a regard to this rule in the art of speaking. In *ver. 13.* he says, *Ye are the salt of the EARTH:* in *ver. 14.* *Ye are the light of the WORLD.* Commentators tell us that by the *earth* and the *world* we are to understand the same thing: and indeed, when we come to give the explications of the comparisons, 'tis natural enough to take them in that manner. But see how the expression rises and greatens in the second comparison. In the first they were the salt of the *earth*, which however large it appears to us, is but a small and inconsiderable spot in comparison of the *world* mentioned in the second, when they are said to be the *light of the WORLD.* By styling them the *light of the world* he compares them to the *Sun*, (See *John xi. 9, 10.*) which is placed in the heavens, and diffuses its light and influences through vast
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and immense regions, and is not confined to such a small and inconsiderable point as this *earth* comparatively is. So that here in the progress of his discourse there is a rising and greatning the idea, and the adding new spirit and life, as it were, to the inculcated notion of the dignity confer'd upon them. But how strangely would it sound for any teacher, and especially such a perfect one as our blessed Lord, to sink his comparison and resemblance so low, as is generally supposed, in the same breath, and after he had compared them to the *sun* in the firmament, immediately to resemble them by a poor sorry candle lighted up in a narrow house, whose light is nothing at all in comparison of that of the sun?

Upon the whole therefore it seems most natural and easy to understand our Lord, as comparing his disciples only to one thing, *viz. the light of the world.*

But then the question will be: how are the two other passages to be understood if they are not design'd to be proper comparisons?

To this I answer, that our Lord by comparing them to the *light of the world*, design'd to admonish them of their duty, as well as to put them in mind of the honour confer'd upon them. Their duty was to exert their light in the best manner they could, and to endeavour according to their character, and the nature of light, to be as conspicuous as possible. They were not therefore to expect to pass through the world unobserved and unregarded; nor were they to affect or endeavour it; as they might be under a temptation to do it from the persecutions they might meet with, and of which our Lord had just before warn'd them, *ver. 10---12.* 'Tis the business of light to discover other things, *Eph. v. 13.* and it can't it self but be visible; and 'tis not possible that men should discern other things by the light of the sun, and yet take no notice of the sun it self. Hence then our Lord inculcates it upon his disciples, that they must reckon upon being much observed, and upon that account must be the more careful not to conceal their light, but let it shine forth more brightly *before men*, i. e. in the sight of all that behold them, *ver. 16.* or as 'tis express'd by St. Paul, *Philip. ii. 15, 16.* They were to be *blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they were to shine as LIGHTS in the world, holding forth the word of life.* 'Tis evident from the

the application, *ver.* 16. that this is the thing our Saviour design'd to inculcate upon his followers. Now this he inforces from the intention of God, *q. d.* "God would not have appointed you to be the light of the world, if he had design'd you should be hid and concealed from the view of the world." And to illustrate and confirm this are those two passages brought in by him, whereby he teaches them to use the same method in judging of the design of God, that they did in judging of the designs of men, namely to judge by the nature of the works. I think therefore I may express our Lord's meaning in the following paraphrase.

" 'Tis manifest when men build a city upon a hill, they have no intention that it should not be seen. If an obscure habitation were designed, it should be some den or cave of the earth, or a small cottage in a valley or a wood; and not a well built city on the top of a hill. And again, when men light a candle, they don't do it to put it under a bushel, or any vessel that should inclose and shut up the light of it; which would render their action insignificant and impertinent: but they set it where it may be most commodiously viewed, and best diffuse its light, and so be most useful in the house. Thus you account for mens designs by their actions: do the like in accounting for God's designs; and therefore expect not to be hid, since God has appointed you to be the light of the world. As therefore men light a candle to give light to those who are in the house, so God has made you the light of the world, that you may shine in and give light to it. This then you are to endeavour to do, and accordingly, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

DISSERTATION V.

Mark vi. 39, 40.

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds, and by fifties.

Καὶ ἐπέταξε αὐτοῖς ἀναλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ ἡλωρῷ χέετω. Καὶ ἀνέπεσον πρᾶσαι πρᾶσαι, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα.

I Have nothing to add to what is commonly alleged by commentators concerning the sense of the words *πρᾶσαι* and *συμπόσια*. The only reason why I take notice of this place, is that I may explain the manner in which the multitudes sat when Christ fed them, which can, I think, be learned only from this text. The common opinion, as far as I have perceived, is that they were placed an hundred in one company and fifty in another, and so all of them disposed into companies of one or the other number in distant places. This has appeared to me very confused and absurd. The disciples must have spent a long time in ranging such a multitude in this order, which the circumstances of the time when this was done will not well admit. For this was done in the evening, when the time was now past, as the disciples say, *Matth. xiv. 15.* or when the day began to wear away, *Luke ix. 12.* or as St. Mark here says, *ver. 35. the day was now far spent, and the time was far passed.* To range therefore five thousand persons into so many distinct and separate companies, would require more hours than the time of the day would then allow.

allow. Besides, what end would such an ordering of them answer? And why should they not all of them have been placed in companies of hundreds, or all of them in companies of fifties? The ease and advantage of the twelve disciples in distributing the loaves and the fishes could not be herein consulted, since it would have been the same trouble to any of them to distribute to two companies of fifty, as to one of an hundred. Nor would this have answer'd any such other ends, as I shall presently mention, when I have given another account of the manner in which the multitudes were disposed.

My opinion therefore is, that the whole multitude was ranged into one company after the manner of soldiers, and that they were an hundred in length and fifty in depth, or an hundred in rank and fifty in file. My reasons for this interpretation are these.

First, That this way of ranging them was the shortest, and therefore best fitted the straitness of the time in which it was to be done. A little care will serve to place the hundred in front in due order, and to prevent the files exceeding the number fifty, and these being fixed the rest of the ranks and files would be filled up with little or no trouble.

Secondly, This account exactly suits the number of the multitudes. For supposing them thus ranged, an hundred multiplied by fifty will give exactly five thousand, in which all the four evangelists do agree, *Matth. xiv. 21. Mark vi. 42. Luke ix. 14. John vi. 10.*

Thirdly, This interpretation perfectly reconciles *St. Mark* and *St. Luke*, which, as far as I can see, no other can possibly do. 'Tis express in *Mark*, That *they sat down in ranks by hundreds and by fifties*. But in *Luke ix. 14, 15*. Christ says to his disciples, *Make them sit down by FIFTIES in a company*. And 'tis added, *And they did so, and made them ALL sit down*. Now if they sat in distinct and dispers'd companies, how could they *all* sit down by *fifties*, since some of the companies according to *St. Mark* consisted of hundreds? But according to the interpretation just now offered, every one sat in a rank of an hundred, and every one in a rank of fifty, and so they might be said to sit down either by hundreds or by fifties, or by both.

Fourthly, This interpretation seems best to suit several things which our Lord may reasonably be supposed to design, when he order'd them to be disposed into ranks or companies at all. As, (1.)

This was as convenient for the easy distribution of the loaves and the fishes as any other could be; and indeed it seems to have been much more so. If we suppose the one half of the multitude to be formed into companies of an hundred each, they will make five and twenty such companies, and the rest will make fifty companies of fifty each, that is in the whole seventy five distinct companies; or if we suppose them to have made pretty near an equal number of companies of each sort, and that there were thirty three companies consisting of an hundred each, and thirty four of fifty each, they will then make up sixty seven such distinct companies; and there being but twelve to distribute to them, the distinct companies of such a multitude would have been apt to be clamorous, when they saw others served before them, and it would have been more easy for some of them to be over-look'd, which might have added to the confusion. But when they all formed only one company, and the twelve disciples went orderly along the several ranks, every one would be easy and quiet, seeing plainly that the loaves and fishes were coming to him, and he should be served in his turn. (2.) By this means every one would more easily perceive the number of those our Saviour fed, and so the greatness of the miracle he performed. It was much more easy to reckon up the numbers of those in rank and those in file, and so to compute the sum total, than it would have been to number first the several companies, and then of how many each consisted, and so the number of the whole. Besides, the thing could not then have been so evident to them. It was an ocular demonstration each of them might have of the numbers according to the interpretation proposed: but they might have doubted whether, if the other way had been taken, the disciples had placed them exactly by hundreds and by fifties in a company; nor was it possible for them to examine each company throly. (3.) They might according to this account much more conveniently behold our Saviour in working this miracle, and see that there was no fraud or collusion in what he did; and might have the more advantage for hearing his discourses to them, as 'tis not improbable that he took that opportunity of giving them useful instructions. This could not well be, had they been disposed into sixty or seventy distinct companies; but it might easily, if we suppose them all ranged in the aforesaid manner in one company; and especially if we imagine them to be placed upon the side of an hill, as our Lord seems to have chosen that

that advantage when he preached to the multitudes. And indeed this is not an arbitrary imagination, it being certain from *John* vi. 2, 3. that our Saviour was upon a mountain when he wrought this miracle.

The reader will bear with me in making two short reflections upon this occasion.

First, That the order our Lord gave for this placing of the multitudes, as it was designed for the satisfaction of his disciples and the multitudes concerning the greatness of the miracle, so it seems to have proceeded from the exact and certain knowledge he had of their numbers previously to their being thus ranged. Had he not known himself before hand their number, he could not have prescribed so exactly in what form, or to what number they might be best ranked both ways, even as an officer must first know what number of soldiers he has before he can pitch upon the properest method or form of ranging them.

Secondly, It seems reasonable to allow the like order to have been observed when our Saviour fed the four thousand, tho' it is not mentioned by the Evangelists, *Mark* viii. 6—9. *Matth.* xv. 35—38. and that then they were placed either an hundred in rank and forty in file; or else eighty in rank and fifty in file. Abstracting from the clear evidence we have of the fact in the other case, the same reasons may induce us to believe that the like method was observed at both times; and that which is clear and certain may well serve as a key to the interpretation of the other, tho' the thing be not expressly declared.



DISSERTA-

DISSERTATION VI.

I Cor. viii. 3.

Εἰ δέ τις ἀγαπᾷ τὸν Θεόν, ἕως ἔγνωσται ὑπ' αὐτοῦ.

*But if any man love God, the same is known
of him.*

MR. *Locke* from the scope of St. *Paul's* discourse, has doubtless given the true sense in the main of what he here says. 'Tis manifest that he is not here speaking of God's knowledge of men, but barely of men's knowledge of God. As he observes in his *contents* of the *section*, "The design of the apostle seems to be to take down the opinion the *Corinthians* had of their knowledge, by showing them that notwithstanding all the knowledge they presumed on, and were puffed up with, yet the eating of those sacrifices [the things offer'd to idols] did not recommend them to God, and that they might sin in their want of charity by offending their weak brother." To clear this farther it will not be amiss to take notice of the two preceeding verses, according to Mr. *Locke's* paraphrase upon them, which runs thus: "As for things offer'd up unto idols, it must not be questioned but that every one of you who stand so much upon your knowledge, know that the imaginary Gods, to whom the *Gentiles* sacrifice, are not in reality Gods, but meer fictions: but with this pray remember, that such a knowledge, or opinion of their knowledge, swells men with pride and vanity. But charity it is that improves and advances men in Christianity. But if any one be conceited of his own knowledge, as if Christianity were a science for speculation and dispute, he knows nothing yet of Christianity as he ought to know it." This plainly leads us to understand the next verse now under consideration, and

and which is brought in by way of opposition to *ver. 2.* as speaking of mens knowing God, and not of his knowing them. And when he asserted of one conceited of his knowledge, that he *knoweth nothing yet as he ought to know it*, and brings in the next sentence with the adversative *but*, it was natural to expect that he should say somewhat of those who were not conceited of their knowledge, but who indeed had the true knowledge of God. And to this purpose Mr. *Locke* understands *ver. 3.* "But (*says he in his paraphrase*) if any one love God, and consequently his neighbour for God's sake, such an one is made to know, or has got the true knowledge from God himself." I can't see there can be any cause to question that he has hit the true design of the verse. But that which has given me occasion to treat of it, is that I think neither he, nor any other commentator whose writings I have consulted, have chosen the true construction of the words. As to those who understand them thus, *If any man love God, the same is known* [that is *approved*] of him, they seem quite to mistake the design of the place. Mr. *Locke's* note is this: "Εγνωσται is made to know, or is taught. The apostle, tho' writing in Greek, yet often uses the Greek verbs according to the Hebrew conjugations. So *Chap. xiii. 12.* ἐπγνωσομαι which according to the Greek propriety, signifies, *I shall be known*, is used for *I shall be made to know*; and so *Gal. iv. 9.* γνωσέντες is put to signify *being taught*." He supposed doubtless that the apostle here used this Greek verb, as tho' it were in the Hebrew conjugation *Hiphil*. I can't intirely agree with him that ἐπγνωσομαι, according to the Greek propriety, signifies *I shall be known*. Had it indeed been ἐπγνωσσομαι, this might be pretended; but ἐπγνωσομαι being a future in the middle voice, does properly enough signify, *I shall know*; nor do I perceive that in the place refer'd to by him, he apprehended any necessity of making it denote more. For thus he paraphrases those words, *Then shall I know*, "I shall have an intuitive comprehensive knowledge of things." And thus is the word used, *Matth. vii. 16, 20.* By their fruits ye shall know them, ἐπγνωσθε αὐτούς. Nor can any great stress be laid upon his observation concerning γνωσέντες, *Gal. iv. 9.* For when γνωσένται is used passively it signifies barely *to be known*, as many places show. See *Matth. xii. 33.* *Luke vi. 44.* *viii. 17.* and many others. And when that excellent expositor wrote upon the *Galatians*, he perceived not any necessity of the

the interpretation he here mentions, but explain'd their *being known of God*, by their *being taken into favour by him*.

And tho' I deny not that some *Hebraisms* are to be found in the writings of the evangelists and apostles, yet I am with Mr. *Gataker* persuaded that some persons have made them many more than they really are. Nor do I question but that it will be readily allowed by all equal judges, that we ought to avoid them where we can, and where we can give a truly natural and *Greek* construction of the words, without having recourse to such a hard and difficult method of explaining them. And such I think presently offers it self in this place, if we only refer the *ἐκείνους* *he* or *the same* to the nearest antecedent *Θεῷ*, and not to *τις* *any man*, the more remote. For then the true and easy rendring of the words will be this: *But if any man love God*, he [or the *same* God] *is known of him* [of that man.] That *ἐκείνους* may thus refer to the nearest antecedent, see *Acts* x. 36.

F I N I S.



EPISTOLÆ DUÆ

A D

Celeberrimum Doctissimumque Virum

F—— V——

Professorem Amstelodamensem

SCRIPTÆ.

Quarum in alterâ agitur de Editione Novi Testamenti à Clarissimo BENTLEIO susceptâ, omnesque ejus, adhuc in lucem emissæ, Conjecturæ de sacro Textu examinantur.

In alterâ vero multæ de corruptis (uti videntur) Epistolarum Novi Testamenti locis conjecturæ, jam primum editæ, proponuntur.



L O N D I N I :

Prostant venales apud FRANCISCUM CLAY, Bibliopolam, ad Insigne Bibliorum extra Templi-Portam. MDCCXXI.

10. 11. 1950. 10. 11. 1950. 10. 11. 1950.



LECTORI.

EPISTOLÆ hæ, quas tibi in manus do,
Lector benevole, quem parentem habuerint,
verè possum dicere me prorsus nescire: itaque,
quo more apud nos Infantes, nullis
cognitis illorum parentibus, publicè aluntur; eo etiam
has Epistolas incerto patre natas profero, ut communi
curæ sint, publicique in tutelam tradantur. Si quid in
illis legendis invenies, quod probari possit; si quid verisimile
ibi novumque idem occurrat, sit precor Authoris
(ut pro ignota supplex fiam) levioribus peccatis venia;
mihique interim non minùs faveas, qui doctorum quorundam
authoritate inductus, has Epistolas typis imprimendas
curaverim. Jubent illi quidem (nec ego is sum, qui tantis viris
adversari audeam) ut Lectores hîc in principio de duabus rebus
dignis observatu moneam. Primum enim, inquiunt, notandum
est harum Epistolarum Scriptorem passim Clarissimi Bentleii
famæ consulere: nihil hîc simultatis, nihil non gratiæ potius
speciem fert: de illius scriptis solum, non de ipso, quæ-
A. 2. stiq.

LECTORI.

stio instituitur; ut prorsus hoc amici videatur cum amico certamen: Non omnia Author hic putat sibi in scriptis suis licere; nec minùs laborat, ut, in quo laudandus est Bentleius, satis laudetur, quàm ut, in quo vituperandus (seu potiùs monendus) sit, sciat se errasse, propriisque suæ gloriæ terminis, ne longiùs excurrat, circumscribatur. Aliud est denique de quo te monitum velim; nempe has Epistolas, quamvis pluribus abhinc mensibus scriptas, non ante in publicum prodire, quàm futurus ille Novi Testamenti Editor magnam & amplam satis ad opus suum sustentandum subscribentium (ut vocant) copiam sibi comparasset. Jam post tantum temporis elapsum nihil hinc, vel ex quovis contra se scripto libro detrimentum capturus est: quocirca his Epistolis forte monitus esse potest, læsus certè non potest. Si igitur binæ hæ Epistolæ hoc assequantur boni, ut Criticorum ille facile princeps suas de Novo Testamento conjecturas minori cum fiduciâ, saniori verò cum judicio efferat; nemo sanè, ne ipse quidem Bentleius, si ad veritatem indagandam penitus se accingat, iis, quæ hic legit, irascetur. Authorem earum quod attinet, (quantum ex ejus scriptis licet conjicere) video illi non ingratum fore, si illud magni Bentleii opus omnes literatos fautores habeat, suumque ipse munus ita expleat, ut dignum prorsus tot tantisque fautoribus videatur.

Hæc solùm, Lector, in præsens dicenda habeo: vale igitur, & utrique nos, Ego in libros accuratè imprimendos, Tu verò utiliter legendos, sedulò incumbamus.

Cele-



Celeberrimo Doctissimoque
V I R O
Professori Amstelodamensi
Phileleutherus Londinensis

S A L U T E M.

LITERAS tuas, Vir Doctissime, perlegi, quibus me ab Amstelodamiâ salutatum nuperrimè voluisti; sentiôque me illo affici gaudio, quo Meis etiam bonis soleo occurrere, cum Te diuturnâ febris levatum, tuamque valetudinem jam plenè confirmatam esse mihi significas: veræ hoc amicitiae est, te non solum curare, Ipse ut salvus sis, sed ut Ego ob id lætus sim; recteque judicas me, qui semper, animus tuus quid agat, velim scire, velle etiam, corpus tuum rectène valeat, intelligere.

Rogas, quo in loco sit apud nos Britannos Res Literaria: cui quid respondeam? pudet enim dicere, quod piget, te hortan-

B

te

te, tacere : fatendum est tamen scientiarum illam veterem sitim paulum hîc jam restinctam videri, nostrosque homines plerumque Divites malle quam Doctos audire : Laudasne Horatium ? bene est, inquit ; scitè enim dixit,

*O Cives, Cives, quærenda pecunia primum :
Si quadringentis sex septem millia defunt,
Est animus tibi, sunt mores & lingua fidesque,
Plebs eris.*

Poscistine Juvenalem ? protinus illaudatum illud non sinunt,

*Quantum quisque suâ nummorum servat in arcâ,
Tantum habet & fidei.*

Juvenemne aliquem ad arduum quoddam aut Philologiæ aut Philosophiæ opus edendum hortaris ? Instat subito & respondet, quid inde commodi, subductis omnibus impensis, ad me venturum est ? Scilicet ea argenti cupido, quæ olim Bibliopolis solum, nunc ipsis Authoribus insedit ; gloriaque, illa rerum bene gestarum merces, aut in nullo aut certè in infimo loco à nostris hominibus stultè prudentibus habetur.

Huic Literatorum vitio nuperrimus Actionum nostrarum (ut vocant) fluxus & refluxus ortum dedit : in Australi mari naufragia passi sumus gravissima ; Pecuniarum enim & Scientiarum simul jacturam fecimus, nec rarior ex illâ tempestate Dives, quam Doctus enatavit. Sed huic querelæ finem facio ; vestras enim provincias eadem mali labes infecit, eodem modo (audium loquor) apud vos publica fides ægrotat ; de communi igitur morbo satius puto tacere, quàm nos invicem, amantes patriæ, dolore afficere.

Vehementer oras, ut literis significem, *quid de futurâ Bentleyanâ Novi Testamenti editione sentiam.* Equidem Viri illius Doctissimi Celeberrimique & ingenio & industriæ & eruditioni magnæ faveo : nihil ferè ab illo vulgare, nihil humile, nihil non reconditum prodit : unum illum agnosco veteres illos Criticæ gentis primarios, Scaligeros, Stephanos (addámne & vestros Vossios ?) non solum pari laude secutum esse, sed ampliori etiam nonnihil obscurâsse.

De suo opere edendo Proposita fidens evulgavit, quanquam nec æris sui tenacior, nec à sacris scripturis alienior æras hîc cuiquam docto contigit: parat typos, chartam, atramentum, omnia nitidissima, & ex diversis Europæ regionibus quovis pretio comportanda: tres aureos pretium sui Testamenti statuit, quorum unus jam in manu Editoris relinquendus est, cæteri, receptis duobus in Folio voluminibus, numerandi: sapienter sane (ut opinor) hanc causam aggressus est viam, quandoquidem prudentis non est, in tam immenso laboriosoque opere limando, & Famæ suæ & Pecuniæ simul periculum adire.

Opus ipsum quod spectat, multum ejus Industriæ tribuimus, aliquid de Inventionis gloriâ detrahimus. Optimos quosque Græcos codices scriptos, quibus ad suam Editionem formandam usus est Millius, iterum examinandos curavit: quatuor vetustissimos, Editoribus adhuc omnibus ignotos, aut per se, aut per amicos suos accuratè contulit, & ex pluribus quàm triginta MSS Latinis, omnibus ferè ad septimum seculum assurgentibus, variantes Lectiones collegit: hisce adminiculis credibile est illum, præsertim omnes variantes Lectiones Græcæ cum Latinis comparantem, posse nobis ubique ferè purissimum textum exhibere. Sed hoc non satis habet: plus de se fidens promittit: spondet se nobis & Origenis exemplar Græcum, & Latinam versionem ab Hieronymo castigatam ad verbum pene daturum: nempe ille sibi jam valde persuasit, in illiusque animo fixum immotumque sedet, Hieronymum Latinas sui temporis versiones ad Origenis aliquod exemplar accuratum & illustre per omnia aptasse, imò & ipsum ordinem verborum (tanquam qui in eo mysterium latere censuerit) ita instituisse, ut in Græco Codice Origeniano, suoque Latino castigato paria paribus semper responderint. Hoc Cl. Bentleius fidentius opinor, quàm tutò affirmat. Vulgatæ versionis (vêt versionum, siquidem plures ille fuisse contendit) ante Hieronymi tempus factæ Authores fatendum est plerumque verbum de verbo reddidisse, etiam ordinem verborum in Græcis Manuscriptis occurrentem servasse. Huic opinioni nemo sanè est, qui adhuc repugnavit, saltem qui non victas manus dabit, cum aut codicem Novi Testamenti Claromontanum Græcum & Latinum, aut antiquas illas Ignatianarum Epistolarum, aut Irenæi operum versiones inspexerit: nimis in hac re fidi fuere veteres Interpretes, Græca

omnia Apostolorum & Patrum, vel cum periculo Latinitatis, accuratè reddentes. Sed hoc Cl. Bentleio non sufficit : notum scilicet hoc & vulgare est : quærit aliquid, quod sibi soli in laudem cedat : Hieronymum vult non invenisse, sed fecisse ordinem verborum; non solum Latina exemplaria sensûs, sed etiam ordinis causâ reformâsse: ille suam sententiam tuetur verbis ipsis Hieronymi in Epistolâ quadam de optimo genere interpretandi, ubi sic se habent, *Liberâ voce profiteor me in interpretatione Græcorum, absque sacris scripturis, ubi & ordo verborum mysterium est, non verbum è verbo, sed sensum exprimere de sensu.* His Hieronymi verbis nititur Bentleius; sunt autem, qui opinantur verba *absque sacris scripturis ubi & ordo verborum mysterium est*, non esse Hieronymi: vocem enim *absque* pro *nisi* in nullibi, inquit, apud Latinæ linguæ peritos invenies. Sed demus id Bentleio, verba esse genuina; nihil, vel hoc concesso, suo figmento profuturus est. Apertè enim nos docet Hieron: in Epistolâ ad Damasum huic versioni castigatæ præfixâ, se, *is solum, quæ sensum videbantur mutare, correctis, reliqua manere passum esse, ut fuerant*: hîc negat se unâ aliquâ in re id fecisse, quod ibi se solitum facere universè affirmat: verbane igitur illa generaliter enunciata plus valebunt ad nos docendos, quo animo fuisset Hieron: in castigandâ vulgarâ versione, quàm hæc, quæ in principio ejus operis posita sunt, quæque ejus tunc temporis sententiam, cum castigaret, plenè declarant? Putandum est, scilicet, aut Hieronymum, post castigatam illam versionem, sententiam suam mutâsse; & judicâsse, cum jam senior esset, etiam ordinem verborum in S. S. mysterio non carere, contra quàm antea, cum Epistolam ad Damasum scripserit, judicâset: Aut (quod mihi verum videtur) duo hæc Hieronymi loca sibi non male conciliari possunt: de eo enim solo loquitur in Epistolâ à Bentleio citatâ, quod facere soletet *in interpretatione sacrarum scripturarum*: num vero Hieronymus in N. T. Interpretis functus est munere? Nemo sanus hoc dicit: Latinam versionem castigavit, non novam fecit. Esto igitur; Interpretis officium censuit esse in S. S. etiam ordinem verborum servare, num sequitur illum censuisse idem faciendum esse sibi, cum solas reformandis partes sustineret? Equidem opinor Hieronymum in illis verbis suam V. T. juxta LXX interpretationem respexisse; hanc enim

& Augustinus & Ruffinus *interpretationem* vocant : Patet igitur ex solâ illâ Hieronymi Epistolâ suo Latino Exemplari præfixâ cognoscendum esse, quid ipse in illo emendando fecerit. Neque hæc, vir doctissime, dico, ut opus Bentleianum improbem (quod & arduum esse scio & utile futurum spondeo ;) sed ut ipsum redarguam sese in hac parte nimis efferentem, magnique laboris gloriâ non contentum, inventi cujusdam ex Hieronymi scriptis sibi primum occurrentis gloriam appetentem.

Hæc satis de MSS Bentleii ejusque textûs emendandi modo : Conjecturas de locis corruptis nulliusque codicis auctoritate sanandis quod attinet, eas in Prolegomenis fusiùs daturus est. MSorum lectiones veras in Textum inducere, cujusvis ferè hominis est ; MSorum ex vestigiis incertis quasi certa colligere, mediocris Critici est ; sed *sine cortice* (ut aiunt) *nare*, nullisque codicibus adjutum, solâ divinandi facultate & ingenii acumine sustentatum posse obscuris lucem dare, corruptis medicinam, hoc Cl. Bentleii solius est, aut ejus etiam qui huic nostro perquam simillimus est. Sed in hac Critici officii parte, quæ conjecturâ solâ nititur, non omnia semper vel doctissimis viris satis ex sententiâ procedunt : incerta sunt omnia, nihil fixum ratumque esse potest : satis feliciter rem attingit, qui aliquid, quod probari possët, attulit : quapropter liberum sit, oportet, judicium Lectoris, nec Critico conceditur suas conjecturas tanti facere, ut nolit Oraculum Apollinis aliquid verius pronuntiâsse. Scaligerum memini in Epistolâ quâdam ad amicum scriptâ locum S^{ti} Matthæi conjecturâ emendâsse, itaque ob id ipsum jactanter triumphâsse ut diceret, *eum qui in posterum de verâ loci Lectione dubitaret, aut stultissimum aut improbissimum esse oportere*. Hanc tantam arrogantiam (quod enim lenius nomen huic levitati tribuendum est ?) nemo est tam patiens, tam omnia ad aliorum arbitrium referens, ut æquo animo ferat, ut eam non vel maximo cum fastidio videat : eoque magis, quia multis (mihi certè, ut ego me vel stultitiæ vel improbitatis insimulari patiar) non placet ista Scaligeri conjectura. Simili modo si suos Lectores alloquatur Bentleius, non iis usus est benevolis, non amicis. Verasne proferet conjecturas ? eæ per se ipsæ placebunt : sin quid falsi ferat, adhærescet maximè hominum fastidiis error vanitati conjunctus. Equidem in illo arbitror esse & acumen Criticum & Eruditionis copiam : sed (liberè dicam quod sentio)

sentio) ex iis quæ adhuc ab illo vulgata cognovi, mihi videtur feliciori quidem calamo profanos, quàm sacros authores emendasse. Horatium innumeris prope in locis perpolivit; Menandri Philemonisque reliquiis multum & lucis & sanitatis restituit, sed ea quæ in codicibus sacris tentavit, Bentleii somniantis speciem præ se ferunt. Quatuor aut quinque sunt (nec plura, opinor) loca Novi Testamenti, quæ sparsim in operibus ab illo editis sananda suscepit: in his omnibus mihi videtur conjecturas (dicamne?) ignarè fecisse, vir omnium eruditissimus; an imperitè, vir omnium in critico munere versatissimus? Equidem in illo conjiciendi vim admiror, nonnihil desidero diligentiam: est enim ubi temerè festinanterque nimis iudicium suum protulit; est ubi formulas loquendi in Novo Testamento occurrentes ad puriorum authorum Græcorum inscite voluit accommodare: uterque hic Error editori sacrorum librorum minimè convenit, uterque tamen Cl. Bentleio videtur insedisse: scilicet jamdiu Criticæ artis Primarius audivit; hinc suâ autoritate fretus, omniaque fidenter suetus efferre, veris non rarò falsâ commiscuit; adde quòd in legendis optimis authoribus Græcis insenuit; hinc Judæorum Græcè loquentium phrasas, cum eas non puras videt, genuinas esse non censet: nec videtur id observatum habere (quod certè N. T. tractantem decet) sensum vocum Apostolicarum ex Hebræo fonte petendum, Græcamque linguam Evangeliorum & Epistolarum non modò diversam, sed pene aliam esse ac illam Demosthenis & Platonis.

Vin' tu igitur, vir doctissime, ut paucas illas magni Bentleii conjecturas ad examen revocem? sententiam ejus de singulis primum afferam, deinde quid ego contrà habeam, explicabo; utrius nostrum melius se defendit opinio, tu ipse sine aut odio Bentleii, aut amore mei judica: nihil de verâ ejus laude soleo detrahare, nihil tamen falsæ ei tribuendum velim. Sed propositum sequor.

1. §. In 1 Tim. vi. 3. occurrit 'Εἰ τις ἑτεροδιδασκαλεῖ, ἢ μὴ ἩΠΟΣΕΡΧΕΤΑΙ ὑγιαίνεισιν λόγοις πῶς τῷ Κυρίῳ ἡμῶν, &c. Cl. Bentleius (in quodam opere suo, quod nomen Phileleutheri Lipsiensis præ se fert) suspicatur legendum προσίχεῖ, vel προσέχεῖ, vel potius προσέχει, multaquæ affert loca N. T. ubi προσέχειν in hoc sensu usurpatur. Non equidem dubito quin, si D. Paulus scripsisset προσέχει, bonâ & eâdem notâ locutione usus esset: liberè

liberè etiam agnosco προσέρχασθαι in hoc sensu Apostoli Græcis aliis scriptoribus ignotam esse. Sed de Græcâ phrasi Hebræizantium hîc quæstio est: προσέρχασθαι propriè significat *accedere ad aliquid*, sed in N. T. & in LXX versione non rarò accipitur pro *adhærere ei, ad quod quis accessit*, exempla hujus sensûs nulla adhuc allata esse Bentleius affirmat, ad ea igitur afferenda me accingo.

In Syrac. cap. i. com. 28. legimus, Μη ἀπειθήσης φόβῳ Κυρίου, καὶ μὴ ΠΡΟΣΕΛΘΗΣ αὐτῷ (sc. φόβῳ Κυρίου ut docet com. 30.) ἐν καρδίᾳ διασῇ: & iterum com. 30. Ἀποκαλύψῃ Κύριος τὰ κρυπτά σου, καὶ ἐν μέσῳ συναγωγῆς καθισθαι σε, ὅτι εἰ ΠΡΟΣΗΛΩΘΗΣ φόβῳ Κυρίου, καὶ ἡ καρδία σου πλήρης δόξης. Hæc à Syracide dicuntur Judæis, qui ab ipsorum incunabulis accesserant ad Mosâicam legem (quam vocat hic *timorem Domini*.) de iis igitur continuandis in eâ Religione, non de accedendis ad eam, loquitur sapiens hujus libri author: rectèque poteris reddere προσέρχασθαι τῷ φόβῳ Κυρίου *adhærere timori domini*.

In N. T. Act. cap. x. com. 28. legimus, Ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ ΠΡΟΣΕΡΧΕΣΘΑΙ ἀλλοφύλῳ. Hîc si velis verba ἢ προσέρχασθαι delenda esse, quoniam in versione Syriacâ non apparent, utpote quæ locum sic exprimit, *non est permîssum hominî Judæo, ut se adjungat hominî alienigenæ*, tum mihi concedendum est vocem προσέρχασθαι in textum MSorum irrepsisse è margine, ubi posita fuisset ad exprimendum sensum vocis κολλᾶσθαι: meoque argumento fidem facit, quòd in primâ Ecclesiæ ætate voces istæ idem significare viderentur. Sin velis retinere (ut retinenda puto) verba ἢ προσέρχασθαι, necesse est, ut recipiamus eum verborum sensum quem profert versio Coptica *aut ambulare cum*. Mihi enim nequeo persuadere, Apostolum, cujus verba hæc sunt, putasse sibi aut ulli Judæo non licuisse ad homines alienæ gentis accedere: certè iis *adhærere, & se conjungere, & cum iis ambulare* nefas fuit; sed, non concessâ licentiâ ad eos accedendi, qui fieri potuit ut quisquam Profelytus esset, aut ut commerciorum negotia bene se haberent?

Inspiciamus porrò Heb. cap. x. com. i. ubi occurrît Ὁ νόμος δὲ πρὸς δύναμιν τῆς ΠΡΟΣΕΡΧΟΜΕΝΟΥΣ τελευτᾶσαι. Quid? de accedentibus ad Legem credibile est Apostolum loqui, an de iis qui jamdiu sub Lege fuerant, & qui legem etiam tum obser-

vârunt?

vârunt? Judæos cultores spectat omnis hæc Apostoli oratio; mihi- que videtur idem velle per οἱ προσερχόμενοι in hoc commate, quod in sequenti vult per οἱ λαβρόντες, sc. eos qui se Legi Mosâicæ addixerant, eique adhærebant, qui colebant Deum sacrificiis juxta normam divini cultûs à Möysê institutam.

Tribus igitur his exemplis fretus vulgatam Lectionem tueor, Bentleiumque censéo paululum errâsse, cum sensum vocis προσ- ἐρχομαι in hac ad Timotheum epistolâ non ex idiomate Hebræico, sed ex Atticorum scriptorum elegantia colligeret.

2. §. In Jacobi cap. v. com. 6. legimus, καὶ ἐδικάσατε, ἐφρονόσατε ἢ δίκαιον ΟΥΚ ἀντιτάσσει ὑμῖν. Si vice ΟΥΚ (inquit Cl. Bentleius sub nomine Phileleutheri Lipsiensis) aliquis MSus exhiberet ΟΚΣ, i. e. ὁ κύριος, locus hic, qui semper Commentatoribus molestiam exhibuit, tandem clarus cæterisque cohærens invenietur. ἐφρονόσατε ἢ δίκαιον ὁ κύριος ἀντιτάσσει ὑμῖν. *interfecistis justum: dominus se vobis opponit*: sic ille legit, suamque conjecturam firmare vult verbis pene iisdem Jacob. iv. 6. & 1 Pet. v. 5. Ὁ Θεὸς ὑπερῆφάνοις ἀντιτάσσει. Sed mihi nihil videtur mutandum: cum enim per ἢ δίκαιον intelligendus est Christus (sic vocatur in Matt. xxvii. 19, 24. in Luc. xxiii. 47. in Act. iii. 14. & xxii. 14. & præcipuè in Act. vii. 52. ubi eadem pene, quæ hic, verba legimus, Περὶ τῆς ἐλπίσεως ἢ δικαίᾳ, ἢ νῦν ὑμεῖς προδότες τῷ Φονεῖς γεγενήκατε.) cum, inquam, justus ille est Dominus noster Christus, non video cur ΟΥΚ in ΟΚΣ ideo vertendum sit, ut ὁ κύριος in textum admittatur; sensus enim vocis κύριος inest in voce δίκαιον: quod si displicet aut Tibi aut Bentleio particula οὐκ, clausulam efficiens negantem; facile hujus particulæ negantis vis tolli potest, si punctum interrogandi ad finem sententiæ sic ponas, καὶ ἐδικάσατε, ἐφρονόσατε ἢ δίκαιον ἐκ ἀντιτάσσει ὑμῖν; *condemnastis, interfecistis justum; annon ille vobis se opponit?* Hoc est, Num ille Christus, ille Justus, quem, nullâ inventâ mortis causâ, cruci affixistis, non vobis suis interfectores nunc, quum in cœlis est, resistit? num non vobis, Divites, exitium modò adventurum parat? Vos igitur (convertit enim orationem Apostolus ad Christianos in com. 7.) vos, qui Christi cultores sunt, parientes fitis usque ad adventum Domini illius Justî, qui in Hierosolymæ excisione jam appropinquantî & se & vos de communibus hostibus vindicabit. Hoc sensu opinor Apostolum locutum esse: num

num igitur Bentleii conjectura, an mea melius loco convenit? imò annon dici potest, me nihil omnino mutasse, cum puncta in veteribus MSis nulla sunt; sed ad cujuslibet Editoris mentem apposita sunt, ad meam etiam mentem eodem jure nunc apponenda?

3. §. In Judæ epistolâ, com. 18. sic se habet textus, 'Εν ἐσχάτῳ χρόνῳ ἐσοῦν ἐμπαῖκ', κατὰ τὰς ἐαυτῶν ὁπθυμίας πορδόμενοι τ' ΑΣΕΒΕΙΩΝ. Vice ἀσεβειῶν mavult Cl. Bentleyus in prædicto loco legere ΑΣΕΛΓΕΙΩΝ, *cupiditatum lascivarum & obscenarum*. Ita enim, inquit, habemus, in 1 Pet. iv. 3. *πορδόμενες ἐν ἀσελγείαις, ὁπθυμίαις*. Et in 2 Pet. ii. 18. *ἐν ὁπθυμίαις σαρκίς, ἀσελγείαις*. Hunc locum inquinatum esse facile illi assentior, sed de medendi viâ totus ab eo discedo. Videamus enim Tu & Ego, (liberè quidem, quoniam hoc est Amici cum Amico commercium Epistolicum) de cupiditatibusne obscœnis, an de Impietate propriè dictâ loquatur Apostolus. *De his*, inquit Judas, *prophetavit Enochus dicens*, Ἰδὲ ἦλθε Κύριος ἐν μυριάσιν ἀγίαις αὐτῶν, ποιῆσαι κρίσιν καὶ πάντων, καὶ ἐξελέγχει πάντας τοὺς ΑΣΕΒΕΙΣ αὐτῶν πρὸς πάντων τῶν ἔργων ΑΣΕΒΕΙΑΣ αὐτῶν ὧν ἦΣΕΒΗΣΑΝ, καὶ πρὸς πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτῶν ἀμαρτωλοὶ ΑΣΕΒΕΙΣ. *De iis*, sc. *qui negant Dominum nostrum Jesum Christum*, com. 4. *de iis, qui dominationem spernunt & majestatem blasphemant*, com. 8. & *de iis, qui murmuratores sunt, querulosi, secundum desideria sua ambulantes, & os eorum loquitur superba, mirantes personas quæstus causâ*, com. 16. Proximè autem sequitur Ὑμεῖς δὲ, &c. q. d. Vos autem, fratres Christiani, horum hominum impiorum exempla evitate, & reminiscimini Apostolum Petrum vos olim de impio hoc hominum genere monuisse, idque futurum multo ante prædixisse. Numquid igitur hîc Judas de lascivis & obscœnis hominibus sollicitus est? nihil minus, opinor: de impiis solis, i. e. de iis qui se Deo & humanæ authoritati opponunt, hîc oratio est. Sed si rem non attigit Doctissimus Bentleyus, quid Ego de hoc loco statuam, forsitan rogabis: Equidem cogito (nihil enim certi habeo) voces τ' ἀσεβειῶν omittendas esse, quia D. Jacobus hîc citat verba Apostoli Petri in Epist. 2. cap. iii. & com. 3. ubi sic se habent, ἐλθόντ' ἐπ' ἐσχάτῃ τῇ ἡμέρῳ ἐμπαῖκ', καὶ τὰς ἰδίας αὐτῶν ὁπθυμίας πορδόμενοι: vides verba τ' ἀσεβειῶν non esse in illo Petri loco, unde nos Judas monet se sententiam citare: sentioque jam tandem versionem Copticam meæ conjecturæ
C favere,

favere, quia in illa binæ hæ voces penitus non apparent. Fieri potuit, ut, cum Judas (æquè ac Petrus) per *ῥηθιμίας* voluerit significare *voluptates impias*, aliquis in margine MSi apposuit τ̃ ἀσεβειῶν ad vocem textûs explicandam: unde in textum ipsum postea irrepsit ea marginis vox, ut sæpe alibi in SS contigisse, ex iis quæ in meis Commentariolis jam diu notata servo, possum forte vel reclamantibus persuadere.

Sed ad aliud transeo.

4. §. In Galat. iv. 24, 25, 26. vulgò legimus, Ἡ γὰρ εἰς αὐτὴν οὗο διαβήκαί· μία μὲν ἀπὸ ὄρεος Σινᾶ, εἰς δεξιάν γεννώσα, ἥτις ἐστὶν Ἀγὰρ. Τὸ δὲ Ἀγὰρ, Σινᾶ ὄρεος ἐστὶν ἐν τῇ Ἀραβίᾳ, ὧς οὐκ εἶναι τῇ νῦν Ἰερουσαλὴμ, δεξιὰ δὲ μὲν τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθερία ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Cl. Bentleius in Epistolâ quâdam ad Millium scriptâ, & Johannis Malalæ chronico affixâ sic locum hunc emendat — ἥτις ἐστὶν Ἀγὰρ· πρὸς τῇ Ἀγὰρ οὐκ εἶναι τῇ νῦν Ἰερουσαλὴμ, δεξιὰ δὲ μὲν τῶν τέκνων αὐτῆς, &c. scilicet conjecturâ omittit voces Σινᾶ ὄρεος ἐστὶν ἐν τῇ Ἀραβίᾳ, utpote olim margini MSorum appositæ ad explicandum quo in loco esset mons Sina: in cæteris autem mutationibus habet optimos MSos consentientes. Sed hæc tanti viri conjectura mihi (fateor) non se satis probat: non ignoro locum, ut se hodie habet, non posse aut defendi aut explicari: conjecturâ sine dubio opus est: sed quam Cl. Bentleius protulit, ei nequeo assentiri. (1^o) enim vox τ̃ post vocem ὧς οὐκ εἶναι adest in omnibus antiquis Versionibus, & in omnibus optimæ notæ MSS. (2^o) quid significet πρὸς Ἀγὰρ, non video: si de Agare muliere loquitur Apostolus, scripsisset opinor, ἥ τῇ Ἀγὰρ: sin de monte aliquo Agaris nomen gestante, tum nullo sensu videtur dictum, cum montem ὧς οὐκ εἶναι τῇ νῦν Ἰερουσαλὴμ. (3^o) ut se habet conjectura Bentleiana, vox αὐτῆς in fine com. 25 referri non potest ad Ἀγὰρ in principio com. 25, quia neutrius generis est: sed referenda est ad vocem Ἰερουσαλὴμ, quod est contra mentem apostoli, ut mihi & plerisque Commentatoribus videtur. Nequeo enim mihi persuadere, Apostolum aut cogitâsse, aut voluisse dicere Gentem Judaicam in servitute esse: miserimè serviebant Arabes ab Agare oriundi, sed Judæi etiam tum temporis jactabant se suis legibus frui, suisque Regibus parere: ut igitur hæc dicit Arabas servos esse, sic in fine com. 26 cum dicit Saram *matrem esse omnium nostrum*, sine dubio innuit

neminem posse Judæos esse liberos negare. (4^o) Si huius magni Critici conjecturâ omittamus *Σινᾶ ὅρϑ* ἐστὶν ἐν τῇ *Αραβίᾳ*, & postea ᾧ, ne sic quidem totus locus vitio carebit: cum enim Apostolus dicit *com. 24. Μία μὲν*, nihil est, quod ei respondeat: de uno foedere cum locutus esset Apostolus, silet prorsus de altero: certè nullibi sequuntur *ἑτέρα* ᾧ, vel si quæ aliæ sunt voces, quæ antitheton & redditionem (ut vocant) sententiæ expriment. Non satis igitur medicam manum huic loco Vir Eruditus attulit: corrente nempe calamo hæc scripsit; saniora, si quid spatii sibi ad meditandum dedisset, forsitan scripturus.

Rogâne jam, quid Ego ipse de hoc loco sanando sentiam? Equidem vix ausim dicere: ubi Cl. Bentleius male, Ego ne ut sperem me posse bene? Ego ne ita animosus, ut cum doctissimi viri moles has dejecerim, ipse aliquid fidens velim extruere? sed si tentanti, nihilque proficienti mihi ignosces, faciam (ut in formulis est) *quibus sciam poterôque*. Age igitur, da te mihi non solum Judicem, sed Amicum, ut iis, quæ forte iudicium tuum non probet, Amicitia tua facilem veniam concedat. Totum locum sic legendum opinor. *Ἀυ* γὰρ εἰσιν αἱ δύο διαθήκαι· Μία μὲν ὅτι ὅρας *Σινᾶ* εἰς δαλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. (TOΔΕ ΓΑΡ *Σινᾶ ὅρϑ* ἐστὶν ἐν τῇ *Αραβίᾳ*, *συνοικεῖ* ᾧ τῇ *Ιερουσαλὴμ*) δαλέει ᾧ *μὲν* τῶν τέκνων αὐτῆς. Ἡ δὲ *ΑΠΟ* *Ιερουσαλὴμ* ἐλευτέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Quod sic veritas licet. *Hæc enim sunt duo fœdera: unum quidem à monte Sina ad servitutem generans, quod est Agar. (hic enim (sc. mons) Sina mons est in Arabiâ, & conjunctus est Hierosolymæ), servit enim cum filiis suis: hoc autem (sc. fœdus) ab Hierosolymâ liberum est, quod est (Sara) mater omnium nostrum.* Primò cum Cl. Bentleio lego *δαλέει ᾧ* (non ᾧ) ad fidem omnium optimorum MSorum & Versionum. (2^o) vice *ᾧ* Ἀγαρ: legendum censeo *ᾧ* *ᾧ*: MSS enim Clar. & Ger. & Alex. & versio Coptica habent *ᾧ* Ἀγαρ, alii *ᾧ* Ἀγαρ: vulgat. autem, & Hefychius in Lev. xix. uti etiam Hieron. Ambros. & tractatores Latini omnes omittunt Ἀγαρ ante *Σινᾶ*; unde vestigia veræ Lecti-
onis videor sequi, cum *ᾧ* retineam, censeamque illud Ἀγαρ corruptè ex voce ᾧ natum fuisse. (3^o) omitto vocem *ᾧ* quæ fuit inter τῇ & *Ιερουσαλὴμ*, quia versiones Arab. & Syr. eam omittunt: equidem arbitror illam hîc additam temerè ab aliâ quàm Apostoli manu fuisse, ut voces τῇ ᾧ *Ιερουσαλὴμ* melius opponantur vocibus
C 2 sequen-

sequentibus ἡ ᾗ ἄνω Ἱερουσαλήμ. (4°) pro ἡ ᾗ ἄνω Ἱερουσαλήμ legendum velim ἡ ᾗ ἄπο Ἱερουσαλήμ: levis est sanè mutatio, nam in primis illis temporibus o semper ferè pro ω scriptum fuit, ut in vetustissimis tum MSS, tum marmoribus videmus. Quod si legamus ἄπο, optimè, opinor, commata 24 & 26 sibi invicem responderunt: ut in sequenti schemate facile videbis.

Com. 24.

Μία μὲν
ἀπὸ ὄρους Σινᾶ
εἰς δεξιάν γεννώσα
ἥτις ἐστὶν Ἀγαρ.

Com. 26.

Ἡ ᾗ
ἀπὸ Ἱερουσαλήμ
ἐλευθέρα ἐστὶν
ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

Secundum foedus, hoc est Evangelium, bene dicitur ab Hierosolymâ datum fuisse; quia id ibi primum Christus suis discipulis communicavit: eodem igitur modo hoc ab Hierosolymâ datum fuit, quo vetus illud à monte Sina: & hoc ipsum dicit vaticinium illud Isai. ii. 3. Λόγῳ κυρίας ἐλεύσετ' ἐξ Ἱερουσαλήμ. (5°) illa verba πῶς ᾗ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, (συνοικεῖ ᾗ τῇ Ἱερουσαλήμ in Parenthesi inclusi; quia ea mihi videntur addita fuisse, ut Galatæ cognoscerent, quo in loco, quâ in orbis regione iste Mons Sina steterisset: vocem igitur συνοικεῖ reddidi *conjunctus est*, ut eam reddit Vulgata versio; cui simile est, quod habet versio Arabica, *conterminus est*: nempe Judæa montibus continuis plena est; quapropter Sina mons à rubro mari incipiens, & perpetuo dorso versus montem Sionem se extendens, dici potest *conjunctus* esse Hierosolymæ, præsertim cum ii, quibus hoc dicitur, in longè diffitis terræ regionibus habitent. Interim dubito, hæne voces in Parenthesi inclusæ, ab Apostoli, an ab aliis manu venerint: videntur quidem olim extitisse in margine, ut annotationi essent voci Σινᾶ in com. 24, & inde paulo post in textum temerè adductas fuisse: Sed omnes & versiones antiquæ & MSi eas retinent: quapropter, me auctore, non ejicientur: præsertim cum sensum totius loci aut nihil, aut parum certè turbant, si modò credas Apostolum voluisse Galatis Asiæ incolis notum facere, quo in loco situs esset mons ille Arabicus Sina, unde Judæis primum illud foedus per manus Moyſis datum fuisset.

Hanc meam conjecturam si non probes, at est certè aliquid in

in Bentleianâ quod tibi displiceat: memento, quæso, me huc timidè accessisse, nihilque certi de me promississe: tam enim corrigi quàm corrigere volo, nec veritatem minùs amplector ab aliis, quàm à me ipso deprehensam.

5. §. Restat adhuc alius N. T. locus, non quidem à Cl. Bentleio malè emendatus, sed malè, opinor, explicatus: in concione enim quâdam (optimâ sanè & dignâ Authore) habitâ ab illo illustri Critico coram Academiâ Cantabrigiensi bene monet ille vocem πολλοι, cùm sibi præfixum habet articulum οι, passim ferè in N. T. significare non *multos*, sed *maximam partem*, aut *omnes*: hoc verè observatum est in Rom. v. 15, 19. in Hebr. ii. 9. & ix. 28. & alibi. At in 2 Cor. ii. 17. (quod illi Concionis subiectum fuit, cujusque gratiâ hoc observârat) non rectè mihi videtur Lectoribus velle persuadere, voces οι πολλοι significare aut *maxima pars* aut *omnes*. De solis Christianis doctõribus ibi loquitur Apostolus; qui enim cauponantur verbum Dei, qui id quæsitûs causâ corrumpunt, non alii esse possunt, quàm qui id prædicant. Tûne igitur, mi charissime, censes D. Paulum hanc tantam corruptelæ notam velle aut omnibus, aut plerisque tunc temporis Evangelii prædicatoribus inurere? absit, hoc ut vel Tu & Ego, vel Bentleius ipse (modò rem attentè cogitet) dictum ab Apostolo credat: nulla ætas, nulla, inquam, multo minùs prima illa Ecclesiam ita contaminatam vidit: hæc nec Christiani est, nec ad Christianos vox & oratio: multi, fatemur, non tamen omnes, suâ etiam tum prædicandi licentiâ abusi sunt: hos solos Apostolus notat; reliquam verò, & eam longè majorem, partem Christum verè prædicâsse & novit ille, & in multis suarum Epistolarum locis agnovit.

Habes, vir amicissime, quid sentiam de iis quæ in N. T. adhuc ausus est Cl. Bentleius: singulatim ejus conjecturas ad examen revocavi, meumque hujus judicio, fidentior forte quàm decuit, opposui: illius gloriæ tantis laboribus partæ nec invideo nec obesse volo: neminem novi, qui ad hoc tam arduum opus conficiendum aut ingenio, aut doctrinâ, aut MSS sit instructior: sed si nimium arroganter omnia velut certissima proferat, in suspensionem erroris etiam ea, quæ veri sint simillima, adducet: sin quid indiligenter tractet, suæque apud literatos authoritati nimium tribuat, fieri non æquum est, ut quæ ille otiosè scripserit, nos etiam
otiosè

otiosè legamus. Quare illum leniter fideliterque à suis necessariis monendum velim, ne quid desidiosè, ne quid properè, ne quid sine subactò judicio in sacris libris emendandis statuatur: monere enim, priusquam inceperit quis, satius est, quàm culpàre, postquam finierit: hoc inimici est fortasse, illud certè amicissimi.

Sed vereor ne longior sim, quàm aut res postulat, aut patitur Epistolarum ratio: me commendatum velim celeberrimo——quo & amico & medico olim apud vos ægrotans usus sum: magni ille & suos & suorum opiniones facit, quare meâ cum bonâ veniâ has illi literas communicabis. Brevi, quæso, mihi rescribas quid tu de his & aliis rebus sentias, quidque apud vos novi aut in Re Politicâ aut Literariâ agatur: Vale, memorque esto mei, qui sum (interjecto licèt mari) animo tibi semper præsens, & devinctissimus.

Dabam Londini
Calendis De-
cembr. 1720.





AD EUNDEM

EPISTOLA

A L T E R A .

GAUDEO equidem, Vir Amicissime, meas literas tibi in manus tutò venisse, easque, quas mihi rescribere dignatus es, ad me tam brevi delatas esse: unum hoc me dolet Vos iisdem, quibus Nos, fortunæ vicibus jactari: Vestræ enim gentis calamitates (Nostris heu! simillimas) iis coloribus depingis, tantâ cum eloquentiâ & patriæ simul amore luges, ut eas mihi videor non solùm audire, sed cernere; non solùm cernere, sed iis interesse: Bene igitur de literatis meruit Werstenius vester, cujus prælum (ut ais) tam otioso licet & alieno tempore non scriatur, sed in Ciceronis operibus ornatè & accuratè (utî tantum scriptorem videri decet) edendis laborat: semper enim Hunc amavi, optimum & Oratorem & Philosophum: semper hunc in manu, penè etiam in mente habeo: equidem dubito, plûne ille rhetoricæ figuris, an argumentorum pondere valeat; magisne nos moveat, an doceat; aptiôrne sit ad delectandum ornatu, an veritate eorum quæ dicit. Mihi sanè tantopere placet, ut alii (nec mediocres ipsi authores) minùs incipiant placere: Unum huuc existimo Romanæ Eloquentiæ patrem, unum sanioris philosophiæ magistrum, unum rerum & ab aliis & à se gestarum dulcem eundemque perspicuum enarratorem. Semper illum legens mihi loquentem videor audire: rotus in illo sum, nec ad alias cogitationes me traduci facilè patior. Cùm ad ea, quæ scripsit, animum adverto, in conspectum Consularis illius viri arbitror me venisse, revereorque, tanquam præ-

sentis,

sentis, tum gravitatem hominis & sapientiam, tum ingenium & doctrinam. Si quid vitiosi habet Ciceronianum scribendi genus (ut sunt nonnulli, qui ei prolixè nimis omnia enunciata expröbrant) non solum patienter, sed & lætè in illo versor, nec tam felicem omnium rerum exornatorem citò à me dimitto. Diutiùsne loquitur? diutius me delectat: res easdem diversis verbis, sed ornatis omnibus, exprimit: nec id idem facillè appelles, quod alio prorsus modo tam bellè depictum videmus. Volo, fateor, volo in optimis scriptoribus aliquid se nimium profundat: si in iis est, unde aliquid amputandum sit, at foecunditas illa quæ laborem legentis auget, auget certè & voluptatem. Cùm igitur hoc animo in illum Scriptorem sim, cùm mihi semper in deliciis sit, nec ille majorem in scribendo voluptatem perceperit, quàm ego in illo legendo; bene intelliges, quas & quantas gratias habeam Clarissimo nostro Bentleio, qui tantum de Cicerone, Ciceronisque amantibus meruit in suis ad Tusculanas disputationes Emendationibus. Illas sæpe perlegi, sæpiùs etiam perlecturus; in illis enim & eloquenti Oratori dulcedinem, & gravi Philosopho ratiocinandi perspicuitatem passim ferè restituit. Quot, quantisque Orationis morbis & argumentandi vitiis jam levatus est egregius iste Scriptor? quàm sui similis jam intellectui legentium patet? quàm per omnia prope tandem videtur voluisse esse etiam iis, qui non sunt eruditissimi, familiaris? Sed de Cicerone iisque, quorum ope jam emendatior prodit, satis est: Ad tuas literas redeo.

Dicis te valdè ea probare quæ contra magni Bentleii conjecturas in superiori meâ Epistolâ attulerim: unum tamen excipis, quod tibi non ita sanum videtur. Si quid peccârim, excusationem paratam habeam; velim enim credas me facilitate potius quàm aliâ ullâ culpâ meâ in eum sermonem incidisse, tibi que, magis ut Amicitiam meam quàm Me ostentem, hortanti non defuisse. Sed quid est id, quod in dubium vocas? quid est, quod tibi pene cum assentandi suspicione meum iudicium probanti non satis placet? Nempe ais te meis rationibus penitus adductum esse, ut arbitraris Clarissimum Bentleium Gal. cap. iv. Comm. 24, 25, 26. ad examen non satis revocasse; meamque conjecturam te magni voluisse facere, si exemplo aliquo probâssem post *μία μὲν* alibi in fine sententiæ *ἢ ᾧ* secutum esse. Quid si nullibi hoc occurrit

currit loquendi genus? Nihilne *semel* (ut vocant) *dictum* legimus in sacris scripturis? Tu quidem (quâ scientiâ es) non ignoras, vir charissime, Judæorum Græcâ linguâ utentium morem esse, aliter sæpe loqui, quàm se exprimunt Isocrates & Xenophon, aliter quàm Atticæ elegantix ratio videtur postulare: in optimis Græcis scriptoribus post μία μὲν habes ἑτέρα ᾗ, in sacris verò Evangelistis & Apostolis post μία μὲν occurrit sæpissime μία ᾗ: sed & ἡ ᾗ vice ἑτέρα ᾗ posterioribus hisce non inusitatum videtur: cum enim in Marc. xiv. 19. & Joan. viii. 9. dicitur, Ἔεις καθ' εἰς, vox καθ' (vocali omisâ propter sequentem vocalem, & literâ τ in θ mutata propter asperum spiritum vocis sequentis εἰς) mihi sanè, ut multis aliis, videtur posita esse pro καὶ τα, & id etiam pro duabus vocibus καὶ εἰ τα; cum hoc (inquam) inter multos Lexicographos facile constat, opinor equidem Apostoli Pauli verba, quæ occurrunt in Rom. xii. 5. Ὁ ᾗ καθ' εἰς ἀλλήλων μέλη sic interpretanda esse, *alter autem & deinde alter sui invicem sunt membra*. Habes igitur hoc in loco voces ὁ ᾗ oppositas voci εἰς: nec deest alius etiam locus, quo confirmari possit hanc loquendi formulam Judæis Græcè loquentibus non ignotam esse: in tertio enim Maccabæorum libro sic scribit Historicus ille (quisquis fuit, quanquam Judæi alicujus in Alexandriâ habitantis id opus fuisse videtur) ὁ ᾗ καθ' εἰς (sic enim censeo legendum, non ὁ καθ' εἰς ᾗ) τ φίλων Κυθρωπῶς ὑπεκρέων, &c. *alter autem & deinde alter amicorum mæsto vultu clam evanescens, sive se subducens, &c.* Quo igitur modo in duobus hisce exemplis ὁ ᾗ præcedit vocem εἰς, eodem etiam sequi potest: nec aliter Apostolus noster in epistolâ ad Galatas loqui putandus est, cum dixit μία μὲν & deinde ἡ ᾗ, quàm istius Maccabæorum libri Autor, & ipse D. Paulus se exprimunt, quum hâc locutione ὁ ᾗ καθ' εἰς utuntur.

In fine tuarum literarum me hortaris, ut quas meas de sacris scripturis Conjecturas habeam, in medium proferam: nempe dixeram in superioribus literis me multa in *Commentariolis meis jau diu notata servare*: Equidem deprehensum me video, meisque verbis quasi irretitum: instas enim iterum atque iterum ut ea ex scriniis temere nimis educam, quæ ibi jam diuturno eodemque tuto domicilio fruuntur. Sit neganti mihi, precor, venia; des hanc excusationem tuum judicium non quidem reformidanti, sed reverenti. Quid enim? si mihi mea nonnihil placeant, tibi for-

tasse non item: laboro de meâ apud te existimatione; nolim tibi aut ineptus aut inscitus videri: cur igitur vis me tantum amicitiae tribuere, ut velim ei etiam cum famæ dispendio servire? Nec sum Ego unus ex Criticorum illustrium numero; nervi me tentantem deficient, sentioque tum acumen ingenii, tum eruditionis copiam mihi multum deesse. Quid igitur faciam, quò me vertam, nescio: tibi enim vix liber obsequi petenti, ut id agam, in quo insolens esse videbor; minus autem libet istam orationem defugere, quò tuæ preces me inclinant & quodammodo impellunt: tu apud me vales non autoritate solùm, sed etiam voluntate; meumque est semper ad id opus descendere, quod significas te Velle à me susceptum esse: quanto igitur magis, cum jubes, omnique tuâ autoritate pugnas, quo minùs hoc onus tam arduum, quàm periculosum mihi impositum effugiam? Hoc igitur ingredior ad ea, quæ vis, fidentiùs, quod spero me visurum esse, si non gravatè, certè non libenter, tuo magis iudicio inductum, quàm meo studio hunc sermonem instituere. In Epistolis solis Apostoli Pauli cæterorumque Apostolorum jam versabor, quæ de reliquis Novi Testamenti partibus corrigendis conjeci in aliud forsan tempus dilaturis. Imò ne corrupta ea Epistolarum loca, quæ MSorum ope emendari possunt, libet jam tractare: nihil non prorsus meum proferam, nihil quod non conjecturâ solâ nititur. In tres autem classes meas emendationes (seu potius incertas conjecturas) tribuam: quarum prima continebit ea loca, ubi verba quædam in textum temere recepta fuisse mihi videntur; secunda ea, ubi mutatus ordo verborum sensum (ut conjicere est) mutavit; tertia ea, ubi Apostolorum verba jam diuturnitate temporis in alia prorsus corrupta & vitiosa videntur abiisse. Interim te præmonitum velim, me nihil certi, sed conjecturas tantùm proferre: non is sum, qui mihi ita placeo, ut non me sæpius videam errantem, ut non semper putem humanum esse, imprimis verò Meum esse, errare. In scripturis sacris (dicam equidem quod sæpe mecum cogitavi, semperque aliis cogitandum censeo) etiam qui certissimam emendationem protulerit, si idem eam certissimam esse declarat, impudentiæ nomen vix effugiet. Ubi enim probi & veracundi animi indicia quærimus, si non in iis, unde omnis nostra pender, à quibus omnis nostra, tanquam rivulis, deducitur Religio? Ad divinum verbum legendum, multo magis emendandum, oportet

oportet Criticos humiliter cauteque accedere : hinc audere est peccare, arrogantem se gerere est impius esse : tanti enim res momenti non sunt levi (ut aiunt) manu movendæ : nec modestus Christianus potest esse idem audax Criticus : sed jam tempus est ut singula illa loca Epistolarum proferam, ubi voces, una aut plures, in textum temerè receptæ esse mihi videntur.

I. §. Rom. i. 31. Ἀσυνέτης, ἁσυνήθης, &c. forte delenda est vox ἁσυνέτης, qui enim carent intelligentiâ, improbi non sunt : at dices forte vocem ἁσυνέτης posse significare eos qui libenter sunt insipientes : fateor ; sed notandum est Paulum sic argumentari ; quia ἐσκοτίσθη ἡ ἀσύνεσις αὐτῶν καρδία, com. 21. ideo Deus eos tradidit ποιῆν ταὶ μὴ καθήκοντα com. 28. Deinde Paulus com. 29, &c. plurima genera hominum contra Ethicam agentium memorat. Num igitur censes ἁσυνέτης ab illo inter male agentes recenseri ?

Rom. ii. 28. Οὐδὲ ἡ ἐν τῷ Φανερώ, ἐν Σαρκί, περιτομή. Voces ἐν Σαρκί puta additas fuisse in margine MSorum, ut interpretamento essent vocibus ἐν τῷ Φανερώ : bene exprimunt sensum loci, sed in textum ipsum non opus est, ut recipiantur, cum eodem jure hinc deesse possunt, quo defunt in superiore parte sententiæ.

Rom. viii. 21. Ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δελείας, &c. Voces ἡ κτίσις non esse ab Apostoli manu profectas conjicio : additæ videntur olim fuisse in margine, ut ostenderent ad quod substantivum vox αὐτὴ referri deberet. Si com. 20. includas in Parenthesi, com. 19. sic cum 21. conjungatur, Ἡ γὰρ καταραδοκία τῆς κτίσεως τὴν καταλύσιν τῶν ἁγίων & Θεὸς ἀπεκδέχεται (τῇ γὰρ μαλακίᾳ ἡ κτίσις ὑπετάγη, εἰς ἑκκασα, ἀλλὰ διὰ τὴν ὑπετάξασθαι) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἐλευθερωθήσεται ἀπὸ τῆς δελείας, &c. Vides, opinor, jam satis per se claram esse sententiam, sine hoc (quod marginis esse censeo) vocum additamento.

Rom. xiv. 13. Τὸ μὴ τίθεναι πρόσκομμα τῷ ἀδελφῷ, ἢ κινδάλιον. Delendæ sunt forsitan hæ duæ postremæ voces : mihi quidem videntur à Glossâ huc venisse, videoque tandem eas versionem Syriacam omisisse : bene exprimunt sensum vocis πρόσκομμα, ideoque (puta) margini MSorum veterum appositæ erant. Cur non idem hinc contigisse suspicemur, quod certè contigit com. 21^o hujus capituli ? Cum enim ibi vulgò legimus, μηδὲ ἐν ᾧ ἡ ἀδελφὸς (καὶ προσκίπτει, ἢ κινδάλιζε), ἢ ἀδελφῷ, MS Alex. versioneque Copt. Syr. & Æthiop. necnon Orig. & Augustinus delent omnia

post vocem προσκόπτε, utpote in textum temerè adducta ex margine, ubi bene interpretamenti usibus fervebant.

Rom. xv. 15. Ὡς ἐπαναμνησκῶν ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ. Quid est, quod illis in mentem velit venire Apostolus? silet prorsus hâc in re Paulus, hiantique similis est ejus sententia. Quod si deleas vocem διὰ, bene intelliges quo sensu hæc verba protulit divinus scriptor: sic opinor vertendum esse locum, *ut vobis in memoriam revocans gratiam, quæ mihi data est à Deo.* Hoc est, audaciùs ego vobis scripsi, quia vos memores feci me Dei gratiâ missum esse, ut inter Ethnicos evangelium prædicarem. Verbum ἐπαναμνησκῶ regit binos casus Accusativos, quo modo ἀναμνησκῶ in 1 Cor. iv. 17. Ὅς ὑμᾶς ἀναμνήσκει τὰς ὁδὸς καὶ τὰς ἐν χειρὶ. Video versionem Copticam delere vocem διὰ, & vertere ὑπὸ τοῦ Θεοῦ *per Deum*: forte nonnulli codices olim legebant & διὰ τοῦ Θεοῦ, & ὑπὸ τοῦ Θεοῦ, alterâ harum lectione vel supra lineam vel in margine notatâ: unde fieri potuit, ut lectio varians διὰ tandem in textum ipsum & in alienam prorsus textûs partem reciperetur.

1 Cor. i. 12. Ἐγὼ μὲν εἰμι Πάυλος, ἐγὼ δὲ Ἀπολλῶν, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χρυσῆ. Ignoscēsne mihi opinanti ista verba ἐγὼ δὲ χρυσῆ delenda esse? Equidem nihil affirmo, sed de verâ loci lectione multum dubito: omnes certè Corinthii Christiani se discipulos Christi professi sunt: hic communis illorum etiam, qui in diversa studia abierunt, magister fuit: de iis opinor solis, per quos Christum didicerant, ipsi inter se disceptabant: putâsne partem aliquam eorum jactâsse se didicisse à Christo, partem verò se non à Christo, sed à Petro, aut Paulo? Nequeo sanè intelligere, quâ fieri potuit, ut cùm unus ex Corinthiorum numero se discipulum Christi nominârat, alter se opposeret, jactaretq; se discipulum cujusdam Apostoli fuisse. Quod si delere liceat verba ἐγὼ δὲ χρυσῆ, omnia sana, omnia planè enunciata invenientur. Sensus enim erit: Corinthii nonnulli gloriati sunt se didicisse Christi evangelium à Paulo, nonnulli à Petro, nonnulli ab Apollo: omnes eundem Christum didicerant, sed unus Paulum suum doctorem prætulit cæteris, alter verò Petrum pluris fecit, quam aut Apollo aut Paulum. Hanc meam conjecturam sequentia verba videntur firmare; sic enim in com. 13. interrogat Paulus. Μεμέρισται ὁ χρυσὸς; q. d. habétne Christus

Christus diversos Apostolos, qui contraria opera agunt? An non idem est Christus, quem Apostoli, sive Paulus, sive Petrus, sive Apollos, prædicant? Si qui tum Corinthi erant qui se discipulos Christi vocabant, opinor iis Apostoli quæstionem *divisive est Christus* non convenire: quia hi Christum adeò non dividebant, ut eum solum se secutos profiterentur: bene verò se habet Apostoli quæstio, si eos tantum respicit, qui se singulorum Apostolorum nomine insigniri voluerint. Adde quòd D. Paulus in hujus Epist. cap. iii. com. 22. ad hunc ipsum locum videtur alludere: dicit enim, Ἐπεὶ Παῦλος, ἢτε Ἀπολλῶς, ἢτε Κηφᾶς ὑμῶν ἔστιν ὑμεῖς ὃ χριστῶς: hic numerat tres magistros, à quibus se appellarent Corinthii; de Christo verò utpote quarto silet: solum illum memorat tanquam ad quem & Apostolici & nostri omnes labores referri debeant. Sed multo magis meæ conjecturæ faveat id, quod in 1. Clementis Epistolâ, cap. 47. scriptum invenio, Ἀναλάβετε τὴν Ἐπιστολὴν τῆς μακαρίας Παύλου τῆς ἀποστόλου. Τὸ πρῶτον ὑμῖν ἐν ἀρχῇ τῆς εὐαγγελίας ἐγράψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέσειλεν ὑμῖν περὶ αὐτῆς τε, καὶ Κηφᾶ, καὶ Ἀπολλῶ, διὰ τὸ ἐπὶ τότε προσκλήσεις ὑμᾶς πεποιθῶς. Hic Sanctus Clemens ad ipsum, quem tractamus, locum Pauli respicit: tres illos doctores Corinthiorum nominat, dissensionemque ab iis, qui se horum discipulos jactarent, factas memorat; de iis verò, qui se Christi discipulos vellent esse, prorsus nullum est verbum; eorum tamen (ut par est credere) mentionem fecisset, si in suis temporibus voces ἐγὼ ὃ χριστῶς pro parte sacri textus haberentur.

1 Cor. xii. 28. Ἐπειτα δυνάμεις, ἢτα χαρίσματα ἰαμάτων, ἀνιλήψεις, κυβερνήσεις, γένη γλώσσων. Ad voces ἀνιλήψεις, κυβερνήσεις explicandas quis commentator non fidens accessit? Quis est tamen ferè, quem non in iis videmus frustra sudare, ne dicam nugari? Sunt qui, ut hæc verba explicent, duo in Ecclesiâ constituunt officia ab Episcoporum, Presbyterorum, Diaconorum officiis diversa: sunt autem qui his verbis designari volunt duo ex illis notis & indubitatis in Ecclesiâ officiis. Ego interim voces ἀνιλήψεις & κυβερνήσεις diu in suspectarum numero posui; fortasse huc irrepsit e marginē, ubi appositæ erant utræque ad explicandam duobus modis vocem δυνάμεις: Vox δυνάμεις (quæ significat hic *miracula*) nonnullis, puto, olim videbatur significare *auxilia*, ut in 2 Cor. xii. 9. unde forte scripserunt in margine codicum ἀνιλήψεις, quæ vox hunc

hunc sensum habet in Act. xx. 35. Nonnullis verò olim videbatur significare *imperia*, ut significat in Rom. viii. 38, unde eam forte explicârunt per marginalem vocem κυβερνήσεις. Ex incertâ scilicet significatione vocis δυνάμεις binas has voces in margine natas opinor: & ex margine in textum facilis fuit hîc, ut alibi, transitus. In eaque magis sententiâ sum, cùm video Apostolum nostrum in com. 29, 30. omnes partes hujusce com. 28. repetere, exceptis his duabus; quas tamen, vix dubito, quin si ille in com. 28. scripsisset, in com. 30. denuo aut iisdem, aut idem significantibus verbis protulisset.

2 Cor. i. 4. Εἰς τὸ δύνανθαι ἡμᾶς παρακαλεῖν τὰς ἐν πάσῃ θλίψει. Delendam censeo vocem πάσῃ, quæ mihi videtur huic loco malè hære, & ex superiore parte sententiæ huc adductam fuisse: *ut nos possemus consolari illos qui sunt in omni afflictione*, imò cur non & illos qui sunt in aliquâ, qui ex unâ solâ parte miserabiles sunt? Legas modò locum, & hanc meam suspicionem non temerè natam forsitan agnosces.

2 Cor. ix. 8. ἵνα ἐν παντὶ πάντῃσι πᾶσαν ἀντάρκειαν ἔχοιτες περισσούητε εἰς πᾶν ἔργον ἀγαθόν. Hîc etiam suspicor vocem ἔργον ex margine codicum in sacrum textum incidisse; quod eò vehementius suspicor, quò magis hanc vocem video mentem Apostoli evertere: *ut in omni semper omnem sufficientiam habentes abundetis in omni bono*, quid? opere: opinor Apostolum non hoc velle; sed *in omni* quod vocatur fortunæ bono, sc. in omnibus divitiis. Nempe hic Paulus hortatur Corinthios, ut largi sint ad pauperes Judæos facultatibus suis sublevandos, docetque Deum posse eos ita ditare, ut omnibus opibus abundant. Sic sacri scriptores sæpius per τὸ ἀγαθόν divitias propriè dictas significant, ut in Matt. vii. 11. Luc. xii. 18, 19. & sic Paulus ipse voce utitur in Gal. vi. 6. Eph. iv. 28. Quod cùm ignorarent Librarii, aut siqui alii indocti, vocem ἔργον videntur vel supra lineam vel in margine posuisse ad supplendum id, quod ipsi sensum fuisse vocis ἀγαθόν crederent. Com. 9. & 10. in Parenthesi inclusa, & com. 11. huic loco conexum hanc meam conjecturam firmat; ibi enim patet Apostolum loqui, ut hîc in com. 8. de divitiis, non de operibus bonis. Videoque jam versionem Copticam mecum consentire, cui (ut plerumque solet) forsitan respondisset MS Alex. nisi in toto hoc capite infelicitè defecisset.

2 Cor.

2 Cor. x. ii. Οἳ ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπὸντες, τοῦτοι καὶ πα-
ρόντες τῷ ἔργῳ. Voces δι' ἐπιστολῶν mihi quidem videntur interpre-
tantis manūs indicia habere : patet enim ex com. 9. & 10. Paulum
de Epistolis suis loqui : quocirca bene hinc abesse possunt : at
cum per vocem λόγῳ (non observatā simul voce ἀπὸντες) liceret
intelligere aut vocem loquentis, aut verba scribentis, aliquis for-
sitā adjecit δι' ἐπιστολῶν, ut non alium quā posteriorem hunc
sensum vox λόγῳ haberet.

Eph. ii. 5, 6. Ἡμεῖς ζωεζωποίησε τῷ χριστῷ, χάριτί ἐστε ζωωσμέ-
νοι, καὶ ζωήγετε, &c. Ni multum fallor, voces χάριτί ἐστε ζωωσ-
μένοι delendæ sunt : ex principio com. 8. in hunc locum, tan-
quam alienam possessionem, injuriā videntur venisse : lege totum
locum, & invenies, opinor, quā nitorem & ordinem sententiæ
turbent hæ voces, dissociantes verba ζωεζωποίησε & ζωήγετε
eiusdem temporis, & per copulativam καὶ sibi conjuncta. Tan-
dem video Chrysostomum has voces, ut omittendas censueram,
omississe.

1 Pet. i. ii. Ἐβλυνώμετες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλα τὸ ἐν αὐτοῖς
πνεῦμα χριστοῦ. An non satis fuit dicere εἰς τίνα καιρὸν, omis-
sis vo-
cibus ἢ ποῖον ? Equidem sic arbitror : cum vero vox τις incertæ
sit sæpius significationis, aliquis videtur adjecisse ἢ ποῖον, ut vox
τις non alium quā quale sensum hīc haberet. Porro hanc
meam conjecturam firmant versiones Syr. & Copt. quæ unum
solum verbum interpretatæ sunt.

2. §. Sed de iis satis dixi, quæ mihi videntur sacris N. T. libris
addita esse ; quibus in locis ordo verborum ita mutetur, ut ea
nullum præ se sensum, aut incommodum sanè ferre opiner, jam
dicturus sum.

Rom. xiii. 4. Θεὸς γὰρ ἀνάκτορος ἐστίν, ἐκδικεῖ εἰς ὄργην τῷ τὸ κακὸν
πράσσοντι. Hoc ordine puto voces legendas, Θεὸς γὰρ διάκονος ἐστίν
εἰς ὄργην, ἐκδικεῖ τῷ τὸ κακὸν πράσσοντι : in principio enim com.
dixerat Apostolus Θεὸς γὰρ ἀνάκτορος ἐστίν εἰς τὸ ἀγαθόν ; ut igitur pa-
ria paribus respondeant, in fine com. εἰς ὄργην conjungi debet
cum voce ἀνάκτον. Quid sibi velit ἐκδικεῖ εἰς ὄργην, prorsus
nescio ; sed in novo hoc verborum ordine, & sanum sensum &
Græcè loquendi rationem agnosco. Addamne ad fidem meā
conjecturæ faciendam, versionem Arabicam non aliter ordinem
verborum instituisse, & MSS Clar. & Ger. εἰς ὄργην post ἐκδικεῖ
omis-
sisse ?

1 Cor.

1 Cor. xiv. 18, 19. Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον
 γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λα-
 λῆσαι, ἵνα καὶ ἄλλοις κατηχήσω, ἢ μυρίας λόγους ἐν γλώσσῃ. Neminem
 bonum scriptorem cenleo voce μᾶλλον cum casu Genitivo in hoc
 sensu usum esse: certè nullibi hanc loquendi formulam invenies
 aut in LXX aut in N. T. Adde, quòd θέλω ἢ pro malo mihi ne
 Græcum videtur: memini, fateor, codicem Romanum LXX sic
 locum Osee cap. vi. com. 6. exhibere, ἔλεω θέλω, ἢ θυσίαν; sed
 ibi in MS Alex. meliùs legitur, non ἢ, sed καὶ οὐκ, ut propriè sig-
 nificat vox Hebraica *Velo*: ad eundem modum omnes veteris
 Testamenti versiones locum Osee interpretatæ sunt; nec aliter
 eum Christus in Evangelio Matthæi citavit. His rationibus ad-
 ductus sic totam sententiam refingendam velim: Εὐχαριστῶ τῷ
 Θεῷ μου, πάντων ὑμῶν γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε
 λόγους διὰ τοῦ νοός μου λαλῆσαι —, μᾶλλον ἢ μυρίας λόγους ἐν γλώσσῃ.
 Nunc sana sunt, opinor, omnia: sensus facilè apparet, nihilque
 contra leges Græcæ linguæ peccatur: Meæ certè conjecturæ fa-
 vent MS Mag. 1. & versio vulgata: vocem enim μᾶλλον in com.
 18. penitus omittunt, quo modo etiam Ambrosius & Scholiastes
 sub nomine Hieronymi: porrò omnes veteres versiones habent
potius ante quàm in com. 19. Sed & versio Æthiopica (utut aliis
 in locis valdè corrupta) veram hujus loci lectionem vidit, cum
 vocem μᾶλλον in com. 19. per *potius* redderet, & in com. 18. prorsus
 omitteret.

2 Cor. v. 5. Ὁ ὃ κατεργασάμεν ἡμᾶς εἰς αὐτὸ τῆτο, Θεός. Nul-
 libi in N. T. vocem κατεργάζεσθαι cum accusativo casu personæ in-
 venio: nec significat hæc vox (id. quod pro sensu loci exhibent
 versiones) *fecit*, aut *condidit*. Equidem sic opinor verba ordine
 disponenda, ὁ ὃ κατεργασάμεν εἰς ἡμᾶς αὐτὸ τῆτο, Θεός. Sic
 Græcæ linguæ ratio servatur: etenim κατεργάζεσθαι εἰς ἡμᾶς est
operari in nobis: notum est enim omnibus penè literatis præposi-
 tionem εἰς pro ἐν sæpissime usurpari solere; eodem igitur modo,
 quo hîc, locutus est D. Paulus ad Rom. vii. 8. ubi legimus, ἡ ἀμαρ-
 τία κατεργάσατο ἐν ἐμοὶ πᾶσαν ὀπιθυμίαν. MS Alex. deficit hoc in
 loco; sed versio Coptica (ei passim ferè respondens) eo, quo ve-
 lim, modo verba ordinat, sic enim locum interpretatur, *Qui
 autem hoc operatus est in nobis, ipse Deus est*.

2 Cor. xii. 6. Φαίδομαι ὃ, μή τις εἰς ἐμὲ λογίσῃ ὡς ἐγὼ βλέπει
 με,

μὲ, ἢ ἀκεί τι ἐξ ἐμῶ. Ut se jam habet sententia, vereor ne non Græcè satis loqui videatur Apostolus. Quid enim significat λογίζεσθαι εἰς τίνα? mihi quidem parum placet hoc loquendi genus, non alibi in N. T. occurrens, nec sanum satis sensum exhibens. Hic igitur etiam ordinem verborum mutandum esse censeo, ut sic se habeat sententia; φέδομαι ὅ, μή τις ἐμὲ λογίσῃ) ὡς ὁ βλέπει εἰς ἐμὲ, ἢ τι ἀκεί ἐξ ἐμῶ. *Abstineo autem, ne quis me existimet supra id quod videt in me, aut supra quid audit ex me.* Familiare est, & usitatum Paulo dicere λογίζεσθαι τίνα *judicare de aliquo, existimare aliquem*, ut videre est in 1 Cor. iv. 1. & alibi: neminique ferè docto ignotum esse potest voces βλέπει εἰς ἐμὲ significare, *videt in me.* Denique versiones Vulg. Copt. & Æthiop. ita olim legisse videntur, interpretantur enim præpositionem εἰς, non ante verbum λογίσῃ), sed post verbum βλέπει. Porro pro ἀκεί τι quod in vulgatis editionibus extat, lego τι ἀκεί, sic enim ordinem servat versio Vulgata, & reddit *aliquid audit*: sed per τι hoc in loco non credo significari *aliquid*, sed *quid*, seu *id quod*, voce ὡς subintellectâ; quasi dixisset Apostolus ὡς ὁ βλέπει εἰς ἐμὲ, ἢ ὡς τις ἀκεί ἐξ ἐμῶ: ut jam vulgò se habet ordo verborum, relativam τι redundat, ne dicam sententiam conturbat.

Eph. iii. 18, 19. Ἵνα ἐξικύσῃ καὶ αὐτοὶ ἐν πνεύματι, ὡς ὁ πλάττει, καὶ μένει, καὶ βάλλει, ἐν ᾧ γινώσκουσι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην ἡ χεῖρ. Cujus, velim scire, rei latitudinem & longitudinem, profunditatem & sublimitatem cupit Apostolus Ephesios comprehendere? ipse sanè non dicit, videtur igitur hiatus laborare sententia. Adde quod ὑπερβάλλουσα τῆς γνώσεως non satis Græca est locutio, cum ὑπερβάλλουσα nullibi, opinor, casum Genitivum regat: quòd si regere possit, non video, quid significat γινώσκουσι τὴν ἀγάπην ὑπερβάλλουσαν τῆς γνώσεως: num hortatur Apostolus eos cognoscere ea, quæ ipse confitetur cognosci non posse? num hoc dicit quisvis scriptor sanus, ne dicam divinus? Quòd si locum substantivi τῆς γνώσεως mutemus, fortasse omnia, quæ dura & rudia jam videntur, evanescunt: sic autem legendum conjicio. Ἵνα ἐξικύσῃ καὶ αὐτοὶ ἐν πνεύματι, ὡς ὁ πλάττει, καὶ μένει, καὶ βάλλει, ἐν ᾧ γινώσκουσι τὴν ὑπερβάλλουσαν ἀγάπην ἡ χεῖρ. Meæ huic conjecturæ

E

videtur

videtur favere versio Syriaca, quæ (quamvis non legit ἡ γνώσις post ὡψ) omittit tamen eam vocem post ὑπεράβυσσον.

Eph. iv. 28. Μᾶλλον ἢ κοπιᾶτω, ἐργαζόμενοι τὸ ἀγαθὸν ἢ χερσίν, ἵνα ἔχη μελαδιδόναι τῷ χρεῖαν ἔχοντι. De hac phrasi ἐργάζεσθαι ἀγαθὸν χερσὶ multum dubito. Usitatum est, scio, sacris scriptoribus dicere ἐργάζεσθαι τὸ ἀγαθὸν *facere id quod bonum est*: usitatum est etiam dicere ἐργάζεσθαι ἢ χερσίν *laborare manibus*: sed hæ duæ loquendi formulæ non alibi unâ conjunguntur: Legimus, fateor, in Joan. vi. 27. Εργάζεσθε τὴν βρωσιν *operam cibo impendite*: qui locus huic, de quo agimus, non multum dissimilis esse videtur: sed cum hic video vocem χερσίν additam vocibus ἐργάζεσθαι τὸ ἀγαθόν, nequeo multum in vulgatâ lectione acquiescere. Certè versiones Vulg. Syr. Copt. & Æthiop. alium ordinem verborum habent, nempe ponunt ἀγαθὸν post χερσίν; unde sic forte legenda est & distinguenda sententia; μᾶλλον ἢ κοπιᾶτω, ἐργαζόμενοι ἢ χερσίν, τὸ ἀγαθὸν ἵνα ἔχη μελαδιδόναι τῷ χρεῖαν ἔχοντι: *potius autem laboret operans manibus, ut habeat opes, unde tribuat illi quem necessitas premit*. Et loquitur Apostolus Paulus in 1 Cor. iv. 12. & 1 Thef. iv. 11. verbis iisdem, quibus hic, καὶ κοπιῶμεν ἐργαζόμενοι ἢ ἰδίας χερσίν, nullo addito accusativo casu post participium ἐργαζόμενοι: Porro τὸ ἀγαθὸν (ut paulo suprâ dixi in 2 Cor. ix. 8.) significat *opes sive divitias*, hæ enim Ephesios hic hortatur Paulus sequi manibus, non virtutes Christianas. Nec obstat meæ conjecturæ, quòd τὸ ἀγαθὸν præcedat conjunctionem ἵνα, quia sæpissime hoc fit in N. T. ut ex Eph. iii. 18. aliisque multis locis videre est.

3. §. Quid ais tandem, mi vir? nimiumne me in his ineptiis meis effuriendis putas? Tu me precibus huc impulisti; tibi, ut placerem, hanc scriptionem exorsus sum: quocirca jam, quicquid tædii nostra affert oratio, id omne tibi æquo animo ferendum est. Ad alia enim transeo, quædam prolaturus loca, ybi voces, non additas, non ex unâ parte sententiæ in alteram adductas, sed prorsus corruptas & vitiosas esse suspicor. Libet sanè experiri quid possim in iis emendandis, ubi nulli MSi quidquam sani videntur exhibere; ubi ex me ipso, non ex codicibus, veritas promenda est, si quidem veritatis aliquid conjecturâ assequi valeam. Reminiscere enim me *non Oedipum esse, sed Davum*. Nihil (ut Critici loqui amant) *certo certius* affero, nihil meo periculo *legendum*.

gendum volo; sed velut homo unus è multis, si quid novi in textu sacro videor invenisse, id in incerti loco deputo: sin id novi mihi plus solito aridet, sit probabile, sit verisimile; nihil verò meum dignor glorioso illo *Fixi Certique* nomine.

2 Cor. vi. 12. Ὁυ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε ὃ ἐν τοῖς πλάγχθοις ὑμῶν. Dura quidem & inelegans videtur hæc locutio: quid enim significat, *arctamini in vestras viscibus?* ego sanè per verba στενοχωρεῖσθε ἐν ἡμῖν puto Apostolum hoc velle: magnam possidetis animi nostri partem, nostrum cor dilatatur ad vos recipiendos & amore ingenti fovendos: qui si sensus sit Apostoli, quomodo intelligenda sunt quæ sequuntur, στενοχωρεῖσθε ὃ ἐν τοῖς πλάγχθοις ὑμῶν? quid? num arctabantur Corinthii in suis ipsorum viscibus? i. e. num non se ipsi multum diligebant? Porro Apostolus in com. 13. ab iis petit τὴν ἀντιμισθίαν, i. e. mercedem ex æquo respondentem: quid est verò, quod respondet amor Pauli in Corinthios, nisi amor Corinthiorum in Paulum? Velim igitur sic locus legatur, & στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε ὃ ἐν τοῖς πλάγχθοις ὑμῶν: Pulchrum jam Antitheton vocum est, & sensus Apostoli facile se explicat. In præcedenti com. dixerat, *Cor nostrum dilatatur* sc. ad vos admittendos & amore prosequendos; tum pergit dicere id quod prioris sententiæ consequens est, *non arctamini in nobis; sed nos arctamur in vestris viscibus*, nempe quia illorum corda seu viscera non item dilatabantur; quare in com. 13. sic concludit τὴν ἀντιμισθίαν πλάτνυθις καὶ ὑμεῖς: quæ verba meæ conjecturæ multum favent: quia, ut cum Apostolus dixerat com. 11. ἡ καρδία ἡμῶν πεπλάτυνθη, addidit hoc velut consequens, & στενοχωρεῖσθε ἐν ἡμῖν; sic cum in com. 13. sic præcipit Corinthiis, τὴν ἀντιμισθίαν πλάτνυθις καὶ ὑμεῖς, videtur non aliud antè dixisse, quàm (στενοχωρεῖσθε) se arctari in eorum viscibus: & hujus quidem lectionis vestigia adhuc in versione Copticâ servantur, bis enim ibi occurrit vox *affligimur* loco *affligimini*.

Phil. i. 3, 4. Εὐχαριστῶ τῷ θεῷ μεθ' ἡμῶν πάντῃ τῇ μενείᾳ ὑμῶν (πάντοτε ἐν πάσῃ δεήσει μεθ' ὑμῶν πάντων ὑμῶν μετὰ χαρᾶς τὸ δεῖσιν ποιεῖμεν) Ἐπὶ τῇ κοινωνίᾳ, &c. Mihi hunc locum expendenti omnia ferè turbata videntur: quid enim hoc, ἐν πάσῃ δεήσει τὸ δεῖσιν ποιεῖμεν? aut hoc, μετὰ χαρᾶς δεῖσιν ποιεῖμεν? aut hoc μεθ' ἡμῶν πάντῃ τῇ μενείᾳ ὑμῶν? Equidem multum vitii huic loco opinor hæreæ, quem con-

jecturâ ductus sic velim legendum, Ἐυχαρασῶ τῷ Θεῷ μὲν (Ἰπὶ πάσῃ τῇ δέήσει μὲν πάντῃς ὑπὲρ πάντων, ὑμῶν μὲν χαράς τὴν μνείαν ποιῶμεν) Ἰπὶ τῇ κοινωνίᾳ, &c. MSi hujus meæ Lectionis quædam vestigia exhibent; sed sensus loci magis me mover, quàm istæ in MSis extantes reliquiæ. Vocem Ἐυχαρασῶ cum Ἰπὶ τῇ κοινωνίᾳ conjungo, cæteris in parenthesi inclusis: & Apostolum putò velle dicere, se gratias Deo agere, quia Philippenſes huic suas divitias communicârunt, ut Judæis inopiâ laborantibus ministrarentur. Si mea conjectura recipienda est, huic geminus propè erit ille locus Pauli in 1 Theſſ. i. 2. Εὐχαριστοῦμεν τῷ Θεῷ πάντῃς περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιῶμενοι Ἰπὶ τῇ προσευχῇ ἡμῶν. Et ille etiam in Epist. ad Ephes. i. 16. Audax nimis essem, si hanc conjecturam, ita à vulgatâ Lectione abhorrentem, præstare vellem; sed (liberè dicam quod sentio) hæc tam ad mentem Apostoli videtur accedere, quàm ab autoritate vulgatæ lectionis recedere.

Phil. i. 23. Τὴν Ἰπθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χρεῖσιν εἶναι. Dubito, an Græcè dici possit Ἰπθυμίαν εἰς τὸ ἀναλῦσαι, videoque præpositionem εἰς deesse in MSS Clar. & Ger. & apud Chrysostomum; unde sic sententiam libet refingere, τὴν Ἰπθυμίαν ἔχων ἔτι ἀναλῦσαι, καὶ σὺν χρεῖσιν εἶναι: *habens desiderium revertendi*, &c. Veteres pleræque Versiones reddunt ἀναλῦσαι *dissolvi*; sed acti-vum verbum propriè non reddi potest cum sensu passivo. Cùm nautæ olim ad aliquem portum advenirent, navigium ad littus funibus ligabant: cùm verò postea tempus redeundi adesset, solvebant iterum funes, & sic retro ferebantur: hoc ipsis vocabatur ἀναλύνειν; unde hæc vox (ad alias res translata) significat aut ex itinere terrestri *reverti*, ut in Luc. xii. 36. aut à terrâ ad coelum morte *reverti*, eo sensu, quo dicitur *Spiritus* Eccles. xii. 7. *redire ad Deum qui dederat illum*. Quod autem ad conjecturam meam attinet, observandum est mutationem τὸ in τὸ levissimam, seu potius nullam esse; in vetustissimis enim tum MSS, tum Marmoribus o pro x sæpissimè, pene dixeram semper invenimus.

Phil. ii. 13. Ο Θεὸς ὃς ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν. Tene nil movet istud ὁ ἐνεργῶν τὸ ἐνεργεῖν? equidem arbitror D. Paulum nunquam hoc modo locutum esse: quamvis nihil adjumenti ad veritatem inveniendam nobis commodat MSi, tamen conjecturâ ductus sic locum legendum opinor: Ὁ Θεὸς ὃς ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἰππελεῖν. — *ut velit*;

Ἔ ut *perficiatis*. Num sensus aliquid huic simile non postulat? num hæc conjectura non firmari videtur ab eo, quod iisdem pene verbis dicit Paulus in 2 Cor. viii. 11. ἵνα, καθάπερ ἡ προθυμία ἔθελεν, ἔτω καὶ τὸ (forte ἔ) ὑπὲρ ἑαυτοῦ ἔχεν? ibi enim voces θέλειν & ὑπὲρ ἑαυτοῦ sibi invicem opponuntur. Imò hoc ipso in loco, de quo agitur, versiones Copt. & Syr. reddunt Græcum verbum per *perficere*, quod est ὑπὲρ ἑαυτοῦ, non ἐνεργεῖν. Versio autem Vulgata habet, *Deus est, qui operatur in vobis ἔ velle ἔ perficere*: unde illam credibile est olim legisse ὑπὲρ ἑαυτοῦ; vix enim illa redidisset idem verbum ἐνεργεῖν in priorē loco per *operari in*, in posteriore verò per *perficere*.

1 Tim. iv. 3. Καλυόντων γαμῆν, ἀπέχεσθαι βρωμάτων. quæ verba sic redduntur in Bibliis Anglicis, *prohibentium uxores ducere*, & jubentium *abstinere à cibis*. Scilicet nōrunt nostri Interpretes ex negativā voce in primā parte sententiæ affirmativam in alterā posse educi, ut sæpe aliter fit, præsertim in 1 Cor. xiv. 34. Sed hoc, quod verum esse fateor tum in prophanis tum in sacris scriptoribus Latinis & Græcis, in hoc commate locum non potest habere: semper enim vox ἀλλὰ *sed* aut exprimitur, aut subintelligitur in mediō sententiæ, cum ex negantis formulā vox positiva eliciatur, ut in illo 1 Cor. xiv. 34. dicitur Ὅτι ἡ γυναῖς λαλεῖν, ἀλλὰ ὑποτάσσεται: Sed in hoc Epistolæ ad Timotheum loco vox ἀλλὰ nec legitur, nec subintelligi potest, quia postrema pars sententiæ alia est, sed non contraria priori. Si conjectura placeat, ego sanè sic in MSS scriptum velim legere, καλυόντων γαμῆν, καὶ ἀπεχομένων βρωμάτων: *prohibentium uxores ducere, & facientium abstinere à cibis*. Hanc, quam tibi offero, conjecturam ut aliquantulum firmem, notandum est versiones Syr. Copt. Arab. & Æthiop. interpretatas esse vocem καὶ: deinde cum versio Syr. exhibet *prohibentes nubere & abstinentes à cibis*, versio autem Arab. *prohibentes matrimonium & amoventes cibos*, utræque mihi videntur legisse καὶ ἀπεχομένων, quæ vox forte in ἀπέχεσθαι postea ab ignavis temerè mutata est, ut copulativa καὶ similes modos conjungeret. Porro reddidi ἀπεχομένων *facientium abstinere*, quia hoc ipsum vult versio Arab. per *amoventes*, & quia ἀπέχω significat *averto* in *Odys.* ὁ Νῆα ἐκὰς νήσων ἀπέχειν — & apud Plutarch. de defectu Oraculorum εὐδὲν ἀπέχει *nihil prohibet*,

prohibet, quin: & sic videtur ἀπέχων significare in Matt. vi. 2. & ἀπέχεσθαι in 1 Thess. iv. 3.

1 Pet. i. 2. Κατὰ πρόγνωσιν Θεῶ πατρὸς ἐν ἀγιασμῷ πνεύματι, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματι Ἰησοῦ Χριστοῦ. Fallor si in his verbis nihil lateat vitii: cur enim istud καὶ copulat ὑπακοὴν & ῥαντισμὸν? Verè dicitur sanctos electos esse secundum præscientiam Dei *ad obedientiam*, non autem, opinor *ad asperersionem sanguinis Jesu Christi*. Sed si quis dicit eos electos esse *per sanctificationem Spiritûs, & per asperersionem sanguinis Jesu Christi*, verè hoc dicitur: Asperasio enim sanguinis Christi non finis, sed causa electionis istius est. Hâc motus ratione libens rescripserim, καὶ πρόγνωσιν Θεῶ πατρὸς ἐν ἀγιασμῷ πνεύματι εἰς ὑπακοὴν, καὶ ῥαντισμῷ αἵματι Ἰησοῦ Χριστοῦ; sc. ἐν ante ῥαντισμῷ subintellecto: Hoc arbitror Apostolum voluisse dicere, videoque tandem versionem Æthiopicam nihil ab hâc meâ conjecturâ discedere.

Sed *de tabulâ* (ut aiunt) *manum*, ne longior sim in iis rebus, quas nec meum est eo acumine ingenii (quo solent doctiores Critici) tractare; nec multi homines, iique literati, sed nimium sacris libris timentes, à doctissimis tractandas faciliè concedunt. Incerta (inquiunt) omnia ii faciunt, qui adedò suis conjecturis indulgent: at verò nos, si veritas ipsa spectanda est, incerta non facimus, sed invenimus: aliud certè volumus, nempe ex tenebris lucem proferre, & efficere, ut puriora & castigatiora prodeant Apostolorum scripta. Nisi velint dicere divinam providentiam ita sacris literis semper invigilâsse, ut nulla iis aut ab incitiâ scribentium aut ab audaciâ Hæreticorum profecta vitia infederint. Quòd si quis hoc dicat, pii magis est sententia, quàm sanè de his rebus judicantis. Etenim nemo tam sine oculis legit, tam in literis sacris & profanis hospes est, ut non multa videat, quæ olim corrupta jam optimorum MSorum ope emendantur. Quod ad N. T. attinet, multis in locis MS Alex. codex iste & vetustissimus & integerrimus textum puriorem nobis exhibet, quàm eum exhibuerant antea vulgares editiones: imò solus hic aliquando vitio vacat, suamque lectionem, in cæteris MSS non inventendam, tum ob lucem sententiæ hinc datam, tum ob rationem Græcæ linguæ servatam commendat. Finge igitur illum MS ex aliquâ parte deficere (ut deficit certè in 2 Cor. à cap. iv. com.

13. usque ad ejusdem Epistolæ cap. xii. com. 7. & alibi;) putâsne illum nihil fani & ab aliorum MSorum lectionibus diversi potuisse exhibere, si nullo infelici defectu laborâsset, si cætera illa prædictæ Epistolæ capita nobis ob oculos posuisset? Quòd si non unum MS, sed multos eâ vetustate & integritate simul insignes haberemus, num non censes aliquas, quæ etiam nunc sacris libris videntur inesse, maculas horum sero licet auxilio ablui potuisse? Est igitur, est conjecturis non temerariis suis adhuc locus: nec incertum ille textum N. T. reddit, quisquis sano vir judicio & ingenio acerrimo orationis vitia primum detegit; dein, ut ad urendum aut secandum medici, sic ad hoc castigandi genus cautè scienterque accedit.

Hanc non mihi, sed Criticis dandam veniam puto: quid enim Ego possum, quem multitudo varietasque (ut scis) negotiorum pene conficit; cui, si non natura & doctrina, certè tempus liberque à potioribus mihi curis animus deest? Illa semper optabiliora duxi, quæ ad sapientiam humanam, multò verò magis divinam, pertinerent: semperque statui altioris esse animi verum excogitare & civilia omnia officia ritè instituere, quàm in syllabis vularum hædere, quàm ad verisimillimas emendationes descendere. Nostorum potius morum vitia, quàm aliorum scriptorum corrigamus; hic & labor summus est & palma nobilissima: sed ne hoc feliciter facientem decet superbia: quonam igitur animo feremus Criticorum turbam (ut vulgò solet) sua studia maximis laudibus, aliena summis contumeliis prosequentem? Suam Critici artem exerceant; si quis solito melius quid afferat, laudem meretur, laudem igitur habeat, dummodo non tantam sibi arrogat, quanta fevioribus utilioribusque studiis debetur. Equidem tantum absum, ut me, aut alium aliquem, his levioribus (prope dixeram nugis) natum existimem, ut continuissimè me jam ab his conjecturis efferendis, ni tua voluntas autoritasque, utraq; apud me multum valentes, eas ex scriniis meis manibusque quodammodo extorsissent. Vale igitur, & quantum de judicio meo in his rebus detrahas, id omne amicitiae meae studioque summo tibi obsequendi tribuas.

Dabam Londini
Idibus Januarii.

F I N I S.